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THE NEW TESTAMENT DOCTRINE OF ABSOLUTION.

A Paper Read at the Cincinnati Church Congress.

BY THE REV. JAMES DE KOVEN, D.D.

[Revised for the CHURCH ECLECTIC.]

THERE are two ways in which my subject, "The New Testament Doctrine of Absolution might be treated: (1) by taking the passages of the Bible which bear upon the subject and commenting upon them; (2) by finding out what doctrine of absolution has on the whole commended itself to the wisdom of the Church of God in all ages, as well as to reason and experience, and showing that it agrees with the New Testament. A full account of the subject would demand both ways of considering it. The time allotted to me compels me to choose one, and I choose the latter.

What is meant by absolution? I answer, primarily, the forgiveness of sins. But when the word is used, a certain ecclesiastical meaning has become attached to it, namely, that forgiveness of sins which is declared, pronounced, and conveyed to the penitent by the Church of God through the appointed minister. The word has been further narrowed in its meaning, so as to be confined to sins committed after that sacrament, of which we say in the creed, "I believe in one Baptism for the remission of sins."

In regard to absolution, there are many views, both within and without the Church, which may be summed up as follows:

1. Those who believe that the sinner has only to go to Almighty God with true sorrow and faith in Jesus, and ask for forgiveness; and that he does not need, and ought not to require, Church or priest, sacrament or ordinance (to use a phrase which is at the same time an argument), to come between him and his God and Saviour.

2. Those who hold that no post-baptismal sin, if it be mortal, can be forgiven without receiving the sacrament of penance, *i. e.*, confessing the sin to God in the presence of the priest, and receiving from him penance and absolution. This view is popularly believed to be that of the Roman Catholic Church, and is even attributed to some Ritualists. I think I may say that no properly taught Churchman in our Church ever held it, and that it is not, strictly speaking, the view even of the Church of Rome.

Besides these two, there are several subdivisions of a third view, namely, that the Church has a voice, by God's appointment, in the forgiveness of the sinner. There are those who hold—

(a) That to the apostles was committed the power to remit and to retain sins, but that it was like the miraculous gifts of the Holy Spirit, and ceased with the apostles, or in apostolic times.

(b) That the Church has the right to excommunicate open sinners, and to restore them to the communion when penitent. The reality of the retaining or the remitting of sins, in this view, is in proportion to the reality and power held to belong to the Lord's Supper, and is the greater or the less as one holds stronger or weaker views on that subject.

(c) A view perhaps hardly to be distinguished from the one just mentioned is, that the forgiveness of sins accompanies both baptism and the Holy Communion, and is given at those times and no other, except so far as it may be vouchsafed directly to the soul by Almighty God.

(d) That over and above that forgiveness of sins which accompanies the two sacraments "generally necessary to salvation," God has commanded the Church through the priesthood to declare and pronounce to her people, being penitent, "the absolution and remission of their sins."

I am using Prayer Book language in this definition, but I have no desire to shelter it under the shadow of an ambiguity: so I must add the further view (e), that there are those who hold that this declaring and pronouncing conveys what it declares and pronounces, and so in the broad sense of the word is a sacramental act.

And lastly (f). Absolution is regarded simply as the announcement of the terms of a forgiveness given elsewhere, under other circumstances, and not necessarily through the officer who pronounces it, or the words which he pronounces. Those who hold this view ordinarily add to it the belief that a clergyman, in preaching, has committed to him every power the Gospel conveys. He cannot of himself, of course, but by the power of the Holy Ghost, through the Word preached, convert, regenerate, transform, pardon, renew, and justify the soul of the sinner. This is said to be the power of Gospel preaching, the message of salvation, the savour of life unto life, or of death unto death.

I do not say that I have given all the views and modifications of views which are held on this subject; but I have done so as nearly as I could, and I believe that the New Testament doctrine of absolution is no one of them, but in some sort all of them combined.

Before going any further, I must meet an objection which I can already see in your countenances. I almost hear the fatal words by which every thinker nowadays is condemned, viz., "The simplicity of the Gospel!"

The view that when a man has sinned he has only to go in faith and penitence and ask God to forgive him, and he is forgiven and restored to God's favor without priest or sacrament, is perfectly plain and easy; and if it be wholly and not partially true, needs no comment or explanation,

except to tell what is meant by faith and repentance. To say that no sin is forgiven except by means of private confession, penance, and absolution, accompanied by faith and repentance, is equally plain. There is a third view, maintained by a clever infidel writer, namely, that there is no such thing as the forgiveness of sins. "God," he says, "is the only Being who cannot forgive sins." The punishment of sin consists in the consequences of sin. To ask God to forgive sins is to ask Him to interpose between a cause and its effect. He can forgive sins only (*a*) by working a miracle; (*b*) by being supposed to have feelings towards the sinner, which God could not have, being God; (*c*) or if the punishment of sin be supposed to be remedial, to ask for forgiveness is really to ask to be allowed to continue in iniquity. Whatever may be said of the reasoning, the statement that God cannot forgive sin is perfectly simple.

I think that no one who considers the great questions of man's relations to his own soul, to the laws of nature, to his fellow-man, to the Church, to Almighty God, can be satisfied with simple answers. The Gospel is plain and simple enough as to its practice; and perhaps if men practised it more, there would be fewer disputes about it, and more unity. If this were so, unluckily there would be but little use for Church Congresses; so I discard the thought at once, and cry with my neighbors, "Great is Diana of the Ephesians!" But if one must think about the heights and depths of human nature, the awful burden of sin, the purpose of Almighty God, the meaning of the incarnation and atonement of our Lord, the authority to which we submit in matters of faith—the simplest answer is sometimes the furthest from the truth.

It is simple to say, for example, that whatever the individual man, enlightened by God's Spirit, believes to be true, that must be true. It is simple to say that whatever the Pope declares *ex cathedrâ* to be true, that must be infallibly true. To say that there are many voices which must be heard before one can arrive at the truth; that one of these voices is uttered by the whole Body of Christ, waiting patiently, speaking slowly, and at last proclaiming the eternal verity, is far more complex. Calvinism, in a sense at least, is simple; Arminianism is simple; but to accept both God's foreknowledge and man's free will, even when one cannot reconcile the two factors, is complex. All things are "double, the one against the other," says the wise man. The unity of God is consistent with a threefold personality; the Divine and human natures subsist in the one Divine Person of the Eternal Son; justice and mercy, pardon and chastisement, life and death, are centred in the cries of the dying Saviour; and if the doctrine of absolution be connected with all these, it must be, like them, simple to faith, but many-sided to reason, as the Faith always is, because it sums up the height and depth, and length and breadth of eternal love.

One other statement I must make. The New Testament doctrine of absolution is summed up in the words, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

I am perfectly willing to accept these words just as they stand. I do not need for my faith any explanation—they are perfectly clear. They are as clear as those other words about the Eucharist, "Take, eat, this is My body which is given for you. This is My blood which is shed for you. Do this in remembrance of Me," But if people say, "These words are not to be taken literally"—"there are other things which modify their meaning," or "they are impossible," or, "contrary to reason," or the like; and then if, when one attempts, in answer, to show that they are not contrary to reason, or are not really modified by other statements, they say that he is subtle, or dealing in vain logic, or in oppositions of science falsely so called, or in scholastic trifling. All I can say in reply is what a great writer has said, "Where men say this cannot be literally true, because it is impossible, then they force those who think it is literally true to explain how, according to their notions, it is not impossible. And those who ask hard questions must put up with hard answers."

But to return to the main subject. What are the consequences of sin? By sin, of course, is meant grave sin; not sins of infirmity, but such as unbelief, blasphemy, the rejection of God's Word, or Day, or whatsoever else He puts His name upon: idolatry, malice, envy, murder, impurity, theft, robbery, and rapine; slander and wilful lying, covetousness, and the like. Such sins must produce the gravest effects upon the whole condition of the sinner. It must affect, directly or indirectly, both his physical and intellectual nature, and must alter utterly his spiritual condition. A child of God, a member of Christ, and an heir of heaven—grafted into Christ, a partaker of the life of his Lord—wilful sin must change the condition of the sinner from one of spiritual life and health to one of spiritual disorder, tending ever towards spiritual death. Nor are the effects of sin confined to the individual relations of the sinner. He is a member of a body, the Church. That "no man liveth to himself, and no man dieth to himself," is as true spiritually as it is physically. A sin, no matter how individual, how secret, strikes a blow at the body of Christ. If one member suffers this most awful of losses, spiritual sickness, every other member suffers with it.

The effects of sin are partly in the order of nature, and partly in that of grace. As to the former, it may be said that the punishment of sin is as much involved in the sin as any effect in its cause; and as to the latter, the effects as surely follow. But over and above these consequences of sin there is something which the Bible calls the wrath of God. It is the fashion nowadays, partly from philosophical difficulties, and partly in the interests of an effeminate Christianity, to speak slightly of this.

But just as there is in man, "made in the image of God," such a thing as righteous anger, so over and above the working of His laws does revelation declare that there is in God something which is the archetype of this in man, and which it calls the wrath of Almighty God.

It is a question of profound importance, how far does the forgiveness of sin do away with its consequences? The physical consequences of a life

of dissipation remain, no matter what a man's repentance may be. If a man has led another into sin, he may repent himself, but he may not be able to lead the one whom he has tempted to repentance. Nay, the one whom he has thus spiritually ruined may have died in sin and passed into that land where, as we are taught by the popular theology of the day, no prayer of heart-broken anguish ever penetrates.

Some one has said that nothing but a miracle can interfere between sin and its consequences. I hold the forgiveness of sins to be such a miracle. It is a resurrection from spiritual death; it is an impartation of spiritual life; it brings back the presence of the Holy Ghost in the soul; it renews the sundered relations which bind the individual to the body of Christ; it transforms, by a spiritual correlation of forces, physical pain, and a weakened body, the physical result of sin, into spiritual powers. It may not alter natural laws, but it lifts them up into a higher region; it buys back opportunities; it may even restore a wasted life, just as in the miracle of the loaves and fishes, the fragments that remained were more than the original quantity; and to do all this, its power may reach far into that land of silence, the laws of which we know so little about, and about which we dogmatize so easily.

But what are the conditions of such a miracle of mercy as this forgiveness must be? The universal answer of all Churches, theologians and teachers, at one in this, is repentance. By repentance is meant a complex grace, comprising: 1. The knowledge of sin, in some degree as God knows it—a deeper knowledge, I need not say, than the power to enumerate acts of sin; sinfulness rather than acts of sin is the sphere in which it works. 2. Sorrow for sin, so deep and penetrating that it melts into tears, if there be tears to shed. 3. The giving up of that disposition to conceal sin, which is one of the clearest marks of "the sorrow of the world which worketh death." The acknowledgment of sin, first to one's self, then to God, then to the Church, and if need be to our fellow-men. 4. The giving up of sin. 5. The restitution for sin committed, and the realizing that, in some sort, all sins, and not merely those which affect property or truth, demand restitution. 6. The forgiveness of others, as we hope ourselves to be forgiven. And 7, to these must be added that deep faith in our Lord Jesus Christ and in His atoning death and passion, without which repentance is unavailing. It is the cross of Christ and the deep love of Calvary, and the precious blood which was shed for us, that alone makes repentance possible. To this faith I must add that which cannot be separated from it, a love which deepens sorrow, and is its fountain and source.

There are three marks of the universal belief in the importance of repentance on the part of Christians otherwise not in agreement, which I will mention. Of these the second and third are little known.

1. The fact that no Roman Catholic, Anglo-Catholic, or Protestant, ever held that any ordinance of the Church, whether it be the rite of absolution, the sacrament of penance (so-called), or Baptism, or the Holy Communion,

ever conveyed the grace of forgiveness to the soul, if the conditions of faith and repentance were lacking. If these be wanting, all agree that whatever is loosed on earth is not loosed in heaven.

2. The agreement of Roman Catholics with even the most extreme Protestants, that if repentance be complete and perfect, forgiveness may come to the soul without any external rite, whether of absolution or penance. That this is the view of Roman Catholics can be seen by carefully considering even the Catechism of the Council of Trent. As Bishop Forbes, in his "Treatise on the XXXIX. Articles" (p. 458, Vol. II.), expresses the view: "Perfect contrition in virtue of the *ardor caritatis*, which is its form, without the sacrament, effaces all sin." He adds, as is usually added to the statement: "Yet no enlightened and instructed conscience would venture into the presence of its Judge with any of those sins unconfessed and unabsolved, of which He saith, 'They who do such things shall not inherit the kingdom of God.'"

3. There is a further idea, upon which I must for a moment enlarge. Repentance is rarely perfect. Fear may be the motive rather than love. Reformation may precede deep sorrow. The readiness for some kinds of acknowledgment may be lacking. Is such an imperfect penitence unavailing? Any one who has watched the progress of a soul under a sense of sin will know that repentance is increased and perfected by effort, by the endeavor properly to receive any ordinance or rite of the Church, by fasting, by prayer, by alms giving, by acknowledgment, by sorrow, by sickness, by providential events not included among these—in short, by God's merciful dealings with the soul for which the Master died.

In Bishop Wilson's *Sacra Privata* (p. 56, Edit. 1854, of J. H. Parker), there is a thanksgiving to Almighty God for "a merciful visitation in the night by which I was put in remembrance of the sins of youth, and by the good Spirit of God moved to repent of them in a peculiar manner."

Bishop Andrewes thanks God in his prayers for "keeping me from perishing in my sins, fully waiting my conversion, leaving in me return into my heart, remembrance of my latter end, shame, horror, grief for my past sins, fuller and larger, larger and fuller, more and still more, O my Lord, storing me with good hope of their remission through repentance and its works, in the power of the thrice holy keys, and the mysteries in Thy Church." (Bp. Andrewes' Devotions, J. H. and J. Parker, 1865, p. 67.) I take these passages from the devotional works of two typical Anglican bishops, as illustrating a deep spiritual idea, that, while repentance may be perfect once for all, in most cases it is a cumulative thing, increasing with time and prayer, and God's grace, and His special visitations. Thus there is a sense in which it may be said that repentance from the love of God is life-long. Nay, inasmuch as death is the punishment of sin, and soul and body are, we believe, to remain parted from one another until the day of judgment, it may be conceivable that an ever-deepening sorrow for sin, and an ever-deepening love which is its cause, may be a part of the blessed work and growth of the intermediate state.

The Latin Church, which is forever changing spiritual truths into mathematical formulæ, and dwarfing them in the process, has crystalized this deep spiritual truth, and affirms that attrition, or imperfect sorrow, is changed into contrition, or perfect sorrow, by the sacrament (so called) of penance; and this is generally given as one reason for the place that sacrament holds in the spiritual scheme of that Church.

But there is another side to this great spiritual truth. If repentance is cumulative, forgiveness must be also. The forgiveness of sins exactly corresponds to the repentance that is its condition. The sorrow of the sinner is the precise measure of every absolution. God's mercy in this, as in so much else, waits on man's action. If this be so, it will explain the reason why the Church in her offices is so prodigal, as it were, of absolutions—one in the Daily Office, another in the Communion Service, and at other times; and then, when all are pronounced, she still gives to the absolved penitent, in the Holy Communion, "the remission of his sins, and all other benefits of Christ's passion." She heaps absolution on absolution. She has them for the free and for the imprisoned, for the living and for the dying, because they all look forward and point the penitent on to that final acquittal when he shall hear, never more to need the pardon of his God, the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." This idea, that forgiveness is exactly proportioned to sorrow, is the explanation of one part of the New Testament, the deep meaning of which is rarely understood. Our Lord S. Luke vii. 47) said of the penitent, "Her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little." Does it mean that love and forgiveness are proportioned to the magnitude of one's sins? It can not be so. It conveys the deep lesson that forgiveness is proportioned, not to sin, but to sorrow for sin; that he who has much forgiven is not necessarily he who has sinned much, but he who has sorrowed much.

I have dwelt somewhat at large on this third point, because of its intrinsic importance to the subject in hand, and also because it serves to prove my proposition, that amongst all schools of theology the absolute necessity of repentance to forgiveness, nay, that it is the exact measure of forgiveness, is universally held.

Now, then, I take up the idea of absolution, and am prepared to state exactly what is meant. Bear in mind (1) that the baptized Christian who has not forfeited his birthright is in a state of salvation. He is a member of Christ, a child of God, and an inheritor of the kingdom of heaven. (2.) That if he has fallen into great sin (I am not speaking of sins of infirmity), he is no longer in a state of grace, he is nigh unto spiritual death. He lies like the wounded stranger by the roadside, waiting for the good Samaritan. He is the prodigal in a far country; he is the lost piece of silver; he is the sheep that has gone astray. (3.) How can he be restored to the baptismal blessings—to his Father's house? The grace of baptism consists of a death

unto sin, and a new birth unto righteousness. The spiritual act which is to restore the forfeited blessing must renew the forfeited grace; and repentance such as I have described, corresponds to the mystical death unto sin. Absolution opens the closed doors of the kingdom of heaven, and imparts the life of Christ, the renewed gift of righteousness.

There is in this, I believe, a deep correspondence to the atoning work of our dear Lord. I have not, I hope, said one word which would make me seem forgetful of the most precious of all truths, that without the atoning death of Jesus, neither repentance nor absolutions, nor sacraments, are of any avail. They only are of avail because He has appointed them as the conditions and the channels whereby His atoning love is applied to the soul.

If the atonement of Christ involve, besides much else which the wondering heart can never fully grasp—as earnest modern thinkers have thought—the mystical death unto sin of the federal Head of the human race, as the apostle declares, “In that He died He died unto sin once;” and the impartation of spiritual life unto the elect, as the apostle further says, “In that he liveth, he liveth unto God;” then this idea of repentance and absolution, as complementary the one to the other, is in exact analogy with the mystery of the Cross, from which it springs.

If all this be granted, I have not yet satisfied the common objection that absolution implies not simply forgiveness, but forgiveness imparted by the power of the Holy Ghost, when the absolving words are uttered by the appointed and commissioned minister. There are certain objections to the doctrine I do not propose to answer. There are those who say that this power was given to the apostles, but ceased with them. They grant at the same time that the power to administer the sacraments and many other gifts exactly similar to the one in question, and given at the same time and in the same way, did not cease with the apostles; and the logic which can do this, does not in my judgment, admit of reasonable reply. There are those who are willing to accept the relation which exists between the two sacraments and the remission of sins, but stop short there, and deny any further power in the priesthood.

Of course there is no logic in this either, unless it can be shown that revelation excludes from the remission of sins everything but the two sacraments, which is the point at issue. But over and above these and other like objections, there is a consistent view, which, while seldom pressed to its fatal consequences, largely prevails within and without our branch of the Church. It is that a truly spiritual religion must compel one to deny that any sacrament, ordinance, or priest, can come (as it is expressed) between the soul and God. Baptism, in this scheme, is a sign of a justification already attained; confirmation an external profession; absolution a proclamation of the terms of forgiveness; holy communion a solemn recollection. The secret strength of this system comes from the idea that there is a deeper loyalty, a fuller love, a more utter trust in the Lord Jesus Christ

involved in it. Ah! my brethren, if it be so, away with sacraments and ordinances, priesthood and Church, say I. "There is no other name under heaven whereby we must be saved." But consider. The most logical maintainers of this view are the Quakers. They really almost carry it out; not quite, indeed, for even the Quakers condescend far enough to human infirmity to make a species of ordinance of a peculiar dress. But is it possible for any human being to come into direct contact with Almighty God? We sometimes say that one is alone with God; but is it ever true? Between the individual man and the invisible God, must there not always be interposed, 1, the material world; 2, the relations of each human being to that common human nature which he shares; and, 3, the soul and body of the individual person? Do not emotions, and feelings, and thoughts, and spiritual desires, and faith, and love; does not the very condition of the mortal frame, sometimes its very poorest and meanest infirmities, in the veriest solitude and contemplation, interpose between Him and man? Are not the very things which every scheme of religion demands as a necessity before one can be accepted of God, namely, repentance and faith, though Divine gifts, essentially human? Is there anything more to be said logically, for putting one's own self between one's self and God; or somebody else's self, or an ordinance which is not the self of any one? But in the ordinary religion of the day there is always the putting of another human being between the sinner and God. The evangelist who preaches, who entreats, who implores, who prays, who vividly portrays what Christ has done for you, who assures you of forgiveness, who bids you accept at once a salvation then and there offered—what is he after all but a priest in the very essence of all that makes up the priesthood? He claims really as much power as the most sacerdotal of sacerdotalists. To get rid of *media* of some sort between man and God is an utter impossibility. Such an effort, however one may profoundly sympathize with the love and the earnestness which go far to neutralize its evil effects, can only find a logical termination in the denial of that which has ever been, in this respect, the greatest stumbling-block human reason has ever met with, "The Word made flesh," the Incarnation of the Eternal Son.

I group together, then, some of the passages of the New Testament which relate to absolution. They are S. Matt. xvi. 18 and 19, xviii. 15-20, xxviii. 18-20; S. Luke vii. 41-50, xvii. 14; S. Mark ii. 2-11; S. John v. 22 and 27, xx. 21-23; 1 Cor. iv. 1; 2 Cor. ii. 10, v. 18-21; S. James v. 13-16.

Of these there are two which may be said to sum up all the rest. "He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." "All things are of God, who hath reconciled us to Himself by Jesus Christ, and given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us

the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Now, I do not say that these texts, and others like them, cannot be explained away. No doubt, my successors will have their able contributions in this direction; but I venture to assert that, in their plain literal sense, they mean absolution, given by the power of the Holy Ghost, through the ministry of Christ; and that for eighteen hundred years more than nine-tenths of Christians, and even perhaps two-thirds of Protestants, have so accepted them.

If this theory of absolution be correct, what one often hears discussed with regard to the form of absolution passes out of sight. It cannot make any difference whether the priest says: 1, "I absolve thee," or "the servant of God is absolved;" 2, "He (God) pardoneth and absolveth all those who truly repent and unfeignedly believe His Holy Gospel;" 3, or prays "Almighty God . . . have mercy upon you; pardon and deliver you from all your sins." In the first case God absolves, not the minister; in the second the declaration of pardon, pronounced by the commissioned officer, conveys the pardon it declares; and in the last the prayer commanded by Almighty God, and offered as He bids it, is then and there answered. If, moreover, the forgiveness conveyed is exactly proportioned to the penitence which precedes it, it is an immaterial question whether the absolution is pronounced in the daily Office or in the Communion Service, in public or in private.

Yet, as to private absolution, a word may be needed in regard to a common notion that the American Prayer Book forbids private absolution. It is well known that the English Prayer Book, under certain circumstances, commands it. In the exhortation to the Holy Communion, the penitent who cannot quiet his own conscience by certain specified means, is required to go to some minister and "open his grief," that he may obtain "the benefit of absolution, together with ghostly counsel and advice." In the Visitation of the Sick, after a special confession, if the conscience is "troubled with any weighty matter," the priest is bidden to absolve the penitent, when "humbly and heartily desired" to do so, and after a form which contains the words, "I absolve thee."

In the American Prayer Book, the words "benefit of absolution," are omitted from the exhortation; and in the Visitation of the Sick, the exhortation to a special confession, and the special absolution, are also left out. It is therefore argued that this omission implies a prohibition of all private absolution. It seems to me a large generalization from narrow premises.

If it be granted that the power to absolve, of course subject to the direction of the Church, is given to a priest by his ordination; so important a limitation of what has always been before and since the Reformation a part of the duty of a clergyman of the Anglican Church could not possibly

be effected by a mere omission. The Book of Common Prayer can hardly be said to be a complete directory even of the worship of the Church. It is indeed of its doctrine, but it certainly is not of its discipline. I have only to point to a general Convention, to say nothing of forty or more diocesan ones which are perpetually making canons of discipline, in proof of this.

The preface to the Prayer Book states that this Church "is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." To claim this sentence on the side I am defending, is, I am aware, to beg the question; but there is an argument in the fact that both those who accept and those who deny private absolution do regard it as an "essential point," as is witnessed to by the earnestness of the controversy as from time to time it arises.

To assert that omission means prohibition, moreover, is to involve him who asserts it in some sad difficulties, whatever school of Churchmanship he belongs to. I may instance the omission of the Black Rubric, or of the Athanasian Creed, or of the rubrics forbidding solitary masses, or of the command "to communicate three times a year at least, of which Easter is to be one," or of the comforting assertion that "it is certain, by God's Word, that children which are baptized and dying before they commit actual sin are undoubtedly saved," and many others.

There is, however, proof from the American Prayer Book itself, that the omission, whatever it involved, did not mean prohibition. In the Visitation of Prisoners, which is an American Office not found in the English Prayer Book, there is an exhortation to private confession, and a command to give private absolution. I dare say an ardent opponent will exclaim at once that the exception proves the rule. Hardly in this case. In so grave a matter as the absolution of a penitent, such a permission must at least involve the permission to do the like in similar cases. The only reason for absolving a prisoner is either because of the greatness of his sins, or because he is in prison, and cannot go to a public office, or both combined. Surely a sick person, who may be equally sinful, though not liable to public infamy, and who is just as much confined to his room as the criminal to his prison, should have an equal claim. It is not conceivable that our mother, the Church, could give greater privileges of pardon to murderers and thieves than to her less guilty, though equally penitent, children. Criminals ought to have all the privileges of the Gospel, poor souls! but surely not more of them than respectable people, who, so far as confinement is concerned, are similarly situated.

If this be said to be applicable only to the sick, and that at any rate people who can go to church ought never to be absolved in private, I have only to say, in reply, that I do not believe that the Protestant Episcopal Church is so ritualistic, in the worst sense of the word, as to say to her children, weighed down with sorrow at the burden of sin, "Wait till next Sunday for any absolution I can give, as I allow my ministers to convey

the forgiveness it is mine to convey, only in a chancel, with a surplice on and in the presence of a congregation!"

Perhaps I may add, that to deny private absolution, while at the same time one believes in the power to absolve, is to deprive the rite of absolution of something which belongs to all ordinances and sacraments. These all have their general side towards the Church as a whole; they have their particular and especial application to each individual. It is not enough, for example, to consecrate the Holy Communion—to proclaim its blessed effects and powers—each individual must receive it. I am sure one can not but feel that it would be contrary to the analogy of God's merciful dealings with men to give to absolution a general and not also the possibility of an especial and individual application.

If it be objected to all this that the alterations were made in the American Prayer Book, and must mean something, I have only to say that no liturgical scholar can possibly defend or explain all of the alterations in the American Book of Common Prayer. They seem to have been made, in many cases, to meet popular prejudices, which were chiefly the result of ignorance. It may be, however, an explanation worth noting, that the object of the omission may have been to get rid of the mediæval form of absolution, which, though found in the English Prayer Book, cannot be said to be primitive.

It will be noticed that in all this I have scarcely alluded to private confession—call it auricular, or sacramental, or what one will. I have done so advisedly. Half the people, I know, are afraid of private confession, simply because they do not wish to believe in the power of the ministry to absolve; and almost the other half do not believe in absolution, because they are afraid it necessitates auricular confession. Many of the difficulties which surround the question would be removed if it were remembered that confession of any kind is a part of repentance, and only bears a relation to absolution because it bears a relation to repentance. If not necessary to the forgiveness of sins, it may often be necessary to true sorrow for sin. If the question is to be properly investigated, it must be in its due place. My subject is not the connection between confession and repentance, but the New Testament doctrine of absolution.

Would to God there might be throughout the length and breadth of His Church, and in spite of its divisions, a spirit of loving penitence, which, in giving to many that broken and contrite heart God has said He will not despise, would give a deeper longing for every blessing of forgiveness God in His mercy has promised to penitents!

IS THE CHURCH OF ENGLAND PROTESTANT ?

From the Church Quarterly Review.

1. *The Quarterly Review*. No. 292. (London: October, 1878.)
2. *Pastoral Letter to the Diocese of Rochester*, from A. W. THOROLD, D. D., *Ninety-eighth Bishop*. (London, 1878.)
3. *The Coronation Service, according to the Use of the Church of England*. Edited by JOHN FULLER RUSSELL, B. C. L., F. S. A. (London, 1875.)

THE sophistical trick commonly known as the "ambiguous middle term" underlies all that stands for reasoning in an article in the *Quarterly Review* for Oct. 1878, entitled "Is the Church of England Protestant? The evident intention of the writer is to write the history of the great "Anglican Church" in convenient oblivion of that historical continuity, in virtue of which, to use the words of the Low Church "Ninety-eighth Bishop of Rochester," though Reformed, "she is Catholic, and dates her birth, not from Henry VIII., but from a pure mother in a far back time." Contrariwise, with the *Quarterly Reviewer*, Henry VIII. and his New Learning are paraded as if they were all in all, and the legacy from the "far back time" is contemptuously left matter of precarious favour and concession, revocable at pleasure, and just now more than desirable to be revoked. As a rule, this view, though not without adherents, has been confined, at any rate since the Restoration, to the less-cultured members of the Evangelical party, who have been reared in a narrow groove of sectional tradition, and are fully persuaded that any doctrine or usage which happens to be unfamiliar to themselves must necessarily contradict not only the Bible, but also the Prayer-Book, Articles, and Canons of the Church of England; while their own tenets and practices, on the other hand, are the accredited standard of loyal conformity. Such men are obviously sincere when claiming to be the only faithful members of the Church, for the statement is true in their sense, and its failure to square with the evidence is a circumstance which no more affects them than S. Paul's advice to Timothy to use a little wine for his stomach's sake touched the teetotal fanatic, who rather than allow that Scripture can be against him, glossed the passage as referring only to external application.

But the *Quarterly Reviewer* exhibits no real sympathy with this school of religious belief, and does not attempt to reinstate it in the position which it occupied even so lately as fifty years ago. Had he so striven, it would be possible to respect the zeal which gave birth to the effort, however undesirable its success might be thought, and unfavorable to that success as all contemporary indications appear to be. Nothing of the sort, however, is to be discovered in his argument, which is of the purely negative and destructive kind, intended to pull down, so far as may be, the dykes built up during the last half century by High Church hands, and to let the salt and barren waters of negation surge back again over the fair regions, now fertile with golden corn, which have been reclaimed from them by the Catholic Revival.

The argument, such as it is, may be tersely, but not unfairly, summarised thus:

"The High Church school, actively in its most energetic section, and passively in its main body, maintains the tenability, within the Church of England, of certain doctrines, technically by thinkers, and invidiously by scoffers, termed Sacerdotalism; while, notably in respect of the Sacraments and the ministry, chief amongst these stand the tenets of Apostolical Succession and of the Eucharistic Sacrifice. Unless these tenets be the

accepted doctrine of the English Church, the whole High Church position breaks down. But these tenets are not Protestant, whereas the Church of England is a Protestant body, and consequently has rejected them, and thereby annihilated the claims of the entire High Church school."

There is the case, put together with just dexterity enough to satisfy the clients on whose behalf the brief has been drawn up, and with precisely the show of learning sufficient to impress them with admiration for their counsel's erudition.

There is, however, one cardinal omission throughout, which, were it indeed a legal prosecution which was being conducted, would necessarily result in a nonsuit. There is no attempt whatever to define the word *Protestant* itself, which is, of course, the keystone of the whole argument. Nor is this omission an oversight. It has been deliberately adopted in such a way as to mislead the ordinary reader, and to disguise the fact that the word has not merely several different significations in theology and literature generally, but that it is employed in more than one sense in the prosecuting article itself. We will endeavour to make good this omission, as briefly as may be.

There is, first of all, the only strict and exact historical use of the word, whereby it denotes those German princes, nobles, clergy, burghers and others who, on April 29, 1529, lodged their *Protest* against the condemnation of Luther by the Diet of Speyer, and appealed thence to a free General Council. So far as the word can be regarded as a "trade-mark," only these persons and their direct representatives by succession or affinity of doctrine have a clear right to its use. That circumstance restricts its most legitimate application to Lutheran Germany, with a possible extension to Sweden, Denmark, and Norway, but in strictness it excludes all other countries and communities. Nor is this a mere technical quibble, for as a fact the word "Protestant" was used until quite recent times in Germany as distinct from "Reformed"—a title confined to the Calvinist and Zuinglian societies; while even now it has undergone a further change of meaning, and while "Evangelical" is the official designation of the new syncretist communion, made up of a fusion of Lutherans and Calvinists, and set up as the State Church in Prussia, the word "Protestant" is now claimed as peculiarly their own by the propagandists of free thought, inasmuch that when the Lutheran Monument was unveiled at Worms on June 25, 1868, all those of the speakers who explicitly described themselves as "Protestants" seized the opportunity to assail the fundamental doctrines of Christianity itself. A little later, Professor Bluntschli of Heidelberg, President of the "Protestanten-Verein," speaking as an unwelcome guest at the Old Catholic Congress in Cologne on S. Matthew's Day, September 21, 1872, asserted that no agreement in dogma or worship is possible for mankind, not even amongst themselves, but only in moral and ethical life; and that "every attempt to formulate the truth is merely relative, and cannot be absolute;" explaining that in making these statements he was expressing the matured opinions of all German *Protestants*. It is plain, then, that the foreign use of the word is not of much help to the Reviewer's cause, nor will it mend matters if the venue be transferred to Great Britain. Nay, the difficulties rather increase, because of the much wider area over which the use of the disputed term extends. There is Mr. Spurgeon's Protestantism, for example, a perfectly genuine and unimpeachable article of its kind; and there is Mr. Voysey's equally entitled to the name, but emphatically denying and decrying every specific item of Mr. Spurgeon's creed as sheer blasphemy; while Mr. Bradlaugh, in turn, doubtless views Mr. Voysey as a reactionary conservative. There are the Protestantisms

of the *Spectator*, of the *Record*, of the *Pall Mall Gazette*, of the *National Reformer*, of the *Standard*, and of the *Daily News*, all radically diverse from each other, but equally justified, so far as any non-Lutherans can be, in claiming to be authentic; while nothing would be easier than to set down the names of a bewildered number of hotly rival and contradictory sects, all bearing the same ticket. Nor does the puzzle end even at this point. In Elizabeth's days, just as "Protestant" and "Reformed" were opposed and contrasted on the Continent, so "Protestant" and "Puritan" began to be similarly contrasted in England, and this phraseology came into such general usage that not only did Charles I., on certain coins of his, pose as champion of the "Protestant Religion," but actually Archbishop Laud—the bugbear to this day of all anti-sacerdotalists—described himself on the scaffold itself as a Protestant, and the word was used within living memory—perhaps is used still—in Ireland by members of the (late-ly) Established Episcopal Church there, to distinguish themselves not merely from Roman Catholics, but from Presbyterians and other Dissenters. If this last-named *nuance* of the Chameleon-like word be what the Reviewer means, he merely answers his question with the question itself.

It is obvious enough, as matter of history, that there has never been any intimate relation of an official character between the Church of England and German Lutheranism. That Luther's powerful genius influenced the Reformation everywhere, even in those forms of it against which he waged ceaseless war, and which did battle against him in their turn, is indisputable; and thus his teaching is, to some small extent, traceable in the Anglican formularies, though far less than Archbishop Laurence imagined, or than the *Quarterly Reviewer* even now alleges. The truth is that the party which became dominant in the State under the Protector Somerset, and which formed the nucleus of the Puritan school on the return of the Marian exiles, was Zuinglo-Calvinist, and not Lutheran. The broadest and simplest proof of this historical fact lies in the important collection of documents published by the Parker Society, under the title of the *Zürich Letters*. That Zürich was the centre of Zuinglian teaching, as Geneva of Calvinist, and Wittenberg of Lutheran theology, is familiar to all; and that Zürich, then at open war with Wittenberg, should have been a sort of Mecca to the Edwardine and Marian Reformers, establishes at once their lack of sympathy with Lutheranism. Under Elizabeth, the influence of the Scottish Reformers and various other causes induced a development of the Calvinistic element, and by the accession of James I. it had contrived to obtain the practical control of the Church of England, albeit it had not even then succeeded in its desired revision of her formularies. The letters of Bullinger, Traheron, and that of Edward VI. himself (doubtless composed for him by Cranmer), on Oct. 20, 1549, of Lady Jane Seymour, his cousin, and others in the Zürich Collection, make the *consensus* between the Reformers in England and in Zürich, by 1550 at any rate, unquestionable; and it is needless to do more than name Archbishops Whitgift, Grindal, Abbot, and Sandys, Bishops Bullingham, Aylmer, Parkhurst, Horne, and Pilkington, in proof of the influence of Calvinism in high places under Elizabeth and her successor. But one practical conclusion from these facts is, that as the foreign Zuinglians and Calvinists were not usually styled Protestants, and were even at war with the real Protestants of Germany, this title could not have been consistently adopted, and as a fact, was not adopted, by the Church of England at that time. One brief citation from Luther himself will set in a clearer light than any long digression his opinion of Zuinglianism: "Blessed is the man that has not stood in the council of the Sacramentarians, and hath not walked in the ways of

the Zuinglians, nor sat in the seat of them at Zürich." There is thus an historical dilemma of this kind before us: If the Church of England was Protestant under the Tudors, it must then, *ex vi termini*, have rejected Calvinism and Zuinglianism; and as it has never, since the accession of the Stuarts, altered its formularies in favour of those opinions, it must be held to reject them still; and thus the Reviewer's argument' so far as it covers those forms of religious belief, falls to the ground. If, contrariwise, the indisputable fact be maintained that Zuinglianism and Calvinism were powerful factors in the English Church of the sixteenth century, then it had no right to the title Protestant, which at that time excluded those factors, and it has not acquired any subsequent right to assume it in virtue of nearer relations with Lutheranism.

"But," an irate disputant may remark, "this is all mere cobweb-spinning, and quibbling about a word, when there is no doubt at all about the thing signified. By 'Protestant' is meant all that body of Christian opinion which rejects the authority of the Papal Church, and refuses to accept Roman accretions on the purity of the Gospel; and no intelligent and honest man can deny that such is the avowed attitude of the Church of England." Very good: we have no objection to argue out the matter on that footing. But a few preliminary questions need be put to our challenger:—1. Where is the authority for such a definition of Protestantism, and what evidence can you adduce for its authenticity and exactness? 2. How are you justified in extending it so as to take in those whom its original owners, the signatories of the Confession of Augsburg, deliberately excluded? 3. How are you justified, contrariwise, in narrowing it so as to exclude those non-Christians in Germany, Holland, England, and America, who claim it as their title? 4. What do you make of the fact that, if your definition be accepted, it actually covers the whole Greek Church, which has repudiated the Papal claims for a thousand years, which rejects Roman doctrines, such as those on Purgatory, Indulgences, image-worship, the Immaculate Conception, &c. as corruptions of the Gospel, but which, nevertheless, maintains every one of the specific tenets and practices which the Puritan school desires to make untenable within the Church of England?

For ourselves, we have no theoretical difficulty in accepting—out of deference to common parlance—the word "Protestant" when narrowed to the one meaning of non-Papal, though we must, *in limine*, say that with the world of designations to choose from, this particular one is not very happily chosen for the expression of the idea: especially when we consider that popular use employs it with equal inappropriateness to signify the negations of Agnosticism, and the system of the Swedish Christian, with Episcopacy for his platform, vestments and "mass" for his worship, and Consubstantiation for his doctrine. But the practical difficulty about accepting it as an epithet of the Church of England is that those who so apply it mean very often to cover surreptitiously a great deal more ground than the one historical fact of our continuous "protest" against Roman error involves; and even when no such secret design exists, the very indefiniteness of the word, and the exceedingly bad company it has been keeping for a couple of centuries, make its adoption highly inexpedient, to say the very least; because not only would it be possible to introduce any amount of Rationalism into the Church of England under its shelter, but, as a practical fact, the attempt has been made to do so, and on precisely this very plea, several times within the last twenty years, as anyone who pleases may ascertain by examining the documents connected with the Colenso, *Essays and Reviews*, and Voysey cases, while a more

insidious effort has been made in the same direction by the abortive Occasional Sermons Bill, introduced with the view of throwing open Anglican pulpits to Nonconformists, free from the restraints of the ecclesiastical laws, and thus able to contradict and deprave with absolute impunity every formula of the Church of England within her own congregations.

Hence, too, it is that men of keen intellect and robust faith are chary of committing themselves to so elastic and slippery a term. And it may be well to cite in illustration the words of one of the ablest and most philosophical thinkers of whom English literature can boast, and who, both as a layman and as one whose career was ended long before the outbreak of recent controversies, is free from the suspicion of modern theological partisanship:—

Our predecessors in legislation were not so irrational (not to say impious) as to form an operose ecclesiastical establishment, and even to render the State in some degree subservient to it, when their religion (if such it might be called) was nothing but a mere *negation* of some other, without any positive idea either of doctrine, discipline, worship or morals, in the scheme which they professed themselves, and which they imposed upon others, even under penalties and incapacities. . . . So little idea had they at the Revolution of establishing Protestantism indefinitely, that they did not indefinitely *tolerate* it under that name. If mere dissent from the Church of Rome be a merit, he that dissents the most perfectly is the most meritorious, for many points we hold strongly with that Church. He that dissents throughout with that Church will dissent from the Church of England, and then it will be a part of his merit that he dissent with ourselves; a whimsical piece of merit for any set of men to establish. . . . *A man is certainly the most perfect Protestant who protests against the whole Christian religion.* Whether a person's having no Christian religion be a title to favour, in exclusion to the largest description of Christians who hold all the doctrines of Christianity, though holding along with them some errors and some superfluities, is rather more than any man, who has not become recreant and apostate from his baptism, will, I believe, choose to affirm. The countenance given from a spirit of controversy to that negative religion may, by degrees, encourage light and unthinking people to a total indifference to everything positive in matters of doctrine; and in the end, of practice too. If continued, it would play the game of that sort of active, proselytising, and persecuting atheism, which is the disgrace and calamity of our time.

These weighty sentences, applicable in the present day, are part of a letter written from Beaconsfield, of January 3, 1792, to Sir Hercules Langrishe, by Edmund Burke.

Another shrewd thinker of more recent date—and he one whose reputation partly depends on his political and literary opposition to Romanism—has delivered himself as follows:

It is not with anything like a wish to carp at words that I avow my ignorance of what is meant by the phrase "the Protestant Faith." "Protestant" and "Faith" are terms which do not seem to me to accord together; the object of "Faith" is Divine Truth; the object of "Protestant" is human error. How, therefore, can one be an attribute of the other?

So wrote a divine who was at one time in honour with the *Quarterly Review*—Henry Phillpotts, Bishop of Exeter, in his Pastoral Letter of 1851, p. 65.

We need not pursue this branch of the subject any further at present, but will approach the consideration of the evidence tendered in proof of the Reviewer's thesis. We will not follow the same order, because our object is to remove misapprehensions, whereas his course has been to create or revive prejudice and alarm, and the curiously involved order of his various pleas has the effect of confusing untrained readers.

First, then, let us take the foreign policy of Elizabeth and her Ministers, acquiesced in more or less by all her successors, with the single exception of James II., down to the present day; according to which the weight of

English influence has been consistently thrown into the Protestant scale in all those European international disputes which had religious controversy as their avowed or secret origin. The fact is so, in the main, but it has absolutely no bearing on the question in hand, which concerns the Church and ecclesiastical polity of England, not the State with its civil and military policy. What is wanted is some proof that formal intercommunion, as distinguished from informal tokens of good will, existed between the Anglican Church and the various Reformed bodies on the Continent; what is actually tendered is proof of the military support given by Elizabeth, on political grounds, to the insurgents against England's then most formidable enemy, the King of Spain. It was clearly her interest to give him so much to do in his own dominions as would weaken his power for aggression here; and, indeed, the Reviewer's reference to the Armada is a little unhappy, because it reminds all students of history that the Lord High Admiral who commanded the victorious English fleet was Charles Lord Howard of Effingham, a Roman Catholic peer, who, like his co-religionists then in this country, had no mind to accept a foreign despot as his master on any ground of similarity of creed. We have a modern illustration at hand which serves to expose the hollowness of such an argument. Russia has occupied for some thirty years past, in the minds of a powerful section of English publicists and writers, the same position as Spain did three centuries ago, and it has been thought necessary to cripple her power of menacing either the Mediterranean or the Indian interests of England. This feeling led to an offensive and defensive alliance with Turkey five-and-twenty years ago, and has seemed likely to bring on another at any moment for a twelvemonth past. In the Crimean war, England posed as the helper of a Mohammedan Power against the Christian one, and with the undoubted effect of keeping various other Christian populations, eager for liberty, under the Mohammedan yoke. At that date, too, a leading Evangelical nobleman, speaking for his party, lauded the Sultan as a truer friend to the Gospel than the Czar, and gave the impression, by his language, that Islam was, in his mind, superior as a religion to Oriental Christianity. Within the last few months, one of the arguments adduced by the war-zealots in this country, and notably by the *Pall Mall Gazette*, as a reason for siding against Russia, was that if Turkey should be crushed in the struggle, then the toleration accorded (for the purpose of sowing division) by the Porte to the Protestant missionaries who proselytise from native Christianity, but scarcely even pretend to meddle with the Mohammedans, might in all probability be withdrawn from Russia, which would give a monopoly to the Church of Constantinople; and that on this ground no effort should be spared to keep Islam in the ascendant. What is more, no reasonable doubt exists that a large measure of the exaggerated sympathy expressed for Turkey by certain journals was and is due to the fact that she is an anti-Christian Power, and that Russia, whatever the quality of her religion may be, is at any rate Christian of some sort. Nothing would be easier than to twist all these circumstances into an assertion that the sympathies of England were with Islam as against Christianity, and to translate this assertion into one making the same allegations in respect of the English Church. But what would it be worth when made? No more than an argument based on the alliance of England with a Roman Catholic Power like Austria against the atheistic propaganda of Revolutionary France just after the Terror, or the notorious fact that one of the chief parties to the coalition of the Treaty of Augsburg, whose most notable result was to place William of Orange on the English throne, was Pope Innocent XI., who secretly abetted the Revolution of

1688 as tending to weaken his great enemy, Louis XIV., by transferring one of the most powerful thrones of Europe from a prince who was almost a French vassal to France's most irreconcilable foe. And if we look forward into the future, there is, to say the least, no impossibility of a coalition between England and the Roman Catholic powers of France, Austria and Belgium against the German Empire, the chief Protestant Power in the world, not by way of theological sympathy, but to resist military aggression.

The next argument to be considered is that deduced from the Coronation Oath as administered to Queen Victoria, which is worded as follows, in the one relevant clause :

Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland, and the territories thereunto belonging? And will you preserve unto the Bishops and Clergy of England and Ireland, and to the Churches there committed to their charges, all such rights and privileges as by law do or shall appertain to them, or any of them?

This Coronation Service, it is to be noted, is the *only* document or formulary of the Church of England in which the word "Protestant" is discoverable,—excluded as that word is, with rigid punctiliousness, from Prayer-Book, Articles, Homilies, and Canons, albeit its use as a theological and controversial term dates back twenty years earlier than the first Prayer-Book of Edward VI., and one hundred and thirty-three years before the last revision and settlement under Charles II., so that its marked omission cannot be other than deliberate and purposeful. Hence the stress laid on the oath by our Reviewer, and indeed by every one who casts about for some way to establish the Protestantism of the Church of England. Let us see, however, what must be taken along with the coveted word, if the Coronation Service is to be set up as a standard of appeal, and how far the accompanying matter helps the plea. (1.) The first rubric directs the use of the *ampulla*, with its oil and spoon, for the anointing, thereby retaining certain ornaments of the second year of King Edward VI. other than those allowed by the Judicial Committee of the Privy Council in the suits *Hebbert v. Purchas* and *Ridsdale v. Clifton*. (2.) The Queen is directed to make "her humble adoration" before (3) the *Altar*—a word restricted, like "Protestant," to this one Anglican formulary, and vehemently disowned by those who make their boast of the favourite adjective. (4.) The word "oblation" is used in a sense which emphasises its employment in the Church Militant Prayer, and makes it difficult to regard it as a mere equivalent for the immediately preceding word "Alms." (5.) There are certain rubrics which, construed together, demonstrate that the "*north side* of the Holy Table" is not the north *end*, but the northern part of the *west side*. (6.) The Anointing takes place in the form of a Cross, and (7) with oil to which the adjective "Holy" is conjoined, implying its previous consecration. (8.) The ring is bestowed with the words "Receive this ring, the ensign of kingly dignity, and of defence of the Catholic Faith"—not of the "Protestant Religion." (9.) The sceptre with the Cross is borne processionally at various times in the course of the Office. (10.) When the Queen offered the bread and wine for the Communion, the Archbishop of Canterbury, receiving them at her hands, said the following prayer: "Bless O Lord, we beseech Thee, these Thy gifts, and sanctify them unto this holy use, that by them we may be made partakers of the Body and Blood of Thine only-begotten Son, Jesus Christ, and fed

unto everlasting life," &c.—words which are stronger in doctrinal purport than the language of the existing Prayer-Book, and are almost virtually identical with the expressions of the Scottish Office, always loudly denounced by English Puritans; to wit, "Vouchsafe so to bless and sanctify with Thy Word and Holy Spirit these Thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of Thy most early-beloved Son, and so that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of the same His most precious Body and Blood."

So much for what the Office involves. Let us see next what can be extracted from the Oath by way of consolation for all this sacerdotalism and ritualism: No general acceptance of an abstract Protestantism, but only of "the Protestant Reformed Religion *established by law*," further qualified in words which the *Quarterly Reviewer* has carefully omitted to quote, as "the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof." On this let us hear Edmund Burke's comment in the same letter to Langrishe already cited:

The Oath as effectually prevents the king from doing anything to the prejudice of the Church in favour of sectaries, Jews, Mohammetans, or plain avowed infidels, as if he should do the same thing in favour of the Catholics. You will see that it is the same Protestant Church, so described, that the king is to maintain and communicate with, according to the Act of Settlement of the 12th and 13th of William III. The Act of the 5th of Anne, which in prospect of the Union, is entitled "An Act for securing the Church of England as by law established." It meant to guard the Church implicitly *against any other mode of Protestant religion which might creep in by means of the Union*. It proves beyond doubt, that the legislature did not mean to guard the Church in one part only, and leave it defenceless and exposed upon every other.

Here, then, comes in another very weighty fact, that although the Sovereign is crowned as monarch of the United Kingdom, of course including Scotland, which has a Presbyterian Establishment of its own, that Establishment is not recognised in the Coronation Oath as a Church, nor does the Sovereign enter into any personal pledge for its defence and maintenance, although there have been six coronations since the Act of Union in 1707, and seven since the legislative overthrow of the Church of Scotland in 1690. This fact has an important bearing on the argument drawn from the mention of the "Church of Scotland" in the Bidding Prayer of Canon LV. of 1604, when Scotland was Presbyterian. Chancellor Harrington proved, more than a quarter of a century ago, that the word "Scotland" was inserted in 1604 in view of the then impending revival of Episcopacy, but, even apart from that fact, the omission of the word in the Oath now is highly significant.

But even if these facts were otherwise, only very cold comfort could be got out of the Coronation Oath as implicating and conditioning the Church of England, for this very sufficient reason—that the last "settlement" of the "doctrine, worship, discipline, and government of the Church of England" was that made at the Restoration, and confirmed by Charles II.'s Act of Uniformity. And it is unnecessary to prove at length the admitted fact that this settlement was much *less* Protestant than any which had legally subsisted from 1552 downwards. No formal alteration has since taken place in any authoritative document of the Church. But the present Coronation Oath, with its clause about the "Protestant Reformed Religion," is of *later* date than the last settlement, having been devised by Parliament in 1689 for the enthronement of William and Mary. Ed-

ward VI. and Elizabeth, the two most Protestant Sovereigns, were crowned with the old Sarum rite. The Oath as tendered to James I., Charles I., Charles II., and James II., ran as follows :

Archbishop.—Sir, will you grant and keep, and by your oath confirm to the people of England the laws and customs to them granted by the Kings of England your lawful religious predecessors ; and, namely, the laws, customs, and franchises granted to the Clergy by the glorious King St. Edward your predecessor, according to the laws of God, *the true profession of the Gospel established in this kingdom*, and agreeing to the prerogatives of the kings thereof, and the ancient customs of this realm ?

King.—I grant and promise to keep them.

That is the Church of England's version of the Oath, and we do not see, as the Coronation Service is no part of the Common Prayer-Book, and therefore not within the terms of the Act of Uniformity, what penalty could be inflicted upon any Archbishop of Canterbury for proposing the earlier form of the Oath, instead of the Parliamentary modification of it, to the Sovereign at a Coronation. That, however, is a mere digression, and the really important deductions from the facts adduced are, that only one person in the whole British Empire is required or expected to regard the Established religion as Protestant ; that the obligation laid on that one person arises from the terms of a purely civil and political enactment ; that the date of this enactment, if brought into the discussion, estops the attempt to convict the Church of England of having been a Protestant body, even in the eyes of lay statesmen, until the very end of the seventeenth century ; and, finally, that the "Protestantism" to which it ties the Sovereign is not that of Exeter Hall, or of the *Rock*, but that of Laud and the Revisers of 1662. If it could be shown that any contemporary change had then taken place in the ecclesiastical sphere, as, for instance, if the abortive revision of the Liturgy in 1689 had succeeded, in that case it would be quite reasonable to associate the new Oath and the new Prayer-Book as two marks of a new departure, and as having finally decided the struggle of a century and a half as to whether the Protestant or the Catholic element was to prevail in the Church of England. Failing any such simultaneous action, all that the present form of the Oath attests is the political feeling of the Parliament which conferred the throne on William of Orange, its deep-seated conviction, due to the the unconstitutional proceedings of James II., that some fresh security ought to be exacted from future Sovereigns at their Coronation, but that the Church of England was not, even civilly, described as a Protestant society till 1689, which is too recent a date for the Reviewer's purpose ; while, as regards his cognate reference to the Act of Settlement whereby the British crown is limited to the Protestant branch of the Royal family, Burke, again, exposes its fallacy by remarking : "The king may *inherit* the crown as a Protestant, but he cannot *hold* it, according to law, without being a Protestant *of the Church of England* ;" so that we come back by this road to our original question, What is intended or covered by the word "Protestant" when applied to Anglicanism ?

We do not think it is likely that it will be found convenient to give a categorical reply to this inquiry, and will therefore turn to some other issues raised, choosing, as before, our own order of quotation.

Let us take, then, the relations of the Church of England to foreign Protestant bodies and to the question of Protestant ordinations, on which the Reviewer professes to rest the main part of his argument, by establishing that Apostolical Succession is not the doctrine and has not been the practice of the Church of England. We will point out, in the first place, a highly disingenuous artifice in his argument.

He cites two passages from our own pages of July 1877 and January 1878, and one from Mr. J. H. Blunt's *Household Theology*, stating that the Church of England does not reordain Roman Catholic clergymen, but does ordain Protestant ministers who desire admission to her service; and attempts to controvert them by these statements, (*a*) that up to 1662 the validity of Protestant orders was continuously recognised and acted on by the authorities of the Church of England, and that ever since 1662 they have been formally recognised by law, in virtue of the section in Charles II's Act of Uniformity which immediately follows the clauses requiring Episcopal ordination as a condition for tenure of a benefice or licence to consecrate the Holy Sacrament of the Lord's Supper, and is worded thus: "Provided that the penalties in this Act shall not extend to the foreigners or aliens of the foreign Reformed Churches allowed, or to be allowed, by the King's Majesty, his heirs and successors, in England."

Now, even if the facts as alleged by the Reviewer were true to the full extent, it is clear that by his own silence and words he confesses that since 1662 Episcopal ordination has been rigourously exacted from all persons in the Anglican ministry, with one minutely specified class of exceptions. But neither did we, in the two paragraphs he cites, nor did Mr. Blunt, in his cognate statement, say anything whatever as to the doings or opinions current in the Church of England previous to the Settlement of 1662. All these three passages expressly refer to the existing laws and conditions of things in the Church of England as it is *to-day*; and facts being too strong for the Reviewer there, he has stealthily shifted the ground back to the sixteenth and early seventeenth centuries. Of course this would have been quite fair and relevant had he been supporting the affirmative of the question, "*Was the Church of England Protestant at such and such a date?*" But the question he does ask is quite different: "*Is the Church of England Protestant now?*" He might just as reasonably quote an *Almanach de Gotha* of 1850, to prove that there is no such thing as an United Kingdom of Italy in 1879, as endeavour to prove, from irregularities of Anglican practice two centuries and a half ago, irregularities of Anglican doctrine now.

In any case, the Reviewer's statement does not give the whole of the facts regarding Scotland in 1610 and 1662. At the former date, albeit a less exclusive view of Episcopacy, from unwillingness to unchurch the Continental Reformed bodies, prevailed in England than at the latter, yet far more decisive measures followed the restoration of Bishops in Scotland than on the former occasion. For by an ordinance of 1611 no minister was to be admitted—*i. e.*—instituted—to any church without trial and imposition of hands by the Bishop and two or three ministers, according to a form printed and strictly enjoined, nor were unordained persons any longer suffered to preach (Spottiswoode, *History of Church and State in Scotland*, iii. 210–212; Grub, *Eccle. Hist. of Scotland*, ii. 299). But in 1662, owing to the influence of Lauderdale and Crawford, themselves Presbyterians, the Government (whose openly avowed object was entirely political, and not in the least religious), instead of choosing faithful members of the Episcopalian remnant for the new mitres, conferred them on certain Presbyterian ministers who so far conformed, but who had no great knowledge of, nor zeal for, the ancient laws and customs of the Church. Consequently, only one of the whole number, down to the Revolution required Presbyterian ministers to be re-ordained; there was no liturgy in use, not even for the Holy Communion, the surplice was not worn, and, save that the Westminster Confession was not any longer imposed, no attempt was made to Catholicise the current doctrinal teaching;

that is to say, the Establishment in Scotland from 1662 to 1690 was wholly Protestant *except* in so far as its government was Episcopal; and it is not wonderful that it went down at the Revolution before a more thorough and logical Protestantism. All that is proved hereby is that Episcopacy alone is not enough to insure Catholicity; and if the Reviewer had been attacking the past of the *Scottish* Episcopal Church, these facts would have been perfectly relevant, as they are relevant to show, upon his premisses, that the Church of Scotland is at this moment more Protestant than the Church of England—"which is absurd." But they do nothing at all towards showing that the Church of *England* was or is Protestant, because the whole action of the Church of England in the matter was to supply the lacking Orders, and then to leave the independent body which received them at liberty to make the best use of the gift, and quite unfettered in its discretion as to its internal affairs. There was never any such legislative union between the Churches of England and Scotland as that between those of England and Ireland, because while the Episcopacy remained established, there was no Parliamentary union between England and Scotland, so that neither had power to compromise or pledge the other, and the Reviewer's statement is therefore as honest as if he were to declare that Free Trade is rejected by Great Britain as an economic doctrine, because the Australian legislatures have recently enacted Protectionist measures. In any case, there is a more reasonable and probable explanation of the policy adopted in Scotland in 1610 and 1662 than that of any indirect recognition of the validity of Presbyterian Ordinations. The simple fact is, that the men had to aim at what was practical, not at what was ideal. If Presbyterianism were as good as Episcopacy, there was no motive whatever for restoring bishops; if Episcopacy were to have a change in Scotland at all, it would have been madness to have rejected all non-Episcopalians ministers, especially after the lessons of 1637. All that could be done, obviously, was to ensure Episcopal ordination for all future ministers, and to let those who declined re-ordination die out by degrees. Suppose, for example, that in our day there was to be a reconciliation of the Methodists to the Church of England attempted, does any one dream that it could really be carried out on the preliminary footing of requiring every Wesleyan minister to confess himself a mere uncommissioned layman? Is it not nearly certain that we should have to tolerate a great part of the existing pastorate, and merely provide that all new ministers should be episcopally ordained and likewise such old ones as desired to quit their meetings or circuits, and to become settled rectors, vicars, or curates in the Anglican body? But how would the exercise of common sense and patience of this sort disprove the belief of the Church in the doctrine of Apostolical Succession?

Before entering on the main discussion, we will pause for a moment to signalise the bold misinterpretation, which it will be charitable to ascribe to sheer ignorance, which the Reviewer has put on the section cited above from the Act of Uniformity. It is to be remembered that the statute in question, enacted when the now discarded notion was still prevalent, that it is possible for the State to coerce the whole nation to adopt one form of religion, was not merely internal to the Church of England, but was directed externally against Nonconformity, whose public worship it helped to make illegal unless exceptionally tolerated. But there were in England at the time of its enactment certain hereditary congregations of foreign Protestant refugees and their descendants, who had been specially invited and encouraged by former English sovereigns—as others were later, after the revocation of the edict of Nantes—and whose vested rights the statute

maintains and protects. Two of these societies exist to the present day—the Dutch one in Austin Friars, and the French one which assembles in the crypt of the Canterbury Cathedral. But the very fact that they have remained and still do remain separate from the Church of England, as independent communions, shows that their position has all along been that of specially tolerated Dissenters, not of aliens admitted to the full privileges of Church citizenship on equal terms; since, had they been such, there would have been no reason for their separate organisation with churches and ministers of their own, and they would have been absorbed and incorporated long ago (just as they have been in their civil capacity of Englishmen and citizens), instead of remaining, as now, a standing testimony to the sophistry of the *Quarterly Reviewer*, who, as cited above, has endeavoured to represent their civil exemption, as *foreigners*, from the temporal penalties levied against *English* Nonconformists as equivalent to the ecclesiastical recognition of their position as being canonically valid.

Not less misleading is the Reviewer's reference to the alleged frequency with which persons, having only Protestant and non-episcopal ordination, were admitted to the cure of souls in the Church of England between the accession of Elizabeth and the Restoration. Here he exemplifies the shrewd old maxim of English law, *Dolus versatur in generalibus*. Assuming the facts to be as he alleges—and indeed he might have quoted Clarendon as well as Cosin in proof of his statement that many ministers, with only French or Dutch Presbyterian orders, were admitted to preferment in England—he does not once venture to approach this crucial inquiry: Were these instances let them be as many as they may, in agreement with the laws of the Church of England, and the most accredited glosses on those laws, or were they violations of the laws, committed on private responsibility, and connived at by authority, and so to be classed with the introduction of Nonconformist ministers and other laymen to discourse in Westminster Abbey, and the invitation of Dr. Vance Smith, a Socinian minister, to the Communion in the same place? What is desiderated is proof that after attention had been drawn to any particular case, and the tenure of a benefice had been challenged on the ground that the incumbent had not been episcopally ordained, the decision of some competent ecclesiastical court or synod had been that the objection was insufficient, and the qualification unnecessary. No question at all exists that throughout the long agony of the Reformation two nations were struggling in the womb of the Church of England, and that it was uncertain, till the settlement of 1662, whether Puritan Esau or Catholic Jacob was to prevail. Esau got the upper hand several times, and notably under such primacies as those of Grindal and Abbot, but even when they were doing their worst, they were always in conscious and direct conflict with the formularies of the Church, to which, in truth, their hostility was always bitter, relentless, and undisguised. Now, as regards the bare law of the matter, the Church of England never touched any lower point than that of 1552, and in the Ordinal of that year the Preface, like the existing one, begins thus:

It is evident, unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church: Bishops, Priests, and Deacons, which offices were evermore held in such reverent estimation, that no man by his own private authority might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as were requisite for the same; and also by public prayer, with imposition of hands, approved and admitted thereto. And therefore to the intent these orders should be continued, and reverently used and esteemed in the Church of England, it is requisite that no man (not being at this present

Bishop, Priest, or Deacon) shall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following.

This was the *law* between 1552 and 1662 whatever the *practice* may have been. And the German, French, Swiss, and Dutch Protestants, with whom alone the English clergy had any communication during this period—for there is no trace of intercourse with the quasi-episcopal communions of Sweden and Denmark—had entirely rejected the name, office, and functions of Bishops and Priests, substituting those of Pastors, Ministers, and Elders (the latter being lay officers), and retaining only that of Deacon, but in a sense altogether unlike that of the Anglican Ordinal, being identical with the meaning attached to the office in Presbyterian communities now, where it means little more than “vestryman,” so that they could not possibly claim admission in the terms of the Ordinal.

In the *Reformatio Legum* which, though never actually enacted, at any rate expresses the intentions of the extreme Reformers under Edward VI., there are two sections which bear on the question: *De Hæresibus*, cap. 16, in which those are condemned as heretics who allege that persons whose qualifications consist only in knowledge of Scripture, and in a claim to possession of the Spirit, may teach, rule, and administer the Sacraments in the Church without a lawful call or formal imposition of hands; and *De Ecclesiâ*, cap. 12, in which the Bishop alone is named as the bestower of Orders.

Cranmer's Catechism of 1548 is even more explicit in its assertion of the doctrine of Apostolical succession, but we do not cite it here, because the date is earlier than that of the temporary predominance of the Zuinglo-Calvinist school, under which alone the recognition of non-episcopal orders is to be looked for.

Now, during the whole period between the Second Book of Edward VI. and the overthrow of the Church of England in 1643 (with the exception of the brief restoration of the Roman polity under Mary I.), there were two causes at work to lower the respect for Episcopacy amongst the English Reformers. First and most accountable stands the fact that Roman Catholic theologians, then and since, in order to exalt the Papacy, set themselves to depreciate the powers and character of the Episcopate. The deduction is so clear that, if there be a constant historical tradition in the Church Universal of a threefold hierarchy, composed of Bishops, Priests, and Deacons, with nothing higher than the first of these three Orders, and nothing really clerical in the minor grades below the last of them, then the Pope is only one amongst many hundreds of equals, and merely endowed with a human and ecclesiastical precedence of honour and authority over them, that it has been found necessary to construct a new theory, according to which the three orders are the Pope singly, constituting an entire grade in his own person, Bishops and Priests the second, grouped thus together by the theory that the Episcopate is a mere *extension* of the Presbyterate; and Deacons the third. The pretext of this re-arrangement is very ingeniously made to be, not the depression of Bishops, but the exaltation of Priests, by reason of their equal powers respecting the Holy Eucharist, and thus the true intent of the theory is disguised from all who do not look heedfully to the practical results which have flowed from it, in the gradual subjection of the collective Latin Episcopate to the Pope. As this statement may be new to some of our readers, we subjoin its proof:

Q. An episcopatus est ordo?

R. Episcopatus est verus ordo et verum et propriè dictum Sacramentum, specialem imprimens characterem. Sed cùm distinctio ordinum juxta S. Thomam (*Suppl. Quæst.* 37, art. 2, in *Corp.*) accipienda sit secundum relationem ad Euchar-

istiam sive consecrandam, sive distribuendam, ideo theologi *episcopatum ordinem distinctum non ponunt, sed eum sub sacerdotio comprehendunt*, cum sacerdotes et episcopi quantum ad hoc pari gaudeant potestate—(Petri Dens. *Theologia*.—Tract de Ordine, N. II. v.)

And as this principle was carried into visible practice by allowing the insignia and privileges of the Episcopate to many Abbots of no more than priestly rank, even so far as to permit them to confer Minor Orders,—not to mention the confusion of Orders arising out of the development of the Cardinalate—it is not strange that the theory of the real equality of bishops and presbyters, when loudly asserted by the foreign Reformers, should have found but feeble opponents here amongst the pupils of Roman theology,—just as the frequent malversation of Church estates by the bishops and abbots of the fifteenth century prepared men's minds to feel no great shock at the sacrilege and plunder which attended the dissolution of the monasteries.

Next, the whole political as well as the controversial interests of the Reformers were concerned in securing as many allies as possible in the civil and religious conflict to which they were committed. And as a fact no such allies were obtainable except amongst the bodies which had deliberately rejected Episcopacy—though they could easily have retained it, through the means of the various Roman bishops, such as Archbishop Hermann of Cologne and Cardinal Odet de Chatillon, who joined them—and which seemed, in those days, when Protestantism was still in its youth and a great experiment from which glorious results might be hoped, more desirable associates, even on theological grounds, than members of the still unreformed Church of Rome, then teeming with the abuses and scandals of which so many were swept away by the decrees of Trent. It was impossible for any save some exceptionally keen, far-sighted, and philosophical thinkers to have foreseen the ignominious collapse of Protestantism as a religion which our eyes behold now; or to have guessed that, while the Church of Rome, with all its faults, would still hold fast to the creeds of universal Christendom, Protestantism, in its original seats of Germany, Switzerland, Holland, and France, and not less in its later conquests of North America, should, contrariwise, fall away from the very elements of Christian belief, and ally itself with the Great Apostasy, by denying the Son and proceeding to deny the Father. It is not very long since a distinguished English clergyman, making a temporary sojourn in Germany, talked with a German layman on various topics, in the course of which the latter happened to refer to a brother of his, an Evangelical pastor. “He is,” said the German, “what you would call in England a High Churchman.” “What do you mean?” questioned the Englishman. “Oh, well, for example, he believes in a God.” Nothing but the personal interference of the Emperor William—a man of eighty—as *Summus Episcopus*, prevented the Apostles’ Creed from being struck out of the Prussian Liturgy in 1877, by the vote of the Consistories; and only Guizot’s influence in 1872 secured a vague assertion of a supernatural element in religion—not, however, including the Deity of Christ—by the narrow majority of sixty-one to forty-six in the French Protestant Synod. There is little prospect of either of these checks being permanent. All this was hidden from the eyes of the sixteenth-century Englishmen, though, indeed, in woeful counterpart to the sins of Renaissance Italy, Deism, Atheism, vice and profligacy of all kinds, flourished even then rankly in countries which had opened their arms to the Reformation, as we know from the sorrowful admissions of the leading Reformers themselves, such as Luther, Melancthon, Bucer, Wicelius, and Latimer. And whereas there is much unbelief

now prevalent in Roman Catholic countries also, yet there it is a lay revolt from excessive demands made by the clergy on the power of faith; whereas the religious teachers of Protestantism have been and are the heads and leaders in the infidel movement.

However, as we have said, Protestantism was then on its trial, and men were hopeful of its ultimate success, believing its manifest evils to be no more than the accidents of a transitional state, and not permanent and integral factors of its constitution. The wonder, therefore, is not that we find great tenderness of language here as regards the polity of the foreign sects, and occasional connivance at the occupation of English benefices by their ministers, but that no formal recognition of the validity of their Orders, not one valid, open, and authoritative admission of even one of those ministers to cure of souls in this country, so as to commit the Church, is discoverable. On the contrary, in every place where any inquiry was made, the evidence shows that the act was illegally done, and ranked exactly with the connivance of the Puritan bishops at the disuse of the surplice, the Prayer-Book, and many other explicitly binding obligations of English ecclesiastical law. It is much easier to commit irregularities of the sort with impunity in those days than it would be now. There were no newspapers, most of the roads were so bad as to make free intercourse comparatively rare and difficult, save for the small minority who travelled; moreover, the bulk of the people were wholly uneducated, and if a Calvinist bishop or squire chose to confer a benefice on any unordained person, the matter would be practically unknown beyond a very narrow circle, and would pass unnoticed, unless some influential person in that circle thought fit to take it up. There is quite evidence enough to show that such was the case. The leading instance is that of Whittingham, Calvin's brother-in-law, who was made Dean of Durham through Leicester's influence, having received only Genevan ordination. But a suit was actually instituted against him to eject him from the deanery on the ground that he was "*merè laicus*," though his death immediately after proceedings had been set on foot prevented the matter from being formally decided. That the feeling against him was very strong will be recognised when it is remembered how difficult it was to contend in that despotic time against persons supported by powerful influence, whereas Whittingham had not merely Leicester at his back, but Walsingham and Burghley also. His case seems to have guided the ruling of Chief Justice Hobart in the case *Whitgift v. Barrington* in 1623, to the effect that a dean may be a layman, "as was the Dean of Durham, by special licence and dispensation of the King" (Godolphin, *Repert, Furis*. p. 367),—just as Henry VIII. made Thomas Cromwell, a layman, Dean of Wells—and so, taken at its best, the instance does not help the plea against Anglican teaching on Holy Orders. Besides, there is enough of administrative business and temporal rank attached to a deanery to make it conceivable that this convenient theory might be constructed without thereby touching the case of a parson with cure of souls. The Mastership of the Collegiate Church of S. Katherine's, which has only during the last year been bestowed on a Clerk in Holy Orders, is a precise case in point, since "Master" or "Dean" is but a difference of name. Again, if the University Commission were to throw open to laymen those Headships which are now assigned to men in Orders, it would prove nothing one way or the other as to the doctrine of the Church of England on the Apostolical Succession, since no one, not even a *Quarterly Reviewer*, has ever argued that "Master" or "Dean" was one of the Holy Orders.

[*To be continued.*]

II.—THE WHEAT AND THE TARES.

THE EXISTENCE AND DEVELOPMENT OF ERROR NOT INCOMPATIBLE WITH
THE KINGDOM OF THE SON OF MAN.¹

BY THE REV. DR. RICHEY.

AFTER laying the groundwork of His Mystical Kingdom, Jesus in *another* parable goes on to describe what is to ensue immediately upon the first promulgation of the faith. Christianity is to be subjected to the inroad of Heresy: it is as a consequence to assume a *mixed* character, which it is ever afterwards to bear, even to the end of the world. This is certainly something very different from what we should have anticipated. It is a riddle, and as such Jesus *puts*, or lays it before His disciples for their careful consideration. The term used, *παρέθηκεν*, suggests the propounding of a riddle. If it be a mystery that only one part out of four of the seed sown should come to perfection, we are now to hear of something more mysterious still. *The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way.* The passive form used (*likened unto* or *made like*) is to remind us that we have not yet arrived at the point of the regular and organic development of the kingdom from within; but are to see it in its preparatory or incipient stage, subjected to foreign and alien influences from without. It is not as God would have it to be, but as it has to be by virtue of a law of moral necessity, imposed upon it from without.

It is all important that we should at the very outset note carefully the exact point of comparison. The kingdom, it will be observed then, is not likened to a field in which seed is sown: but to *a man which sowed good seed in his field*. The present parable is an advance on the preceding one: there the main subject was the *seed* and the *soil*; here it is the *Sower*, and the difficulties with which He has to contend in founding His Kingdom in the world. The kingdom is a heavenly kingdom, but it appears under a

¹ It is now generally agreed that the seed which the enemy sowed among the wheat was the *lolium temulentum*, or white darnel. The Arabs gave it the name of *zowan*, a word almost identical with the *zizania* of the original. It is described by Dr. Thomson (*The Land and the Book*, vol. ii. p. 111,) as so like wheat that even an experienced eye cannot tell the difference during the process of growth. The *zowan* has long narrow leaves and an upright stock, the only difference between it and the wheat being that the grains of the darnel are not so heavy, nor so completely set upon the stock. Schübert (quoted by Stier) says it is the only poisonous grass, and has the effect of producing giddiness and nausea, both on man and beast. Our Tare is a species of *legume*, and bears no resemblance to wheat: darnel on the contrary, is so like wheat that the one cannot be distinguished from the other until the process of ripening has taken place. I have let the "Tare" stand in the title, because of its general acceptance.

human form, and is subject to the conditions which belong to all things human and earthly. The use of the term *man* (ἄνθρωπος) as we shall hereafter see in connexion with the parables, is full of meaning, and is not to be passed over as if it were without significance. Here, as elsewhere, it indicates that God in the sphere of the kingdom does not reveal Himself *absolutely* as *power*, but *economically* in a way adapted to the wants and necessities of the creature. The Sower was indeed the Son of God, but as He Himself tells us it was as Son of Man He sowed the seed.² What is the difference? Much, every way. If the setting up of the kingdom in the world were a question of mere power, then it were easy to have prevented the attempt to corrupt the good seed by *oversowing*³ it with darnel. But this would have been to destroy the very conception of the kingdom as a kingdom founded upon the notion of moral liberty. It was not as Son of God that Jesus laid the foundations of His Mystical Kingdom in the world, but as Son of Man, God incarnate.⁴ In becoming *man* He bound Himself by all the conditions which the assumption of our humanity imposed upon Him, and chief among these conditions was the overcoming of Satan—not by force—but by moral suasion. Nor is this incompatible with the statement that it was *in His own field* the Sower sowed the good seed. The world indeed belongs of right to the Son of Man: it is His by purchase. But it does not *yet* so belong to Him that Satan cannot gain access to it, or that men cannot exercise their own right of liberty and free choice. Jesus, in His own person, has overcome Satan, but He has still to overcome him in the world, and that not by the exercise of Omnipotent power, but by the agency of the Word in the Empire it wins over the hearts and consciences of men. The cogency of all this we shall see as we advance in the consideration of the parable.

Something of the kind now indicated is implied also in the expression *while men slept*. Why, it might be asked, should they be allowed to sleep? Why should the destinies of the kingdom be entrusted to those who are in danger of falling asleep? The phrase is ambiguous, but it may be taken as an *economic* expression which, without attaching any blame or fault, is intended to shew that God, in His establishing His kingdom among men, wills to submit to all the conditions of our humanity. It is intimated that the care of the kingdom is in time to be left to others, and is so left that Satan may find occasion to enter in. It is said of the five wise virgins that they slept, as well as the foolish, while the Bridegroom tarried. As Adam slept while Eve was taken out of his side, so Christ in His members sleeps while the Church is being prepared for the Mystical Marriage. We may not impute it as a fault, then, to the *men* that they *slept*. All things in

² See on the title, "Son of Man," Auberlen on Daniel, p 40.

³ Vulg. *Superseminavit*.

⁴ The Fathers, up to the time of S. Anselm, are full of the *economic* view of the Incarnation and Atonement. It is to be regretted that modern Calvinistic thought knows so little of it.

Nature sleep; all need rest in sleep. Especially is this true of the things which belong to the field and to agricultural pursuits. Between the time of the sowing of the seed and the ripening of the grain, there is a long period of rest, or sleep, during which the seed is vegetating in the sod, and the process of growth and maturing is going on. So must it be also in the mystery of grace. The heavenly seed does not come to maturity all at once; it needs to *sleep* before it wakes again into newness of life. The history of the Church bears unmistakable witness to this fact.⁶ We have mention made in the Acts of the Apostles, for example, of periods of rest after sowing, when the Church was at peace and the seed sown was ripening for the harvest. We meet with such a resting spell after the death of Stephen, and the persecution consequent upon it. There was a Sabbatical Week when "the Churches throughout Judea and Samaria were edified." We meet with a similar period of rest after the persecution of Domitian, followed by a similar result. The history of the Church is full of such instances; it is a fixed law of the kingdom.

But while these seasons of rest and quiet were needful for the growth and development of the Church, they were seasons always fraught with danger and peril. It was at such times the *enemy* crept stealthily forth. Men who in times of persecution fled from the Church, flocked to her in the day of her exaltation. They came, like Simon Magus, thinking to make gain out of her, or, like the Gnostic teachers, to win fame by espousing her teaching. We can now form little or no conception of things at the time when Christianity made its advent into the world. It is said that there were then in existence some three hundred and sixty different schools of thought. Men professing to be teachers flocked everywhere: they sought everywhere for some new dogma. When Christianity appeared it was sought after, not as a means of grace, but as a new truth. The professional teachers of the time took up with it as the latest system, and they brought with them their own opinions and notions, and moulded them, as far as they were capable of being so moulded, into forms of Christian doctrine. But it was in vain. He who would know the doctrine of Christ, must first do His will; and as these men were by reason of their pride incapable of moral obedience, so they were like *tares among the wheat*. They were a foreign admixture which never could assimilate with Christianity, and which, after the fashion of the baneful *lolium*, intoxicated those who partook of what they offered them, and acted like poison upon them.

The question what to do with such, is a very natural one; and to this, as already existing in the minds of the disciples, or as likely to arise in time, our Lord proceeds to make answer: *So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares?* In the phrase "servants of the householder," we have another hint given regarding the economy of the kingdom. Our

⁶ Mahan's Church Hist., vol. i., bk. ii., c. i.

Lord appears now no longer as a Sower, but as the Master of a house, and has *servants* under Him. A decided change has taken place from the earlier condition of things represented in the introduction to the parable. The seed sown has ripened, and while it was ripening a house has been built, and servants have been hired to reap the grain. It is the first intimation given of anything like an organic system. Even yet the kingdom does not appear as a royal heritage presided over by a Monarch, but as a household ruled by a Master. It is not then the later or imperial stage of the kingdom to which reference is made, but to the earlier or Apostolic age. Jesus later answers the question of His disciples, by telling them that *the good seed are the children of the kingdom ; but the tares are the children of the wicked one, and, The enemy that sowed them is the devil*. It is manifest from these words that the subject with which our Lord is here dealing, is not with a *corrupt* Christianity (this belongs to the parable of the Draw Net) ; but with a *foreign* intermixture which had nothing in common with Christianity at all. He makes a distinction between *the children of the kingdom*, and *the children of the wicked one* : He sowed the one ; the Devil sowed the other. Teachers, like Cerinthus, and Bardesanes, and Valentinus, are notable examples of what our Lord means. Their systems were entirely foreign to Christianity, and had nothing in common with it. The Manichees, in like manner, were altogether a foreign product. Both Gnostics and Manichees were in their origin schools of Eastern philosophy ; they were not of God, but of the Devil. We must consider these schools, and corrupt forms of Truth, like Arianism and Nestorianism in later times. The failure to do this has led to an entire misconception of the parable, and has caused it to be perverted to ends for which it was never intended.

What our Lord is seeking to warn His disciples against, is not false doctrine arising within the Church (all this in due time), but against heretical teaching coming from without. The parable has nothing to do with Church discipline, for the reason that the subject of the Organic Church is not yet entered upon : but with the way of dealing with manifest deceivers and impostors who took the name of Christian only to further their own wicked ends. If the field be His own field, then what forbids but that such men should be exterminated, root and branch ? The thought in the mind of the disciples, it would appear, was that when they came into possession of the kingdom, inasmuch as the world was their Lord Christ's, by right of purchase, they would be justified in proceeding against false teachers by force, and if need be, put them to death. It is not removal out of the Church which is the subject of the parable, but the taking out of the world altogether. Attention to the precise point of comparison in the parable puts this beyond all question, and sets at rest all attempts to narrow the limits of the field to the visible Church, or to the Church in any form. The kingdom is compared to *a man which sowed good seed in his field*. Now the Son of Man, in sowing, did not confine Himself to

the Church: nor are those who go forth in His Name to confine their sowing to the Church. The *field* to be sown is the *world*. The parable in its opening sentence refers back to the sowing of the previous parable as a *fait accompli*, and goes on to describe a state of things which follows close upon it. Nor does Satan confine his sowing to the Church, but dogs the footsteps of the Son of Man throughout the world, and oversows wherever He has sowed before. It is then, as S. Chrysostom says, the putting to death false teachers, not the exercise of Church discipline, which is forbidden in the parable.

Nor is it true, as Abp. Trench says, that there was no need of a revelation to acquaint the disciples that in the world there would ever be a mixture of bad and good. The disciples were Jews, and they had their Jewish notions about a kingdom founded upon force: if the evil cannot be got rid of any other way, why not exterminate it by the sword? Nor was this notion peculiar to the first disciples. Spain had its Inquisition; England its statute *De Hæretico Comburendo*, for the uprooting of Lollardism; America and the Puritans their penalty of death for witchcraft and supposed complicity with evil spirits. It is these things which our Lord in the parable forbids, when in answer to the question, *Wilt thou that we go and gather them up?* He says, *Nay, lest while ye gather up the tares, ye root up also the wheat with them.*

Both are to be allowed to grow together until the harvest; and in the time of harvest, Jesus will say to the reapers, *Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.* The wheat and the tares are to be allowed to grow together, for heresy is known not so much by its teaching as by its fruits. During the period of growth it will appear to vary but little from the truth: but it will certainly declare itself when the test of good works is applied. Both are to be allowed to grow together, then, until the harvest, and at the time of harvest the needful separation will be made. Then the command will be given to the reapers to bind the tares in bundles, and gather the wheat into the barn. The reapers, as our Sower Himself tells us, are the *Angels*, and the harvest is the end of the world. The separation, in other words, is to be *supernatural*, and it will take place in God's own time and way. The end of the world, in biblical phraseology, does not necessarily mean the day of Judgment. It is applied to any critical epoch of the world's history, and is neither more nor less than the coming together of any two epochs. The destruction of Jerusalem was such an epoch: the downfall of the Roman Empire another: the coming to an end of the Greek Empire by the taking of Constantinople another. When it is said *the tares* shall be bound together into bundles, we are not compelled to refer this to the judgment of the last day, but may regard it as a thing providentially effected at certain times and seasons when heretics are mysteriously drawn together, like to like, and the Church by their withdrawal is left free to go out and do its work. All such times are of course preparations for the last time, when the burning will take place, and the wheat be gathered.

It would appear to be an unnecessary stretch of exegesis to make the binding into bundles to be with a view that each separate form of unbelief may have its own measure of torment allotted to it in hell fire. The binding into bundles was only to secure the most accurate discrimination between the various kinds of tares, in order that they may be entirely separated from the wheat: the burning in the one case, and the gathering into the barn in the other, follow as a natural consequence of the separation, but the separation itself was not made with this end in view. When the separation does take place, *then shall the righteous shine forth as the sun in the Kingdom of their Father.* The Kingdom of the Father as contradistinguished from the Kingdom of the Son, is that condition of things which does not admit any longer of probation or change. So long as the Son reigns, so long mediatorial relations continue, and probation cannot be said to have wholly ceased. But when the whole number of the elect has been gathered in, and God's divine purpose in the creation of the world fulfilled, then the Son shall deliver up the Kingdom to the Father, and God shall be all in all.

The end brings us back to the beginning. The kingdom of heaven is based upon the idea of moral probation. While it continues, the tares are not to be separated from the wheat, for there is still a possibility of their becoming wheat. It is a kingdom which does not admit of violence or force: when it is necessary for the interests of the kingdom that the tares should be gathered, God Himself will do it by means of the supernatural agency which is in His hand.

From the Literary Churchman.

THE MOSAIC NARRATIVE AND MODERN DISCOVERIES.¹

TIME was, and that not so very long ago, when, with the advanced school of critics, the historical portions of the Old Testament Scriptures were a series of ignorant guesses at the facts, even if they were not characterised as a detected imposture. Writers such as Keunen, Graf, and Colenso set themselves to prove that the Pentateuch is a late compilation, and in no sense a historical record; but on the contrary an unhistorical romance, composed not without intentional fraud. Thus the latter in his *Lectures on the Pentateuch*, p. 345, does not hesitate to declare of one of the Biblical writers, "He has set himself to reconstruct the history of his people as known to himself in the older records, and he has done this in the interest of the clerical body, to which, in all probability, he belonged."

Another school of critics, who did not impute conscious fraud to the Biblical writers, saw in the early Bible history merely an assemblage of legends, and resolved the narratives one and all into baseless myths.

Against these attacks there was, until recently, little that could be set as *external* corroborative testimony, still less of a contemporary date. We

¹ *Genesis and the Brick-Kiln*: a Paper read at the Sheffield Church Congress, 4th October, 1878, on the Definite results of recent Archæological Discoveries on the Interpretation of Scripture. By H. B. Tristram, M.A., LL.D., Canon of Durham. London: Hatchards, Piccadilly.

had only a doubtful *consensus* of extremely vague traditions, or the second-hand notices of other writers, who were themselves very far later than the events to which they testified, though relatively to ourselves they are extremely ancient. It was perhaps an unreasonable thing, seeing the extreme antiquity and remoteness of the events narrated in Genesis and Exodus, to demand corroborative evidence of their truth. This, however, has been done by modern writers; and failing this corroboration the narrative has, we have seen, been stigmatised as mere romance. How often Christian apologists, looking far into the depths of those prehistoric ages across whose gloom we have only the slender clue of the Mosaic narrative to guide us, have wished for an independent and living witness that they might question him as to difficult points in the narrative, and so get from him the additional attestation which perverse and sceptical minds were asking for, and asking in vain!

For it could never have seemed in the least degree probable that, in this late era of the world's history, any additional evidence would come to light. "Time which covers all things" had, so we thought, dropped his veil of oblivion over the dynasties, the races, the heroes, "*fortes ante Agamemnona*," and over the entire history of the ancient world: a veil like that of Isis, not to be lifted by any man.

Yet the contrary of this is precisely what has taken place. It is this which gives to the essay which we have named above, and which was read by Canon Tristram before the Sheffield Congress, its title to especial notice. It puts forward in a popular form the fact, which seems to be by no means adequately realised by most persons, that the results of the excavations in Nineveh, by Layard, Botta, and most of all by the late lamented Professor George Smith, during the last few years, are altogether unparalleled in their extent, value, and importance. It is not too much to say that they introduce a new factor of overwhelming weight into the long controversy as to the authenticity, historical character, and accuracy of the Five Books of Moses. We rejoice, therefore, that the essay, which sketches in a brief and popular way the results of these discoveries, has not been suffered to remain in the comparative obscurity of the Report even of a Church Congress, but has been reproduced in the form of a pamphlet, capable of the widest dissemination. And we really hope the clergy will not only send for it and read it themselves, but see that it is put into the hands of those among their people who may be capable of appreciating it. The cost can be only a few pence.

We can only touch here upon one or two of the chief results which are indicated in the pages before us. For one thing,—it reduces to insignificance the so much vaunted critical test of the Jehovist and Elohist writers, by which, it was claimed, the book of Genesis might be disintegrated, and reduced to a chaos of heterogeneous and conflicting documents:

What, then, is the definite result as to Scripture history? Certainly that there is not an incident touched on from primeval chaos to the call of Abraham which is not illustrated and confirmed by the utterances of a language which speaks again after a silence of four thousand years, though we have only just begun to gather a few fragments from its storehouses. The ingenuity of a destructive criticism can avail nothing against this. Subtle intellects have endeavoured to evolve from their inner consciousness the theory of differing Jehovistic and Elohist originals put together in later ages to form the early chapters of Genesis, and shallow copyists have assumed this as an accepted axiom of scholarship. But historical facts dissipate philological hypotheses. The cylinders of Assyria expand in the same series the so-called Jehovistic and Elohist portions alike.

We have been told that the Pentateuch, in its present shape, was compiled by Samuel, by the later Seers, or by Ezra. But now it is no longer possible to suggest any origin later than the date of the Exodus for the history of Genesis, for to

the Jews of the later period of Samuel the records of Assyria were inaccessible, and the structure of the language of Genesis is too archaic to be postponed to the period of the Captivity. We have been told that Gen. i. to ii. 3 is a fragment of an old Elohist document, but Gen. ii. 4 to iii., a Jehovistic later document. The story of the Flood is Elohist, of the dispersion of Babel is Jehovistic. Can the champions of this subjective criticism explain on their hypothesis of the double authorship how we find the Elohist and Jehovistic portions alike successively embodied in the series of Assyrian records? This simple fact brushes away a whole cloud of flimsy cobwebs laboriously woven to raise man's uncertainties above God's certainty."—*Page 7.*

It affords an independent witness to the following primeval facts, for the knowledge of which we have hitherto been wholly dependent on the Book of Genesis; and thereby corroborates it with a force so utterly irresistible, that it is not too much to say, its authority can never again be seriously denied as an historical document: 1. The Creation. 2. The Fall of Man. 3. The Noachic Flood. 4. The Dispersion of Mankind. 5. The Institution of the Sabbath.

The Assyrian records prove to us that the pre-Abrahamic history was not a vision, revealing to Moses facts of which he was heretofore ignorant, but a simple monotheistic relation of a continuous story of the earth and of man's origin, which, in a corrupted form, had actually at that time long existed in writing.—*Page 9.*

We have then henceforth two independent witnesses to these great traditional facts, which have thus been twice recorded: *first*, in Assyria, in the cuneiform character on the series of baked clay cylinders already exhumed;² and second in the Hebrew language, by or for the great Jewish lawgiver, who had been, we must not forget, instructed in Egypt in all the culture and knowledge of the age, and who would become acquainted there, if anywhere, with the gradually fading echoes of the primitive traditions as to Creation.

The facts seem to prove that these two traditions were *independent*. They "could not have percolated from Assyria to Palestine before the later days of the monarchy," for Chaldæa and Palestine were separated by a wide extent of country, inhabited by very distinct and antagonistic races—the Aramæan and the Hittite—races which have now for the most part passed away, and left few traces behind them. Canon Tristram argues with great probability that "Abraham must have brought the basis of the early history of Genesis from that cradle of literature, Ur of the Chaldees, the city of Arioch." And if it be asked, How came it to exist *there*? What is the common origin of the Hamite or Akkadian cylinders, and the Mosaic history? he replies that—

There surely can be none later than the accounts imparted by the common father of Shem, Ham, and Japhet, before the dispersion of mankind. These accounts may have been oral, they may even have been written, for the perfection to which the art of inscribing had arrived so soon after Nimrod may well lead us to believe that it was an art transmitted from across the waters of the Deluge.—*Page 10.*

This, however, may well be left for mature consideration, and we will not weaken the argument by attempting to read more into it than is really certain and reliable.

Of the secondary portion of this argument, dealing with the mass of newly adduced evidence to the truth of the narratives of the Exodus, discovered by recent expeditions, our space will not permit us to say anything. We can only assure our readers that it is most powerful and convincing; and that here condensed as it is to the utmost in these few pages, it fairly

² For some of these are possibly even earlier than the writing of the Book of Genesis.

takes the reader by surprise by its unexpected cogency. We do not think that Canon Tristram is at all exaggerating, when he concludes, "if there be a corroborated and illustrated history in the world, we have it here. The solvent of unbelief cannot dissolve the sculptured stones and burnt tablets of Chaldæa. The historical assault *has been triumphantly repulsed all along the line.*"

From the Church Times.

THE FRENCH BISHOPS.

THERE are few things which have done so much to promote dissatisfaction with the Church of England, and even secession from her ranks, as the habitual policy and demeanour of her Episcopate, and notably their lack of sympathy and fair dealing with the clergy. It has been assumed by many persons that this serious drawback is peculiar to the Anglican body, and that the harmonious unity which is the chief boast of the Roman obedience in our days extends to the relations between the Latin Bishops and clergy, which are supposed to be marked by entire goodwill and concord. "They manage these things better in France," is the thought which passes through some disquieted mind, at once accepted as true without further inquiry, and the critic becomes a convert on the strength of his hypothesis.

A remarkable pamphlet which has just been issued in Paris goes far towards dispelling dreams of the sort, and we believe that a summary of its contents may be of interest to our readers. We should not think much of its evidential value if it exhibited any traces of Old Catholicism, of the influence of M. Hyacinthe Loyson on the one hand, or of the Abbé Michaud on the other; because in that case, no matter how true in point of fact its statements might be, the reply would be conclusive for the question in hand, that opposition to the Bishops was merely a subordinate detail of general opposition to the Roman Church as it now is, and really meant that the bishops were honestly loyal to their obligations, while the protesters were not so.

But the document before us apparently comes from persons who have no theological quarrel with the Syllabus, the Vatican decrees, or the modern cults, and are quite content with the doctrinal system in which they find themselves; albeit they are more than dissatisfied on other grounds. The title-page of their manifesto runs: "*To MM. the Senators and MM. the Deputies. Why the French Clergy is Ultramontane. By Several Ecclesiastics very Catholic, but Patriotic.*"¹ They begin by saying that Clericalism has been publicly denounced as the enemy of the Republic, and ask for a definition of Clericalism, whether it means the clergy, the whole body of the clergy, and those laymen who are religious, and attached to the Church; saying that in such a case the number held up to public odium is very large, and includes not a few avowed Republicans. Another word, *Ultramontanes*, is used in the same sense, a word, say the writers, which had a meaning in 1682, but has none at all now, when it cannot be correctly applied to the clergy, or even a part of the clergy. It is intended to distinguish those ecclesiastics of every grade who are inspired by Rome, obey Rome, and prefer Rome to their native land; and though this

¹ A. MM. les Senateurs et MM. les Deputés, Pourquoi le Clerge francais est-il Ultramontain. Par plusieurs Ecclesiastiques tres Catholiques, mais patriotes. (Paris, Dentin, 1879.)

charge may be true of some of the Bishops in its full extent, it is true in a quite different fashion, so far as it is true at all, of the clergy of the second order, the French priesthood. So far as they are Ultramontanés, all that is meant is that the abolition of the Diocesan and Metropolitan Courts obliges priests unjustly condemned in canonical penalties to appeal for justice to Rome, and it is added that since the beginning of this century, *every* priest who has appealed to the Holy See against an episcopal censure has won his suit in the Roman Court; and consequently Rome has been regarded as the one place where priests persecuted, or judged without trial and condemned without being heard, have found succour and justice; whence the French clergy, put by its hard fate outside the law, has become Ultramontane, in the sense of profound attachment to the Holy See.

Who is to blame? Not the oppressed clergy, for they have no where else to turn. The Privy Council [*Conseil d'Etat*] goes on the principle of not interfering between a Bishop and his priests. And even if it gave judgment against the bishop as having abused his authority by unjustly depriving an incumbent of his benefice and his licence, it could not oblige him to make reparation, and would leave the clergyman's wrong undressed. If the victim appealed to the ordinary law courts, he is told on the one hand that they declare themselves to have no jurisdiction in ecclesiastical causes, and, on the other, he subjects himself to the most serious canonical penalties for having appealed to the civil power at all. The priest is thus the one citizen whom the law does not protect, who is the object of contempt if inhibited or suspended, who has no one at home to help him, and why then should he not appeal to the Pope for succour?

The writers declare that the patriotism of the French clergy is as genuine as that of any other citizens, and that individually they have their political preferences like any one else, they are in no sense under the political direction of the Holy See. It is the Bishops who, by their persistent misconduct for the last eighty years, and actually preventing the Holy See from restoring the French Church to the operation of the common law ecclesiastical, have persuaded the authorities at Rome that the various Governments of the country have all opposed any such reform, and have thus kept up a continual irritation between Church and State, have provoked all the quarrels between the Episcopate and the priesthood, have caused the unprecedented preponderance of the religious Orders over the secular clergy, have driven the priests towards Rome, have excited the people against Sacerdotalism, and have been digging an ever deeper gulf between the Church and the nation.

There is no use trying to rouse the laity to a sense of the situation, because they know nothing of the inner legislation of the Church, which they have never studied. And how should they know anything about it, seeing that the clergy do not know it themselves?

The Bishops make an unvarying rule that Canon Law shall be unknown to the clergy, in order that they may be ignorant of their rights and prerogatives. And accordingly, it is no wonder that impracticable theories, unconstitutional amendments, and reforms which would defeat their own end, are rife everywhere.

So far, we have the preface. Then comes the main pamphlet, whose first section is devoted to the Concordat of 1801 between Pius VII. and Napoleon I., to whose terms and working nearly all the mischief is due. Next is discussed the mode of nominating Bishops, but this chapter, though interesting as exhibiting the difficulties of adjusting the conflicting claims of Church and State in filling vacancies, is not important for our immediate purpose.

Section the third, on Metropolitan and Cathedral Chapters, is more important. After explaining that the Chapter, by ancient usage and by the decrees of Trent, is the Diocesan Council, without whose advice and judgment the Bishop ought not to act, it draws as the conclusion that canonries ought not to be sinecures for worn-out old men, but be conferred on the wisest, ablest, most learned, and meritorious of the clergy, and that the Chapter so constituted should be consulted in all important matters.

But in France, ever since the Concordat, it has been the wont of the Bishops not to consult their chapters on any subject whatever, and even to refrain from appointing capitular dignitaries; so that at this moment there is not one single chapter in all France which fulfils the conditions prescribed by the Council of Trent. The Bishops have diocesan councils, no doubt, but exclusively composed of pliable gentlemen who will do as they are bid, and approve my lord's decisions.

One result of this is a probably recurrent financial difficulty. A recent law allows a diocese in its corporate capacity, to acquire or sell property. This practically means that the Bishop can involve his diocese in heavy debts to carry out plans of his own, never submitted to his chapter, and which remain as a burden behind him, after his translation or death, upon people who did not incur them, and would not have done so had the option been allowed them. Formerly the State used to pay debts of this kind out of the Budget, but now who is to do it? As matters stand, all sorts of subscription-lists and collections are made in a crowd of dioceses, and no balance-sheets are ever published. The writers say that they bring no charge of malversation, but that there is no warrant that much of the money is spent in a way which the donors would cordially disapprove. Here is a case in point. A Bishop built a Little Seminary, out of the funds collected in his diocese, at a cost of 1,800,000 francs (£72,000), in an unhealthy place, in spite of his chapter and clergy; 800,000 francs (£32,000) are still due, and the seminary is shut up, for it was flooded once in every two years, and cost 15,000 francs (£600) a year for necessary repairs.

The writers call for the restoration of chapters and cathedral dignitaries as a check on caprice of this and like kinds; and demand further that the Bishops should not have, as now, all the nominations to canonries and prebends in their own hands. This was allowed them for the first time at the date of the Concordat, because all the chapters which formerly shared in this patronage were extinct; but the privilege was expressly intended to last for that one turn only, and then to revert to its former joint tenure. However, the Bishops have held it fast ever since.

The next subject which they discuss is the appointment to benefices. They point out that the Council of Trent directed that this should be governed by the result of a competitive examination, chiefly in theological science. But now the Faculties of Theology have been suppressed, and the teaching of the Seminaries, under episcopal pressure, has become contemptible, not giving so much as a satisfactory outline of the absolutely indispensable branches of knowledge. Theology is cut down to the lowest terms, Canon Law is actually excluded, Biblical Exegesis is superficially treated, the whole course, in short, is inadequate, incomplete, and feeble, and does not include history, archæology, nor any knowledge of the Fathers; while the Bishops nominate to cures at their mere caprice, without troubling themselves about the acquirements of the successful clerk, but being much influenced by intrigue. One such case is given. A marchioness, happening to dislike her parish priest, and wishing for another, pressed that other on the Bishop, who replied, "Madame your

choice shall be mine." And accordingly the unfortunate incumbent was ousted. This sort of thing leads to the clergy dancing attendance in the salons of the pious ladies, instead of minding their work, as being a far surer road to preferment. Learning is no passport to episcopal favour, and the most accomplished clergymen are allowed to rust for twenty years in obscure rural curacies; while even when conferences have been held, and the papers are sent in to the Bishop, they are never read, or, at any rate, have never been known to count in questions of promotion. The net result is that the country clergy losing all hope, abandon study and become idle, and that with an idleness which often leads to scandals, while in some cases the Bishops actually hate educated clergymen, and object to University graduates, sometimes even forbidding their seminarists to compete for a degree in Arts.

Referring to those formidable statistics of M. Bougaud which we cited lately, the writers declare that the true reason for the falling-off of the numbers of the clergy is that the priests have no security for their persons, their dignity, or their position against the despotism and abused power of the Bishops, who can, at their mere pleasure, and with one stroke of a pen, ruin a learned and pious man both in fortune and character, and fling him into the mud as an object of universal contempt. The public regard an interdicted priest as a scoundrel, and yet he may have been inhibited merely for refusing a post known to be kept exclusively for black sheep, or on an anonymous charge, without having been so much as asked if he could give any explanation, or as the result of the hostility of a vicar-general, the cabals of some of his own colleagues, or any other secret, insufficient or discreditable reason, and this in most dioceses of France.

No doubt, Bishops are not worse naturally than other men, and it is the system which is to blame for giving them more power than is good for them, though they cannot be acquitted of having for eighty years turned a deaf ear to the Holy See, when calling on them to reinstate the old canon law. There used to be an appeal to the Metropolitan. That is abolished. There remains, no doubt, the appeal to the Pope, proved to be successful enough when it can be made. But it involves a delay of two years, a personal journey to Rome, and a heavy outlay in lawyers' fees, before sentence is given, so that this remedy is necessarily restricted to a very few, and is illusory for the great majority, whom the civil tribunals repel if applied to for redress. "And yet the priest, in taking Holy Orders, does not become a monk; he makes no vow of passive obedience; he is willing to obey up to the limits of the Canons, and not beyond. He gives the Church his whole life, his youth, since he has studied for her, his riper age in renouncing all for her service: is it not then the barest equity that he should find in return protection and support in the Church herself?" As things now are, the priests are treated as pariahs, and call on the State to protect them against those who ought to be their natural defenders.

The reforms demanded are in sum :

1. Reconstitution of diocesan chapters with deliberate voice, whose assent shall be necessary to the Bishop in all disciplinary and financial matters.

2. Competitive examination for preferment to vacant benefices, as enjoined at Trent and by Benedict XIV.

3. Diocesan synods, at which the examining chaplains are to be elected by vote.

4. Restoration of the diocesan courts, to settle disputes between bishops and their clergy.

5. And of metropolitan courts of appeal.

6. Nominating a Bishop as adviser to the Minister of Public Worship.

7. Prompt reduction of the Religious Orders under episcopal control, as enjoined by the decrees of Trent, but from which they have again escaped, so as to have become far too powerful.

If this seasonable statement and protest serve to convince any of our readers that some of the chief ecclesiastical evils from which we of the Church of England are now suffering can be fully paralleled within the Roman Obedience, our aim in summarizing it will have been accomplished.

From the Monthly Packet.

MORITURI TE SALUTAMUS.

I.

Guilty ruler¹ of a guilty city;
Runs no quiver through each outstretched limb,
Heaves his dull breast with no throb of pity,
Starts no tear his cruel eye to dim,
Listless on the stalwart swordsmen gazing.
Low before his chair of state their cry,
"Hail! Oh Cæsar! hail, great emperor!" raising,
"Here we greet thee on our way to die."

II.

Words like theirs sound still, though ears unheeding
To those whispers soft no audience lend.
In life's busy march what shapes are speeding
Past us? what the warning voice they send?
"Scorn us not! nay, view in form the meanest
One from birth prepared for emprise high,
Framed to meet that sword whose edge is keenest,
For he greets thee on his way to die."

III.

Thou that standest harshly unforgiving
Why refuse the proffered hand to take?
Wrath aroused may sternly smite the living:
Where the dying are, can anger wake?
Hard it is outbursting rage to smother,—
Hard to meet rough word with soft reply,—
Nay, not when thou speakest to a brother
Who has met thee on his way to die.

IV.

Thou who biddest men, too swift believing,
Find in beauty void of truth delight,
Think, when vanish gleams and shades deceiving,
What ere long must strike their dazzled sight.
All must front the Truth, His rays far-sending
Thron'd in Heaven; dim thou no gazer's eye,
Dare not mock, sweet lies with stern truths blending,
Ears that listen on the way to die.

¹ Vitellius: see Gérôme's picture.

V.

Chiefly thou, by God's appointment standing,
 'Twixt the living Few, the Many dead,
 Credence in thy Master's Name demanding
 For a message with an import dread,
 Canst thou rest content, no fears assailing,
 While thy hearers praise thee and pass by?
 Bade He soothe, not stop with cry prevailing,
 These who praise thee on their way to die?

VI.

Lord of Life and Death! my spirit shaken
 By the awful vision, turns to Thee;
 Of Thy Grace our dreaming hearts awaken,
 Teach us what we are, what soon shall be.
 Thou hast drunk the cup that we are tasting,
 From Thy Throne in Light above the sky,
 Hear and answer, to our succour hasting
 Who beseech Thee on our way to die.

Miscellanea.

ON THE REVIVAL OF DEACONESSSES IN THE ENGLISH CHURCH.

THE valuable Report issued on Sisterhoods, Brotherhoods, and Deaconesses, by the Committee of the Lower House of Convocation, and the interesting debate to which it gave occasion, bring the subject of organized Church workers more prominently than usual before the minds of the thoughtful among us; and will, we may hope, result in winning for these various agencies a more fully recognised position as indispensable weapons in the mighty warfare against evil which Christ has left as His legacy to His Church on earth.

Perhaps we can point to no more undeniable token of the presence of the Holy Ghost, with all His energizing power within the English Church in these latter days, than the rapid growth of Sisterhoods, from the very small beginning in the year 1848, when one who still lives to see the great result, sowed, amid much suspicion and opposition, the small seed, which has become a mighty tree, sheltering in its branches large and flourishing communities.

It is a remarkable fact, that much as we owe to the revival of religion in England at the close of the eighteenth century, it never produced a single attempt in favour of organized Religious Life; but as soon as the Faith of the Church was taught in all its completeness, the higher forms of self devotion, as by a necessary law, began to manifest themselves. The appearance of Anglican Sisters of Mercy in the streets of Plymouth and Devonport was greeted with a howl of opposition and scorn; but new movements only succeed in proportion to the opposition which they encounter, and so this prospered and grew, and soon other communities were founded, at Clewer, at Wantage, and elsewhere. These are now, some of them, large and powerful organizations, rich in the gifts of the faithful, but richer still in good works, and nurturing many a chosen soul which will prove a costly jewel in the diadem wherewith the Church will be adorned in the day of the Bridegroom's return. It is not however of these that we wish now to speak, nor of Brotherhoods, which are slowly winning for themselves a

recognised place among the Church's agencies, but of Deaconesses, the most ancient of all bodies of organised religious workers. Sundry attempts have been made to revive the order, but with, as yet, small success; and while there is no lack of postulants seeking admission into Sisterhoods, very few are to be found who are willing to become Deaconesses. Why is this? Why should a religious order which claims Apostolic sanction in its origin, which till nearly the close of the third century was the only form of organized Church work for women, and which formed as much a part of the machinery of each diocese as the male diaconate,—why should it have fallen into complete abeyance for more than a thousand years, and why should its revival now prove so slow, and commend itself so little to the sympathy of the Church in comparison with institutions of a later date? To answer this question fully would occupy more space than can be assigned to it in this paper; but much is undoubtedly due to the influence of what, for want of a better term, we must call *Mediævalism*, an influence which has made itself largely felt, some may think too largely, in the Catholic revival within the English Church.

The substitution of communities of women devoted to a religious life, under a rule external to the authority of the Bishop, for the Deaconess of primitive times, was a gradual work, originating probably in the necessities of the troubled times which preceded the fall of the Roman Empire, and the general disintegration of society which accompanied it. As upon the ruins of that Empire grew up slowly, and little by little, the mighty edifice of the Papal power, religious orders both for men and women grew up *pari passu* to be its most powerful support. It is not without meaning that the founders of the chief religious orders occupy the first place in the nave of the great Basilica which is the centre of Papal Christendom, for it is to them that Rome has chiefly owed her preservation in the most notable crises of her existence.

The female diaconate was for the most part extinct in the Western Church by the end of the sixth century. As early as the middle of the fifth century, we find that two French Provincial Councils passed canons, forbidding the consecration of any fresh Deaconesses, owing to certain abuses which had arisen; but till about that period, when the monastic life was growing more and more into favour with the women who wished to devote themselves to the service of God, we find Deaconesses occupying much the same relative position as Deacons among the officers of the Church. These last, be it remembered, were employed, in primitive times, in offices more strictly subordinate to the priesthood than at the present day. Phebe, "a servant," in the original "*a deaconess* of the church which is at Cenchrea," was evidently from the context a person holding an important official position, and intrusted with important duties. Our best commentators are of opinion that the passage in 1 Tim. iii. 11, relating to the *wives* of the Deacons, ought to be interpreted the *Deaconesses*; and Dean Howson thinks the "aged women" mentioned in the Epistle to Titus mean really women holding an official position in the Church.

The information given us in the New Testament respecting the external organization of the Church, even with regard to more important matters is very limited; but in the writings of the early Fathers we find constant mention of Deaconesses, and the so called Apostolic Constitutions abound with rules respecting them, and contain a form of service for their consecration. Canons also were passed with regard to them at the two great (Ecumenical Councils of Nicea and Chalcedon. The names of several Deaconesses of note in their time have come down to us, specially of Olympias, the friend of S. Chrysostom, a woman of remarkable talents as

well as great saintliness. S. Chrysostom, like most men who have left a great name in the Church, relied much on the coöperation of women; and we learn that in his day there were in Constantinople forty Deaconesses attached to the Cathedral alone, besides those belonging to the parish Churches. We perceive how entirely the Deaconess was looked upon as a necessary member of the Church's staff in early days by the regulations in the Apostolic Constitutions for the due apportionment of the Offertory. They provide that the Bishop shall receive four shares, the Presbyters three, the Deacons two, and the Deaconesses one. Evidently it was as much taken for granted that the Bishops would have Deaconesses as that he would have Priests and Deacons on his staff. They were employed in preparing female converts for baptism, in keeping the doors of the portion of the Church set apart for women, in ministering to the sick and needy, and specially to the martyrs in prison. It may be useful to give a translation of the prayer used at their consecration to be found in an ancient collection of Offices, which, though somewhat fuller, is very similar to that given in the Apostolic Constitutions:

O Lord God, strong and mighty, Who didst make all things by the word of Thy power, and dost by thy command sustain the universe, Who hast been pleased to bestow the gift of the Holy Ghost upon women as well as men; do Thou, O Lord, now mercifully choose this Thy lowly handmaid for the good work of the diaconate, and grant unto her that she may without spot perform this great and sublime ministry before Thee, and be guarded free from all harm in all good works, and that she may instruct the assembly of women, and teach charity and goodness and truth, and may merit from Thee the reward of good works in the great day of the revelation of Thine Only-begotten Son.

Do we not find here recognised what Dissenting bodies have already realized, and what must have dimly forced itself upon our own experience, that God the Holy Ghost does sometimes vouchsafe to women, even as to men, special gifts for evangelization, though the English Church has never attempted to regulate or make use of them?

We have gone more into detail in speaking of ancient Deaconesses than the limits assigned to this paper would altogether justify, because we believe much ignorance exists on the subject, and many are prejudiced against modern Deaconesses, thinking that they are Lutheran in their origin, rather than catholic in the true sense of the word. But it may be said, when Sisterhoods are so successful and so manifestly blessed in their work, why not be satisfied with them, instead of seeking to revive an institution which has been obsolete for so many hundred years?

Our answer is, that there are many women who would be anxious to give up their lives to work for God and His Church, who yet are unsuited, either by age or temperament, for a community life, and who nevertheless might be an immense source of strength to the Church, if organized and under rule instead of being isolated in their work, or distracted by the obligations of ordinary social life, as they now are. *As a rule* it is found that women who are no longer young, however earnest and devoted, are not suited to the life of a Sisterhood. In addition to this, we believe it would be found on experience that for *parochial work*, women who were under the exclusive authority of the Bishop of the Diocese would be more practically useful than those who owed obedience to an extraneous authority and were liable to be recalled at its bidding. Why should not each Bishop have a band of women such as we have described, trained under his own eye in his Cathedral City, holding his licence, and sent forth by him to work in the crowded parishes of his diocese, or in the diocesan Penitentiary or Hospital? What an increase of power and resource would each diocesan centre thus receive, and how much would many a woman gain o

strength and support through the consciousness of an official position, who is now fretted and disheartened while engaged in the irregular and fragmentary work of a District Visitor! A speaker in Convocation gave as a reason why women prefer becoming Sisters to Deaconesses, that those who wish to devote themselves to the Religious Life feel the want, even more than others, of direction, and will on this account seek to enter a Sisterhood. It is quite true that few women can stand alone, and all feel as one of the deepest needs of their nature the want of sympathy and support, but as this is supplied in the case of Sisters by the organized community life, so would it be in the case of Deaconesses by the joint support of the central Home, and the diocesan organization. In the case of Missionary Bishops who have taken out with them a band of female workers, Deaconesses in all but the name, the success has been complete, and there is no reason why it should not be so likewise in our home dioceses, if sympathy and support were as hearty and assured.

"It would be a blessed work of Christian charity," to quote the weighty words of Bishop Wordsworth, "to restore the office of Widow and Deaconess in the Church to their primitive simplicity; and so to engage the affections and sympathies, and to exercise the quiet piety and devout zeal of Christian women, old and young, in the service of Christ in a regular and orderly manner, under the guidance of lawful authority, and with its commission and benediction according to the Apostolic model prescribed by the Holy Ghost." The attempt to do so is now being made, and six of our Bishops have already established Deaconess Homes in their dioceses, where probationers may receive the training necessary for their work, and workers procure needful rest and refreshment, but all alike testify to the difficulty of finding ladies who have the necessary qualifications, and some of the institutions threaten to die of inanition for want of inmates. Meanwhile the work of the Church languishes, and she is hindered in her glorious mission. On all sides, in Hospitals, in Penitentiaries, in the crowded lanes of our cities, there is the same cry for more workers; our aged poor too often are left to die in our workhouses, uncheered by the love and sympathy which the Church ought to be able to afford them, and 25,000 pauper children, called "Children of the State," but who ought to be "Children of the Church," are left to be dealt with by Poor Law officials, and to grow up to feed our pauper and criminal classes, because, though there are plenty of cottage homes where they could be boarded out and reared, there are no educated ladies who will give them the necessary supervision.

Daughters of the English Church, who are living at ease, and whom she has so tenderly nurtured in the faith, and blessed with such a rich inheritance of spiritual gifts, will ye not in return give Her, that which will come back to you in blessing a hundredfold, the offering of your life-service?

M., in Monthly Packet.

MARITZBURG CATHEDRAL.

A MOST important letter has been published by Dean Green on his return to the Church of Natal, the most striking portions of which we have to lay before our readers, many of whom we know are members of the Guild of the Blessed Saviour of Natal, whilst all are interested in the work of that struggling Church. After alluding to the assistance he now has from Canon Deedes, he makes the following important announcement:

I have therefore determined, with God's grace, to maintain henceforth at the Altar of the cathedral a daily celebration of the Holy Eucharist, in the earnest hope

that the whole diocese will, day by day, add its Amen, so that our Service may go up before God and be accepted by Him as the offering of all who are committed to the care of our Bishop, and that in return our heavenly Father may abundantly bless us with all spiritual blessings in Christ Jesus our Lord.

So that another cathedral of the Anglican Communion has revived the daily Sacrifice. The first was that of Bloemfontein, the next St. Paul's Cathedral, and now the cathedral of Pieter Maritzburg adds another to the list. How long it will be ere many others will be added to the number, must be left to the good Providence of God.

The dean's remarks on the evils of heresy and schism are as necessary and useful, alas! for our own country and Church, as for Natal:

Unhappily, many regard schisms and divisions as no evil; but, on the contrary, assume that it is a Christian's privilege to join any denomination his soul may desire to unite itself with. It is not so. In the last solemn prayer of our Lord, as He went forth to His agony and betrayal, and indeed in the only continuous prayer of the Saviour recorded in the Gospels, He prayed most earnestly that we might be one, as He and the Father are One. Heresy and schism have in consequence been always regarded by the Church as an extreme dishonour to our Lord, and as most repugnant to Him Who came to gather all things together in one. Her constant prayer to God has therefore been that there may be no divisions amongst us, but that we may be all gathered together in one body and be filled with one spirit. In this land, then, where heresy and unbelief are rife, and where the denominations of Christians are so numerous, it is our bounden duty, and it is hoped that many will feel it to be such, to make most earnest supplication to God that, for the honour of Jesus Christ, His Son, our divisions may be healed.

On the subject of the Eucharist he adds:

I am anxious to point out that, as our Lord Himself instituted the Blessed Eucharist, so also the method and manner of offering that holy Service have not been left to be regulated by the varying minds of men, but that the Church has been taught by the Holy Spirit how through all times and in all lands to render that Service to the Father which the eternal Son commanded to be offered everywhere until His coming again.

Whilst on the important subject of ritual he says:

I propose, therefore, to continue the celebrations of the Holy Communion at St Saviour's, in which the congregation has been accustomed to take part; those, I mean, at 8 A. M., and at midday on Sundays, in exactly the same manner as heretofore, whilst at the daily Celebration on behalf of the diocese at 7.15 A. M., the ritual as appointed in the Prayer Book will be observed.

But at the daily Celebration for the diocese altar lights will be used, vestments, and at certain times incense, as required by what is known as the Ornaments Rubric. These alterations, however, will not be begun until after the meeting of the synod, lest some devout persons may be disturbed.

Passing on to justify this usage, and especially of incense, the dean adverts to that well known passage in Malachi and also to the revelation of St John on heavenly worship:

Of all this it may be said that the language in the Revelation is figurative, and employed to convey to our minds spiritual ideas which, without these symbols, we could not otherwise conceive of. Be it so: then let us, in worshipping God with spiritual worship, use the figures which He has Himself employed. This, at least, would appear to be the mind of the Church in ordering the ritual of the Altar to be as close a copy as possible of the heavenly ritual, as described by St. John.

Arguing, however, on the recent *dicta* of Canon Girdlestone, there can be no doubt that such ritual observances may be justified, as commanded by the Old Testament, and not only not forbidden by the New, but actually approved as symbolic of the worship of Heaven.

The opinion of the Bishop of the diocese is also added, and we could wish that the Bishop's line of thought would commend itself more to his more favoured brethren of the Church at home.

For my own part I must acknowledge that, partly from a conservative habit of mind and the love of the simple dignity of the surplice to which the eye had been accustomed from childhood, partly from the fear of offending and alienating those who might by a confusion of thought be led to associate any change of dress with a desire to return to the corruptions of the Church of Rome which we had cast off, I was most anxious to be convinced that the use of any vestment beyond the surplice was unauthorized. But the rubric of King Edward VI.'s First Prayer Book, as well as the Act of Parliament which legalized it, is perfectly clear in prescribing as the vestments for the celebrant "a white alb plain, with a vestment or cope." The canons of 1603 appear to limit this use to cathedral or collegiate churches, but the revisers of 1662, who gave us our present Prayer Book—and I need only mention the names of Bishops Cosin, Wren, and Sanderson, who were the most prominent agents in this last revision, as a guarantee for its wisdom and moderation.

It may interest our readers if we add the following:

TABLE OF OBJECTS for which special intercession will be made at the daily celebrations of the Eucharist in the cathedral church of St. Saviour, Maritzburg:

On Every Thursday—The return of the heretic and schismatic.

On Every Friday—The conversion of the heathen.

On the First Monday in Every Month—Church workers in the diocese and elsewhere.

On the First Tuesday in Every Month—The work of the Church among the intemperate.

On the First Wednesday in Every Month—For the better recognition of the sanctity of marriage.

On the Festivals of St. Matthias, SS. Philip and James, St. Bartholomew and St. Luke—Education.

The Ember Days—The Bishop and clergy, and candidates for holy orders.

The Festival of the Holy Innocents—The Guild of the Most Blessed Saviour and the Maritzburg Mission Aid Association.

The Festival of St. Peter—Benefactors.

The dean asks the prayers of absent ones in the diocese for these special objects in their private or family devotions. So, too, may friends of the South African Church in England offer their prayers at the throne of grace on the same days for objects which must commend themselves to the heart of every earnest catholic minded Churchman.

A CLERICAL NIMROD.¹

THE *Memoir of the Reverend John Russell* is a clerical biography of a different type from those which are generally brought under our notice. It is not the eloquent preacher, the zealous missionary or the profound theologian, but the mighty hunter whom we are called upon to admire. The hero is a specimen—and a very good specimen—of a class now almost extinct, that of the sporting parson, and, however unsuited to the changed feelings of the present day is the union of the keen sportsman with the parish priest, we cannot but feel a certain amount of attraction towards the sturdy genial old hunter whose biography is here recorded. His name is familiar enough in the west country, and the memory of his encounters with Henry of Exeter is not likely to have passed away. But it is somewhat surprising to find that the subject of so many amusing stories, the hero of so many famous runs, is yet living, and we are almost inclined to regard him as a Dodo or a Megatherium might be regarded. We have certainly no wish that the race of which he is a type should be perpetuated, and we feel that the parish priest has higher duties to perform than that of keeping up the sporting traditions of his county. But if all sporting parsons had been as blameless in their lives as Mr. Russell, and

¹ *A Memoir of the Rev. John Russell.* London: R. Bentley & Sons, 1878.

had attended as well as he had done to their spiritual duties, the class would not have fallen so much into disavour. The story of his life has no doubt been told by a fervent admirer; but his testimony may be admitted to show the good that may be found even in the sporting parson :

That Russell entered on the work of the ministry with a due sense of the sacred office and his own responsibility will no doubt be charitably questioned by many, who have only heard of his fame in the hunting field. But, if an ever-earnest readiness to visit the sick and world-weary; to administer consolation to all who needed it; to relieve the wants of his poorer brethren, however poor himself; to preach God's Word with the fervour, if not the eloquence of a Bourdaloue; to plead in many a neighbouring pulpit, whenever invited to do so, the cause of hospitals, and other charitable institutions, the funds of which never failed to derive substantial aid from his advocacy during a period of fifty years—if such things be of good report, and carry any weight, no human being can say of him—though he would be the first to say it of himself—that his mission as a Christian minister had been altogether that of an unprofitable servant.

During the forty-five years that he has been perpetual curate of Swymbridge he has succeeded in dividing the district, building new schools and a commodious chapel in an outlying hamlet, and substituting four services on a Sunday for one.

But, at the same time, there was considerable truth in the energetic language of a lady to whom Bishop Phillpotts had expressed his commendation of a sermon preached by him. "Yes, Mr. Russell is very good in the wood; but I should like your Lordship to see him in the pigskin," and even his biographer will not contend that his main attention has been bestowed upon his clerical duties. The volume before us, the work of an enthusiastic admirer both of sport and of "Jack Russell," as he is familiarly called, is an admirable contribution to sporting literature, written with much spirit, though with that faint affectation of classical learning to which we are accustomed in the writer of similar books, who dearly loves an allusion to *Diana* and a well worn quotation. Many of the materials for it have been contributed by Mr. Russell himself who, in his old age, has lost none of his power of telling a story, and will describe a famous run with all the enthusiasm of a youngster, and those who have once heard him "will never forget the charm of his graphic touches, the intensity of his tone, and the point he has the power of imparting to the minutest detail." Commencing with his Oxford career, and the agonising disappointment of his first day with the Heythrop hounds, the biographer takes us through all his career as master of otter hounds and of fox hounds, and regular follower of the chase of the wild deer under no less than a dozen different dynasties down to the present day. His skirmishes with his Bishop are not passed over, and the memory of the attempts of that distinguished Prelate to put down the fox-hunting parson has, no doubt, lent a slight tinge of exaggeration to the amusing stories of him which are recorded. For example, we may doubt if so keen-sighted a man as Henry Phillpotts was, was likely to have made so amusing a blunder as that recorded in the following passage—if he were not indeed, as we may shrewdly suspect, chaffing his reverend companion with an affectation of simplicity :

Soon after his appointment to that diocese in 1831, he was travelling on a visitation tour through the north of Devon, and seeing a pack of hounds in full cry, and a large number of gentlemen in black coats crossing the road in close pursuit, he turned to his chaplain, and said in a solemn tone: "Alas! this neighbourhood must have been visited by some fearful epidemic! I never saw so many men in mourning before."

The chaplain knew the country better than the Bishop, and said nothing; while he identified the mourners, one after the other, as brethren of his own cloth, and personal friends.

Very laughable, too, is the story of which, not Russell himself, but his friend Froude, is the hero. When bitter complaints had been made of the state of his parish, and the Bishop had in vain summoned him to appear at the Palace, nothing was left but a personal interview or legal proceedings:

Accordingly, on a bitter winter's morning, the Bishop, conveyed by a post-chaise from Tiverton, arrived at Knowstone vicarage, and having inquired if Mr. Froude were at home, was told he was, on hearing which he entered the house.

After a short delay in the cold guest-chamber, the Bishop was shown into another apartment, where sat Mr. Froude before a comfortable fire, his head muffled in flannel and his voice apparently as hoarse as that of a carrion crow.

"I've come to see you, Mr. Froude," commenced the Bishop, "to inquire if——"

"Oh, yes, my Lord; 'tis cold work, sure enough, travelling over our moors; but do ee take a glass of hot brandy and water, 'twill keep off the shivers when nought else will."

Then, in spite of the Bishop's protestations that he needed no alcohol, especially in the morning, Froude rang the bell and ordered a glass of brandy and water to be mixed forthwith, "hot and strong for the Bishop."

Again his Lordship positively declined the stimulant, and endeavoured to explain the object of his visit; but Froude, apparently not hearing a word he had uttered, cut him short by saying, "It's my only doctor, my Lord, is a drop of brandy; and if I had but taken it when I got my chill I shouldn't now be as I be, deaf as a had-dock, and nursing this fire like an old woman."

The Bishop would hear no more; but, making him a grave bow, took his leave, entered his carriage and returned whence he came. In ten minutes from that time, so goes the story, Froude was seen to mount his horse and trot away in company with his hounds.

Knowstone, where Froude lived, in the midst of a fine wild county, a land of heath, bracken, and furze immeasurably spread in every direction, was ten miles from South Molton, Russell's first curacy; but the distance was of no importance to one who all through his life has made nothing of far greater distances. We are, indeed, told some wonderful stories of his riding achievements, not only in the hunting-field itself, but on his way to cover:

Subject always to a short stud and indifferent hacks, which not unfrequently were Exmoor ponies, sometimes half broken and wild as the red deer, Russell fought his way over the roughest roads in England, starting oftener before daylight, and returning still oftener after nightfall, guided by instinct or the stars of heaven to his far distant home.

Nor has age quelled his energy. During the stag hunting period of 1877 the old man, in his eighty-second year, made nothing of his twenty-five miles to the meet along a road in many parts no better than a mere bridle path. It is but four years ago that, after spending the inside of a week on the southern side of Dartmoor hunting with Mr. Mark Rolle and Mr. Trelawny, he left the field at two o'clock on the Saturday and rode home some seventy miles, performing three full services the next day. Nor is his reputation acquired by mere physical strength; but the veteran has throughout his life shown himself a born sportsman, and his consummate skill as a huntsman crops out in all the various narratives of famous runs with which the book is studded. He showed himself a great general, "killing or accounting for his fox almost every time he found" him; "not to be baffled either by a bad fox or worse scent," and by his geniality and kindly tact, surmounting all the difficulties with which a master of hounds has to deal, especially when, as in his case, he had to introduce fox-hunting into a country where it was the habit to ring the church bells and turn out to destroy, by fair means or foul, any fox which had been caught sight of. But accomplished sportsman and genial companion as "Jack Russell" is shown to be, we cannot believe with his biographer that fox-hunting is the only antidote to Romish influences, or regret the change of manners and

higher standard of clerical duty now prevailing, which have accomplished the object of the late Bishop's endeavours, and made him an almost solitary surviving specimen of a once numerous class. At the same time those inclined to judge that class most severely will find much in the present volume to soften the severity of their judgment; while it is a book which, with its spirited illustrations, will be invaluable for a country house, and may serve to soothe the natural impatience while rousing the admiring envy of many a frost-bound foxhunter.—*Fohn Bull.*

EUCCHARISTIC ADORATION.

THIS subject seems very tersely put by a correspondent of the *Living Church*, the Rev. Mr. Avery, of Tiskilwa, Ill.

In the latter part of his second paper, Dr. Fiske says: "It would have been idolatry, under the old dispensation, to worship God as represented by the (paschal) lamb, or as animating, or dwelling in or under the form of the lamb, that was offered by His chosen people. Can we avoid the conclusion that it is equal idolatry to worship God as represented by, or as animating, or dwelling in or under the form of, the consecrated bread and wine?" We answer, yes, we can for divers reasons, the first of which is that our Lord never promised His presence in the paschal lamb, which He has in the blessed Sacrament. Had He done so, it would not have been idolatry to have worshipped Him there.

We admit that it would be idolatry to worship or adore any image or material representation of the true God, but we deny that it is idolatry to worship the actual presence of our Lord in whatever form He may bestow it. While Moses rebuked the worship of the golden calf as idolatry, he adored the presence of our Lord in the burning bush. "The Jews were taught to worship God wheresoever He manifested Himself, under human or angelic form, in the burning bush, on Mount Sinai, as the 'Captain of the Lord's Host,' in the pillar of cloud coming down to the door of the Tabernacle and talking with Moses, which when the people saw, 'they worshipped every man at the door of his tent;' in the cloud that filled the Lord's house at the dedication of the first temple; and, above all, in the Shekinah, which either always manifest or at times revealing its glory, dwelt between the cherubim."

Now, this whole question of Eucharistic adoration reduces itself to one point. Is there a presence of our Lord in sacramental union with the holy elements? For, if there be a presence of our Lord in the Holy Eucharist, in union with the consecrated elements, then must we logically come to the conclusions arrived at by the Bishop of Brechin:

"1. The sacred humanity of our Lord is inseparable from His divine personality, that is, from Himself, so that where It is present, He is present, the one Christ, both God and man.

"2. The one Christ, both God and man, wheresoever He is present, is adorable.

"3. He is present by virtue of the supernatural presence of the sacred humanity in the blessed Eucharist.

"4. Therefore, in the blessed Eucharist, He being present, is adorable."

Now, the only question left, is this: Does the Church teach the doctrine of our Lord's presence in the blessed Sacrament? If she does, then that teaching is to Churchmen a finality. We think that the following extract from one of her homilies will settle all doubt on that point:

"Thus we may be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, *no untrue figure of a thing absent* ; but the communion of the body and blood of the Lord in a marvelous incorporation," (with the consecrated elements,) "which, by the operation of the Holy Ghost, is through faith received by the faithful, who," (as she teaches in the catechism,) "verily and indeed take and receive the body and blood of Christ in the Lord's Supper."

That portion of Dr. Fiske's paper which relates to the making a god of the bread (which is taken from a late pamphlet, entitled "A Defense of the heathen against the charge of idol worship, in which it is shown that pagan people are no worse than Ritualists"), needs no reply, since all acts of adoration are addressed, not to the bread, but to the presence of our blessed Lord, both God and man, in sacramental union with the sacred species.

And now let us hope that all true Catholics will offer their fervent prayers to God to hasten the day when every member of the holy Church will accept "not that mere intellectual presence which Protestantism upholds, but that real and actual presence which our Lord promised to His Church, and *gave* when He said "This is My Body," and that all may bow down in the most heartfelt adoration before that Altar, from which we receive our Lord's gifts, even Himself.

FIFTY YEARS OF CHURCH HISTORY.

From Dr. Bolles' address at the fiftieth Anniversary of Trinity Church, Cleveland.

FFIFTY years in the life of that branch of the Catholic Church to which we belong ! Nothing less than the fulfillment of the prediction of the evangelical prophet, "A little one shall become a thousand, and a small one a strong nation." Then only thirteen bishops standing as the Apostolical head of only seventeen dioceses, but now not less than sixty-three bishops superintending forty-eight dioceses, and thirteen missionary jurisdictions, as well in Africa, China, Japan, and in some of the cities of Continental Europe, as in every part of our own extended domain, including New Mexico and Arizona, and embracing almost every town and city from the Atlantic to the Pacific Oceans. Then about 500 priests and deacons, assisting the bishops and officiating in less than four hundred parishes ; but now three thousand two hundred and sixty-seven, priesting and ministering in two thousand and nine hundred parishes and preaching everywhere as the authorized ambassadors of Christ "the Gospel of the Kingdom of God." Then not more than twenty thousand in our communion of those who are generally recognized as constituting especially "the sacramental host of God's elect ;" *now*, a body of more than three hundred thousand, not only signed with the sign of the Cross in Holy Baptism, but partakers of the gifts of the Holy Ghost in Confirmation, and living witnesses of the faith of Christ crucified, by feeding upon His most precious body and blood. Then almost entirely destitute of any of our own distinctive institutions and missionary associations, schools, colleges, seminaries of theological education, and with little or nothing of any distinctive periodical literature, but now so absolutely teeming and swarming with all the agents and agencies for church extension that not a few of our best and wisest men are convinced that we have gone too fast, have builded more than we can employ or sustain, and, as the sharp-witted Bishop of Rhode Island once said to me in reference to our theological seminaries, "We have multiplied the nation without increasing the joy."

Then with reference to the world around us, and especially to the prevailing religious denominations, the position of the church was altogether *apologetic*,—falling down upon our knees and begging permission even to live, crying out as from the depths, “Oh, do let us live, don’t kill us, we are not so bad after all, possibly we can help you in some departments of your work, possibly we may not be altogether wrong;” and such more or less has been the position of every bishop and priest of the church for the last fifty years, from the time of “Bishop Hobart’s Apology” down to, or perhaps I should rather say up to, the recent able defence of episcopacy by the Bishop of Ohio. Not one of these learned and influential men, in all these years, who has not been compelled to turn aside from the appropriate duties of his office and to *apologize* for something—explaining and defending the episcopal office, and the apostolic succession; the liturgical worship; the baptismal formula and meaning, the educational system of the church as distinguished from the emotional and sentimental; the eucharistic sacrifice and the real presence of Christ in the holy communion; the unchangeable creeds; the decent and reverential ceremonies; the grand old music of chants and anthems; the necessity and Christianity of stated fasts and festivals; the toleration and liberality of the Church as contrasted with all sectarian systems based upon private and individual notions and opinions; the whole history of the Church’s life and origin and continuity from the time of the apostles; and how she is Catholic and yet not Roman, Protestant and yet not sectarian. All these are the questions which have been brought upon us by the oppositions and persecutions sometimes, from almost every quarter, and hence, the life of the Church for the last fifty years has been emphatically and pre-eminently militant as well with her own children as with the world around her; and yet how wonderfully she has grown! What a magnificent record! And now that all these questions are comparatively settled, at least in the minds of reverential and thoughtful men of all denominations, what must be the future—the fifty years to come? Thank God I am no prophet, and have none of the responsibilities of a prophet to speak of the future, except as impressions and individual prognostications; but for the life of me, I can see no hope for the arrest of the extremist Romanism on the one hand and the extremist Sectarianism on the other except in the coming together of the faithful of all denominations upon the platform of the Nicene faith, as explained and defended by the four Œcumenical Councils, and hence in the triumph of the American Church, Reformed Catholic and Free.

THE CHURCH AND HER MISSION.

[From Bishop Mc Laren’s Sermon at the ordination of the Rev. W. F. O’Brien.]

THEREFORE, if the glory of the Lord is to abide in this church here in America, the eyes of the faithful who are within the sacred pale must be unto the conditions of His presence, to humble themselves, and to pray, and to seek His face, and to turn from their wicked ways.

The pride of the churchman’s heart promptly resents the suggestion of danger through unfaithfulness; but have you never studied the salient features of our present condition as a branch of God’s holy church? Is it not evident that we are restlessly dissatisfied with ourselves? Are we not compelled to confess, in spite of our devotion to the past, that in many respects a *novus ordo sæculorum* has begun to dawn upon the church?

The era of rigidity dissolves before our eyes. The old bottles that could well enough contain the zeal which was content to minister to a class are not strong enough for the new wine which stimulates the Church to take in the whole boundless continent, and make all sorts and conditions of men her own. Great necessities stir our blood, and grave defects restrain our eager limbs. Grand problems are to be solved, and many minds are almost bitter through impatience that they cannot be solved in a day. Do we mention the episcopate? The question at once arises, how shall we increase its numerical force and its efficiency? what restraints shall be removed? what functions restored? Is the priesthood mentioned? How shall the practical standard of qualifications be elevated? how shall impediments to usefulness be removed? Do we speak of the diaconate? When shall we revive the office in its primitive significance and function? The laity? How shall the church train and utilize their capacity for service? The sisterhood? How shall we enlarge this gentle yet mighty arm of the Church and yet avoid mistakes which have been elsewhere illustrated? and how transfer this community idea to the other sex wisely and to the edifying of the Church? The councils and synods? By what means shall we render them more helpful in legal and legislative directions? how shall we repress the propensity to tinker and how relieve them of the politician's wile? The parish? When shall we correct the unchurchly errors of long ago? how develop real unity to supersede parochial independence? The cathedral? How shall we realize this logical result of the episcopal office, and how adapt the result to the conditions of our American life? The supply of clergy? Have we reached the best methods of education? how shall we remedy confessed evils? The Sunday school? What is needed to secure more real instruction in positive truth, and particularly in the definite Christian faith? How shall we defend the catechumenical agency from the deterioration which exists in the Sunday schools around us? Controversies? Shall we tolerate fairly all schools of thought that have ever and continuously existed in the bosom of the Anglican communion, or shall we submit to the domination of any one of them? The services of the prayer-book? Shall we insist on the traditional methods, even to the tithe of mint, anise, and cummin, or shall we work on toward a new era of authorized abbreviation and adaptation, and hold ourselves in readiness for the new step, viz.: legitimized increase in variety and enrichment of ritual furniture? The financial system? What shall we do? Shall we go on at this poor, dying rate, or shall we rise to a method and a volume of giving to God more commensurate with the duty of a Church which longs to be filled with the glory of the Lord?"

How these questions multiply, and how many more are presenting themselves to the Church! And how dissatisfied with herself the Church is! Her press is the bulletin of continual complaint, ranging from the senseless railing of the common scold up to the dignified criticisms of wiser men, who point out defects only that they may devise remedies.

The spirit in which these questions are conceived is a loyal one; indeed, they indicate a deepening tone of loyalty, for they are prompted by intense desires that the Church may be better prepared for her remarkable opportunities.

Concurrently with this development of self-criticism and restless groping after new conditions, there is a general presentiment of glorious things for the Church in the near future. It is not despair which subjects everything to the heat of the crucible, but it is expectation. When King David went up to compass the Philistines in the valley of Rephaim, he

waited till he heard the divine signal, and then he precipitated his army on the enemy. There are many among us who think they can hear the sound of a going in the tops of the mulberry trees, as the token that God has great triumphs in store for this Church. He has removed from many eyes the blindness that could see nothing but formalism in our worship, nothing but luke-warmness in our steady, unobtrusive, undemonstrative, all-the-year-round type of piety; nothing but bigotry in our loyalty to the faith once delivered; nothing but exclusiveness in our fidelity to the apostolic law of the ministry; nothing but superstition in our devotion to the grace-conveying sacraments; nothing but popery in our episcopacy; nothing but Romanism in our catholicity. Once the cross on our churches was the token of our sympathies with the papal system. Now the cross is uplifted everywhere. Once the liturgical method of worship was another mark of the beast; now precomposed forms are very generally desired, and to a considerable extent employed. Once we only were so conservative as to doubt the value of the modern revival; now many who have gained the benefit of experience draw back from that expedient for keeping Christianity alive in the world. Yes, great changes are transpiring, and in the chaos of opinion and practice many are finding refuge for their souls in this Church. "To go to it (I quote from a recent Puritan writer in Boston), to become allied with its venerable forms, holy examples, inspiring sentiments and unshaken truths, seems the logic of plain sense. Here is a body of worshippers tracing descent through the Church of England—the stream of priceless boons to mankind. We all know that to-day no Church exists so free, so modern, so progressive as the Church of England, and abreast of it, twenty-five years from now will the Episcopal Church of America be. Yet what deep roots into the past! What symbols of beauty! traditions of devotion! What ancestral glory and what elemental principles! The monk, the martyr, the hermit belong to it, as well as the modern reformer, poet and humanitarian." The Boston mind is quick to discern the signs of the times. The next great religious movement in New England will be in the interest of the Church of Old England. It has already begun. Puritanism is preparing to follow Quakerism and find in the communion it once despised that shadow of a great rock in a weary land for which it ardently longs.

God has given this ancient Church a wonderful field and a mighty mission, and her heart is stirred within her at the prospect. How shall she prepare herself for it? Ah, the vision will be fulfilled only as she is true to the conditions of the divine covenant!

DECLINE OF THE EVANGELICAL PARTY.

SO changed are the times that the present generation has probably almost forgotten that when the present century was still young the Evangelical party was dominant in the English Church and State. Like the party which first began to supplant it some five-and-forty years ago, and which has now inherited its supremacy, it had sprung from a great spiritual upheaval, the work of a handful of remarkable men who had set themselves, in the preceding century, to awaken the nation out of its lethargy. Like all great movements of the kind, this movement of which Whitfield and Wesley were the chief leaders, and Newton, Scott, Milner, and Venn were among the principal promoters and supporters, gradually

absorbed into itself a great share of the character and ability, the energy and earnestness, of the country. Clapham was the home of its chiefs, and Exeter Hall was their chosen field of battle. Wilberforce and Clarkson, Granville Sharpe and Thornton, were men of whom any party might be proud, and their labours are recorded in some of the noblest pages of England's modern history. To be judged by their fruits is a test which triumphantly vindicates the purposes and aims of the early leaders of the Evangelical party. They abolished the slave trade, they organized benevolence, they revived religion, they reformed manners, they were the first to take in hand the education of the people. These were among the achievements of the so-called "Clapham Sect" and its adherents, and it behoves us not to forget what we owe to them now that the religious spirit of the country has for the most part passed under the influence of a rival school. Their ministers were often neither learned nor refined, but they found a sure way to the hearts of their hearers without appealing to their senses or their taste, and they had a message to deliver which went straight to the innermost recesses of the awakening conscience. Their theology was narrow and austere, but they went to the Bible and to an upright conscience for their rule of faith, and they recked little of the Church and its authority. Their ritual was cold and perfunctory, for religion with them was not a thing of forms and ceremonies, but of personal experience. Public worship with them was a personal act for each worshipper, and not a general spectacle for all. It was an individual wrestling with the powers of sin, and its terrible earnestness left little room for the graces, seemly or unseemly, of antique and forgotten ritual. Indeed, it is difficult in the present day, when even a Nonconformist chapel is decorated in a manner which would have driven an early opponent of Tractarianism wild, to recall the stern simplicity of public worship under the Evangelical régime. Churches were unrestored, and too often uncared for as well, and the spacious pews shrouded with curtains still recalled the exclusiveness of an aristocratic age. From the ancient "three-decker" pulpit, meet emblem of an obsolete warfare, the minister first declaimed the prayers, and then ascended, habited in the sober gown of Geneva, and in academical bands, to thunder forth his sermon from a higher stage; while the illiterate clerk below droned forth the responses in a manner destructive alike of gravity and devotion. Choirs there were none, and a band of singers in surplices would have provoked a riot on the spot. A few canticles were sung by the worshippers to well-known and not very melodious chants, and the whole musical force of the congregation was thrown into one or two hymns, generally abounding in terrific imagery. But it was the sermon which gave the whole Service its soul and meaning. If it lacked taste and too often charity, it was a voice from soul to soul, making use of words which all felt and understood. Its eloquence was uncultured, but effective; for it told of sin and its penalties, of repentance and salvation, of wrath and of judgment to come. It was this personal appeal to the hearts of men which gave Evangelicalism its power in spite of its unlovely ritual, its narrow theology, its stern and uncompromising spirit, its exclusive and almost Pharisæic assurance, and its insular and fatal neglect of history and tradition.

The picture we have endeavoured to sketch may seem unprepossessing enough, especially to a generation nurtured in the lap of Ritualism. The age of Puritanism is gone, and if we were to lament its departure we would have to use words very different from those in which Burke bewailed the age of chivalry. Evangelicalism, its modern representative, has also decayed, in spite of its stirring history and its noble achievements

because it persisted in closing its eyes to those elements of religion and theology which the Tractarian revival brought again into prominence. The reaction was natural and inevitable. Evangelicalism despised knowledge, discarded taste, and gloried in its want of culture. One thing alone was needful to the welfare of the soul, and for this all else was willingly sacrificed. Even the accredited theology of the party was too much like that of the isolated scholars described by a great novelist, who laboriously made paths for themselves through a country where others have already made high roads along which all the rest of the world are travelling. When a scholar of the reputation of Granville Sharp could seriously call on Charles Fox for the purpose of explaining to him, by the aid of the Little Horn in Daniel, the future policy of Napoleon and the Czar, it was evident that Evangelical exegesis had begun to work a hopeless vein. Thus it was that Evangelicalism gradually lost its power. The torch lighted by Wesley and Whitfield passed almost by natural succession into the hands of Keble and Newman and their followers, and the religious life of England was diverted into a new channel, of which even yet we can scarcely discern the outlet. The Tractarian movement tapped a current of sentiment which had long been pent up, and the result was an overflow which swept away most of the old landmarks. The old controversies in fact are dead, but the old antagonisms, as old as Christianity itself, are still alive. Evangelicalism as our grandfathers knew it is gone, but the contest between Scripture and tradition, between individual righteousness and the authority of the Church, between people and priest, between conscience and prescription, still survives in other forms, and will very likely continue to be waged as long as Christianity itself retains its hold on the faith and imaginations of men.—*London Times*.

Correspondence.

CANONICAL BOOKS.

MR. EDITOR: Your correspondent "S. H.," in his communication "Is Hopkins right, or Ewer?" might, by a little more care in reading the words actually used, have saved himself part, at least, of his trouble. I expressed my surprise that Dr. Ewer should have used so strong a phrase as to say, "*More than one half of the Catholic world hold*" certain parts of the New Testament to be "not fully canonical;" adding, as my own assertion, that "*no branch of the Catholic Church—Oriental, Latin, or Anglican—has ever committed itself to anything of the sort.*" If Dr. Ewer had confined his assertion to *Commentators*, I should have passed it unnoticed: for he is welcome to weigh them and count them for himself. With regard to some passages (1 John v. 7), for example, the great preponderance of modern critics and commentators is against their genuineness: and their *opinions* as to the authorship or authenticity of certain Epistles, or portions of other books, may be as varied as you please. But the strong phrase "*more than one half of the Catholic world hold*" conveyed the *impression* that the main part of the *Catholic Church* had formally and

officially accepted that result: whereas the *fact* is, just as I stated it, that "no branch of the Catholic Church—Oriental, Latin, or Anglican—has ever committed itself to anything of the sort."

Now as to Blunt. When he tells us that the books of the New Testament (at the time when the Canon was being settled) "were divided into "universally acknowledged" and "spoken against," he is speaking of discussions among theologians, and not of any synodical action. He tells us that "Eusebius has carefully collected the doubts and the proofs which formed the materials of the discussion:" and adds, "According to the distinction which resulted from this inquiry, the Books of the New Testament were divided" into the two classes mentioned above. But these terms (like the words *proto-canonical* and *deutero-canonical*) are merely convenient distinctions used by controversialists, and *not* a difference recognized by the formal action of the Church. As to this last, Blunt says expressly, touching the *Oriental Branch*: "The Greek Church adopts the Canon of St. Athanasius, thus agreeing with the Anglican Church throughout." And the Anglican Church has never acted on the subject at all, except in Article VI. where she states, and our American Church repeats, of the Books of the Old and New Testament as we have them in our English Bibles: "In the name of the Holy Scripture we do understand those *Canonical* Books of the Old and New Testament, of whose authority was never any doubt in the Church." Thus I am clearly right, according to Blunt, touching *two* of the three great branches of the Catholic Church specified by me, the "Oriental" and the "Anglican."

Now as to the Church of Rome. Blunt does indeed say: "The Church of Rome, as in the Old Testament, so in the New, distinguishes between the books which it styles '*proto-canonical*' and '*deutero-canonical*.'" But he is plainly only referring to the general run of Romish theologians and commentators; adding still further concessions made by "Perrone." Now the infallibility of "Perrone" is not yet an article of faith in the Church of Rome. No Pope has, in any Bull addressed *ex cathedra* to the whole Catholic world, ever recognized the distinction to which Dr. Ewer alludes. The Council of Trent in its decree "*De Canonicis Scripturis*" says not a word about it. The Vatican Council of 1870 is equally silent. And if neither General Council nor Pope has spoken, how can this be called the doctrine of "The Church of Rome?"

In additional proof of the real meaning of Blunt, he adds: "This distinction of the books of the New Testament into *libri proto-canonicali* and *deutero-canonicali*, Tholuck accepts on the part of the Lutherans." But who gave Tholuck power to commit the Lutherans as an organized body to a subject on which *that body has never acted*? Blunt is therefore speaking, throughout, only of the general tone of opinion among theologians, critics, or commentators: and *not* of organic action by the Church, or any separate branch of it.

Yet that formal organic, synodical action of the Catholic Church, or the great branches of it, was precisely the only thing I specified. And if Dr.

Ewer had used language which plainly showed that he was referring only to the opinions of critics and commentators, I should not have thought the matter worthy of any remark.

If any one is still distressed in regard to the opinions of commentators, I would remind him, that any commentator can publish any opinion he pleases, provided he can get a publisher to take the risk of printing his book, or is rich enough to do it himself. And people may buy the book and read it, if they like: and even when they read it—which is not always,—they may believe it or not, as they please. But if he thinks that the Church of America is of Dr. Ewer's mind on the subject, let him try to get the Sixth Article of Religion altered by two successive General Conventions, so as to recognize the difference between *proto-canonical* and *deutero-canonical*: and before he gets through with his effort he will be entirely satisfied, on *this* point, of the correctness of

Your obedient servant in the Church,

Williamsport, Pa., Mar. 6, 1879.

J. H. HOPKINS.

LETTER FROM ITALY.

BY THE REV. DR. VAN RENSSELAER.

GULF OF GENOA, Feb. 1, 1879.

MY DEAR DOCTOR: We went at Epiphany to the Church of the Capuchins in Genoa, to see "Il Presepio," as they call the representations of the visit of the Wise Men, from the stable in which the Holy Family are placed. Imagine a chapel about as large as St. Luke's Church, half filled with a platform about four feet high; that is you suppose there must be a platform, but to your eye is represented a wide and diversified country scene, most decidedly Italian. It is adorned with hills and trees, and on the right and left of the central expanse run off pretty glades with pleasant vistas of rural scenes wonderfully lighted up from behind. At the end of one you see an Italian villa with its surroundings; at another is a well, with a shepherd dozing on it, and his sheep around him. In the centre of the whole, where all the glades and ways meet, and the light is concentrated, stands the open stable with a representation of the Heavenly glory over its humble roof, and under it the Blessed Virgin holding the Infant Jesus, with St. Joseph on her left hand. She is arrayed in satin, spangles and gilt, with a gilt crown on her head, and on her right and left stand three Roman warriors in full armour, keeping guard. Beside the Glory appears the Star, silvery and comet-like; and under it the first king, in purple robe and ermine, is kneeling and offering the gold. Behind him the second is approaching, with his train carried by two pages, attended by his suite. The Ethiopian monarch, who is always represented in these shows, has not yet arrived, but is seen in the distance galloping up with his attendants in hot haste. Why the descend-

ants of Ham should alone be represented as cavaliers I do not know, except it be that they had travelled so much further than the others. Besides these the whole scene is covered with figures of men and animals hastening towards the same point. The figures are not more than a foot and a half high; they are dressed like Italians of a century ago, and intended to represent all classes, orders and estates of men going to do homage to the new-born Saviour. Their faces and attitudes express an eager joy, and an impatient haste to reach the object of their adoration. This was kept open for many days, and all were free to visit it. Of course it was a great object of attraction, and drew large crowds to the church, whereof the Capuccini were sure to reap no small benefit. It was a pleasant sight for the children, and in these matters the vast majority of these people are only children; and it exhibited to us a pleasing form of that which must impress all who travel in these lands—the care which is taken to bring the facts of their religion constantly before the people. We have no reason to believe that they are not also impressed on their minds and consciences, albeit remembering how much more is taught by pictures, images, and word of mouth than the Holy Scriptures and the ancient Creeds teach as inspired Truth. But with the exception of the Virgin's gaudy attire and ridiculous coronet, and the absurd guard of soldiers around her, there was nothing in this "Presepio" which we should not have been glad to show to our own children, to stimulate the imagination in calling up the joyous scene of the Epiphany.

Passing by a chapel in the afternoon of Epiphany, I heard the vespers going on and went in. It was one of those private chapels with which all the great houses in Italy are furnished. The conversion from idolatry to Christianity did not leave behind it that household worship which was so striking a feature of ancient Italian life. The altar of the Penates was changed into the Christian chapel, and so it has remained till to-day. It is true that there is not a strict observance in these domestic chapels of the rule laid down by St. James: the *principe* and the *principessa*, the *marchese* and the *marchesa*, the *signore* and the *signora*, and their friends, have their private cushioned gallery, where they can conveniently "hear mass," while their dependents must kneel on the stone or mosaic floor below. But we who rejoice in our comfortable pews, and those who cherish them as a "special" means of grace, can find no fault with such an arrangement. This chapel that I found myself in is small, but very beautifully and richly decorated with rare marbles, frescoes and pictures. As in most of them, the windows are so small and so high in the wall that it needs a brilliant illumination to bring out its decorations. It had this on Epiphany, and was lighted by hundreds of wax candles in candelabra and glass chandeliers, which shed their rays, softened and subdued, on three priests at the altar, and a crowd of men, women and children that completely filled the nave. The worship was decidedly congregational: I saw no books, but all appeared to join in the chant that rose to the arched and frescoed ceil-

ings, and the vigour with which they poured it forth left no doubt of their earnestness and their enjoyment of the service. And, withal, the heartiness of their devotions did not seem to prevent any one from breaking off in the midst to gaze at a new comer, or make a remark to a neighbour, and then catch up the strain and go on as heartily as ever. Are we as free from similar faults as we might be, or so clean as to throw a stone at them for it? At last the service ended, the benediction was given, but the congregation seemed in no haste to depart till the extinguishment of the lights left the chapel in darkness. I went away ashamed that while the pious munificence of a single individual had adorned and beautified this chapel that all his neighbors might come and worthily celebrate with his household the glorious Manifestation of Christ to the Gentiles, our sweet little English chapel within sight stood dark and cheerless, and we had been satisfied with one ordinary service; which, I ought to add, was through no neglect of the chaplain, but the consequence of a state of things which almost every chaplain on the Continent is made to feel.

St. Anthony is venerated as being, among his other good offices, the patron of animals, and his day is chosen for the annual blessing of the mules and donkeys. A monastery on a hillside near us has a church dedicated to the venerable anchorite, and his "Festa" is the occasion of a very characteristic and lively Italian celebration, in which religion and enjoyment, business and pleasure, seem to have an equal share. The particular function of the day—the sprinkling the mules and donkeys with holy water with a prayer—has fallen somewhat into desuetude, to the injury of the good fathers in the matter of fees. We missed this ceremony, which took place while we were at church, it being Sunday, but we encountered a mule coming from the benediction, whose rider evidently had received no share of the blessing that had fallen on his steed, so furiously was he urging him. But in the street before the church was gathered a motley crowd from the neighborhood, gay with all the colours of the rainbow, the red Phrygian caps of the men, and the bright bandannas of the women predominating over all. The hucksters had established their stalls on both sides of the road, and especially at the church doors, and were driving a brisk trade in oranges, figs, dates, almonds, walnuts, roasted chestnuts, sweetmeats, cakes, and all kinds of eatables. Clothing, crockery, dry goods, and tin ware were also for sale, and games of chance invited the people to their favourite amusement. The special symbol of the Festa seemed to be a piece of rattan about a yard long with a little red flag at one end, and four wafers of different colours, about three inches in diameter, inserted in a slit in the middle of the rod. What it meant we could not learn, but it evidently excited great interest among the young people. The church was literally crammed, so that there was no getting in at the main door, but through a corridor we made our way to a stairs which led to a gallery. There we heard a sacred concert which some singers in their ordinary dress were performing, accompanied by a bass viol and a very shaky organ.

The monks were presiding over it in solemn state, but the whole performance was left to the singers, and they were doing it with a will, and to the great satisfaction of the crowd that filled the church. It was a dingy enough looking place, musty and stuffy, with its faded frescoes and dirty stained walls, but it was brilliantly lighted, and festooned with hangings, some of which were very rich and elegant. The satisfaction of all was evident, and great as was the crowd within and without, there was perfect order and good nature, and that quiet propriety of demeanour which seems to be an instinct of this people on all occasions where a religious ceremony occurs. They were enjoying themselves as well as honouring the Saint, in their own fashion, to be sure, buying and selling, gaming and pitching coppers, on the Lord's day, and crowding the church at the same time, but with it all setting an example of quietness, civility and kindness which many, who know and worship better than they do, might well learn to imitate.

We were seized with a desire to visit a shrine which can be discerned from our house high among the hills behind us. In the first place I ought to describe to you that the Appenines, as they sweep round the northwest coast of Italy, send out spurs which run down and enclose this Gulf. It is therefore surrounded by a semicircle of precipitous hills rising up into lofty mountains behind. These are divided at intervals by deep gorges through which considerable rivers and smaller streams find their way to the sea. Genoa owes its peculiar situation and beauty to this conformation of the ground on which it was built long before the Romans seized it. The country is therefore filled with peaks and heights, nooks and corners, rocks and groves consecrated by legends of madonnas and saints, as they were doubtless distinguished in the elder time as the haunts of the sylvan deities worshipped here. Be that as it may, however, the shrine which had attracted our attention was that of S. Alberto, a hermit, who having become dissatisfied with his life at Sestri Levante, on the east of Genoa, and whether seeking guidance or not willing to travel on foot, went down to the sea, spread his cloak on the water, stepped on it, and was miraculously borne past Genoa to Sestri Ponente, close by us! Here he first founded a monastery, but at last ascended one of the ridges above it, and there found a cave in which he spent the remainder of his days. Here he worked many miracles.

One day a poor *contadina* lost her child, and betook herself in her distress to the holy hermit. In answer to his prayers a wolf came to his cave, bearing the child in its mouth unharmed. Imagine the mother's joy and the saint's fame! Threading a path which wound up along the edge of the ravine of the Varenna, with glorious views extending across the bay and to the Maritime Alps in the distance, the nearer mountains and hills, with the towns strung along the coast, the many villas and churches dotting the hillsides, and the towers, spires and walls of Genoa crowning its rocky site, we reached the little church after a long pull. It stands entirely

alone, under the shadow of a higher eminence, with only one house near it. It was Epiphany, and that might account for the number of boys we found in front playing their favourite game with sticks, something like our boys' *shinny*, and of *contadini* and *contadine* quietly waiting for the *Ave Maria* bell, at the door. The pleasant and civil salutations of these humble people to us *forestieri* were simple and cordial, and, to coin a word, self-respectful. We certainly entered their little sanctuary with much more agreeable sensations, and more respect for them, than if they had stood away and coldly looked at us as we passed in. We found the interior as plain and simple as it could well be, with the exception of the four pictures which portrayed the miracles and good deeds of St. Albert. But in the chancel we observed a singular protuberance in the wall, exactly like an old-fashioned oven. On going into a side chapel, we found that this was the reverse side of the hermit's cave. In the chapel we found the living rock, under which, an inscription tells us, he lived. To make it more sure, he is represented lying at full length, as in his lifetime. Truth compels me to say that it must have given a very scrimp lodging place even to so small a person as the effigy represents him. Then the sides have a very suspicious look of mason work and recent mortar, to say nothing of the decidedly modern oven at the left hand; but this last can only be intended as a suggestion that St. Alberto baked his own bread! But as it is gotten up, one cannot see how the average peasant mind is to separate the original from the manufactured, the genuine from the false. And that is the misery of the "superstitious vanities" which Romanism upholds and inculcates; it shrouds the real glory of the good and holy by the artifices and inventions which it makes to increase it; and when you would meditate on their graces you are disgusted by the gross and *stagey* manner in which they are exhibited, to say nothing of the falsehoods.

On the very summit of one of the peaks about us is the most conspicuous tower and building in all the region round. The mountain must be fifteen hundred feet high, and there is scarcely a tree or shrub from the base to the summit. The building is the monastery of the "Madonna del Gazo," and we had gazed at it with longing eyes, anxious to learn what had led to its being established in that bleak though commanding situation, exposed to the winds from every point of the compass. What vow, what urgency of self-sacrifice, what special devotion could have prompted the founders to scale that inaccessible height, and set their house on that especial peak? And here we heard a legend which certainly eclipsed all the rest, and which I will narrate in due time. Ascending by a rough mule path, we had the monastery on its perch constantly before us to stimulate our exertions. It seemed at a formidable distance when we started, but after an hour and a quarter's steady climbing we reached the summit. "'Tis distance lends enchantment to the view," was the first impression, for a near view did not realize the impression of size and stateliness which it gives from afar. We had expected to find the monks in it, but it was

entirely empty. Mounting some stone steps from the court yard, we came upon a spacious platform, at one end of which was an arched recess, and in this a gigantic statue of the Virgin. She had no child in her arms, but stood with outstretched hands and a crown on her head, and a countenance of grace and benignity. It was so white that it looked as if made of plaster of Paris, the only colouring being the dark eyes, which contrasted strangely with the white face. On either side was a child angel kneeling on a stone bracket. At the other end of the platform a light was burning. This image is so placed that you do not see it until you come right upon it, and yet it is so large that when the sun shines upon it the sailors can see it from the bay. The monastery is small, and must have been a sort of hospice for travellers over the mountains, as there are rooms for guests and an Infirmary. A more bleak and desolate spot, wind-swept in winter and sun-scorched in summer, without a tree for shade or shelter, it would be difficult to imagine. But we had a most magnificent view of mountains, hills, valleys, and sea, and the towers and ramparts of Genoa, and the distant Apennines, snow-crowned and gilded by the western sun. The guardian of the shrine, a woman from a neighbouring valley, gave us admittance to the chapel and the buildings, and we learned from notices on the walls that no dancing was allowed in the refectory for visitors, and read the wise caution, "If you cannot speak wisely, keep silence," which it would be well for all to observe. Of course this Madonna would be nothing if there were no miracles about her, and this is the received legend as gathered from Italian lips in the neighbourhood. There dwelt on the mountain a company of hermits, each in his several retreat, but with a brotherly eye on his associates. One of them was missing one night, and the most diligent search in the morning failed to discover him. At length the brethren bethought them of a grotto on the summit of the mountain. On reaching it, they looked into the narrow entrance and there beheld, not their lost brother, but a sight which at first seemed a veritable apparition of the Virgin. It was this same statue, which he had reared and shaped out of the native rock in one night, and left for the adoration of the faithful! While they were worshipping the miracle, the sides of the grotto parted asunder and fell to the ground without harming them or the image, leaving it exposed to the full brightness of day. Of course a chapel was built at once, which was reared by the voluntary labours of the devotees, without the expenditure of any money, and a house of monks established to keep alive the light before the shrine. The monks are gone, but the light is there, kept burning by the care of the *contadina* who guards the premises, and pilgrims frequent it as of yore. It is all of a piece with what you see in every corner of this land, distracted, as it is, between superstition and infidelity. On the corners of the streets, in wayside shrines, over the doors of churches and houses, in pharmacies, in private dwellings, in chapels and churches, the Blessed Virgin is set forth as the chief object of trust and prayer. It is rare to see an image of Christ except on the Cross.

For one representation of Him as glorified and "ready to save," you see a hundred of His Mother as our "Hope" and "Salvation." They do not hesitate to attribute to her all the offices of the One "Advocate with the Father," and to ascribe to her a power of grace exceeding His. This is the simple truth, which any one may see for himself, set forth in all its deformity in picture, statue and idolatrous inscription; and thank God that the testimony of our Church is clear and unmistakable that this is in violation of "the Faith once delivered to the saints!"

M. V. R.

Church Work.

For the Church Eclectic.

WHAT IS THE "GODLY JUDGMENT" OF A BISHOP?

SINCE the Bishop of Virginia has made his remarkable promulgation concerning altar-cloths and floral decorations in churches, this has become a question of greater moment than usual. The document, as issued in a circular, runs thus:

RICHMOND, VA., February 18th, 1879.

Dear Brethren: Circumstances have forced me to the conviction that duty requires me respectfully to declare to every minister and vestry of the diocese my "godly admonition" and my "godly judgment" in regard to certain matters, as follows:

The services of the Church should be conducted as prescribed by the rubrics in the Book of Common Prayer, without adding thereto or subtracting therefrom.

The decoration of the church building at Christmas, being a custom as old as the Church itself in Virginia, may lawfully and properly be continued.

The introduction into the church of evergreens and flowers at Easter, or of flowers, fruits, or vegetables on Thanksgiving Day, or on any other occasion, is a novelty and innovation in Virginia, and ought not to be done or allowed. The decoration of "the Lord's table," pulpit and desk with cloths—of one color for some occasions and of another color for other occasions, the different colored cloths being changed according to times and seasons—is a new and strange thing in the Church in Virginia, and ought not to be done or allowed.

These views of the duty of our ministers and vestries were, as I understand, endorsed and approved by resolution of the council of the diocese at its session in 1877, as may be seen on pages 45 and 88 of its journal.

The Lambeth Conference of 1878, consisting of one hundred bishops (nineteen of whom were of our own communion), unanimously adopted the following report: "Considering unhappy disputes on questions of ritual, whereby diverse congregations in the Church of England and elsewhere have been seriously disquieted, your committee desire to affirm the principle, that no alteration from long-accustomed ritual should be made contrary to the admonition of the bishop of the diocese."

Faithfully and affectionately yours,

FRANCIS M. WHITTLE,
Bishop P. E. Church in Virginia.

This Circular Letter of the Bishop, as it is headed, suggests some special considerations. We notice that Christmas decoration in churches is allowed to be "lawful," because the custom is "as old as the Church itself in Virginia." Moreover, the Diocesan Council of 1877 is appealed to as having endorsed the Bishop's views. Finally, as a climax, and without note or comment, the Lambeth Conference of 1878 is referred to as having settled the matter by adopting a report "affirming the principle that no alteration from long accustomed ritual shall be made contrary to the admonition of the Bishop of the Diocese." The "Bishop of the P. E. Church in Virginia—as he signs himself—thus makes the "legality," as well as "propriety" of a custom, dependent solely on the "usage of his Diocese." That is his *ultima ratio*. If strongly pushed to the wall, he will appeal to the Lambeth Conference! While he is perfectly satisfied with the "Use of Virginia," yet if any one foolishly demand other authority, he points to an assemblage consisting of a small fraction of the Bishops of Christendom, of whom but a fraction, again, were American—and the whole a gathering without conciliary pretension or power, and hence one whose decisions, while mostly entitled to respectful hearing, are without canonical force. We must conclude that his conception of the Church—if he have any—is "the P. E. Church in Virginia;" if it be not "the P. E. Church and *other* Protestant 'Churches' in Virginia." We must further conclude that his notion of Catholic usage—if he have any—is the "custom of the Diocese," fortified in the last resort, by the "affirmation" of a small "Conference" of Bishops, at which only one fourth of the American Bishops assisted. If these conclusions are correct, it is quite in order to ask which of the Apostles crossed the ocean to found this Catholic Church in Virginia, and in what year of our Lord.

But whether it be or be not a separate Apostolic foundation, we do know that Bishop Whittle is a true Successor of the Apostles, by canonical consecration according to the Anglican Ordinal as contained in the Prayer Book, and that he was consecrated in the city of Richmond, Va., A. D. 1868. His "godly judgment," in contrast with this fact, puts him in a curious dilemma with reference to the Holy Catholic Church of which he is a Bishop.

Now when a Ruler in the Church, and a Shepherd of souls appears before the Church and the world in such a light as does the Bishop of Virginia on this occasion, the query which prompts this communication becomes one of serious import. To speak candidly, but with due respect for the Episcopal Office, when a Bishop renders himself ridiculous by a "godly judgment," there arises an imperative need that the official determinations of the Episcopal mind should be thoroughly understood, and that their limits should be duly defined; with the view of preventing the recurrence of a proceeding which manifestly tends to lower the legitimate authority of the Episcopate, and at the same time tends to confer on it undue control in nonessentials.

By way of opening a sober discussion of the matter, let us see what is most clearly to be gathered from the Ordinal on this subject; for it is there, and there only—if we mistake not—that we shall find anything definite to the purpose.

In the "Form and Manner of Making Deacons," this is the final question put to the Candidate by the Bishop: "Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following, with a glad mind and will, their godly admonitions?" In the "Form and Manner for Ordering Priests," the Bishop puts this final question to the Candidate: "Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following, with a glad mind and will, their godly admonitions, and submitting yourself to their godly judgments?"

It is first to be observed that two different phrases are here used. One of them, "godly admonitions," occurs in both Offices; the other, "godly judgments," is found only in the Office for ordaining a Priest. They evidently convey distinct ideas, each of which is expressive of a certain Episcopal authority. The Bishop of Virginia is careful to use both in his "Circular Letter."

It is next to be noted, however, that the glad "following" and the "submission" here enjoined, are due only to the "Bishop and other chief Ministers, who, according to the Canons of the Church," may have jurisdiction at any time over Deacons and Priests. Now several obvious conclusions may be drawn from these facts: (1.) Not every Bishop, or "other chief Minister," can claim this fealty, even from a Deacon; but only those *canonically set over* both Deacon and Priest. (2.) The power thus conferred on the Bishop of "admonishing" and "judging" is not *judicial*. For the Bishop is not a judge, but a Ruler and an Executive Officer, and the channel of authority, (not the "source" of authority,) as one of our oldest and best Bishops not long ago said to the writer; and the Canons require all offenders against his canonical authority to be tried and judged by an Ecclesiastical Court, upon due presentation. (3.) The Ordinal plainly refers to *conclusions* and *opinions* of the Bishop in his official capacity, with reference to ordinary matters in dispute. These matters, it would seem, fall under the head of non-essentials, chiefly; though they might sometimes involve Faith or morals; and they appear to be such as, within the purview of the Ordinal, may possibly be best settled by a "godly judgment," unless the parties most interested demand trial before a canonically constituted court.

Probably few will be found to dispute these inferences. But the difficulty seems to lie in the uncertainty as to the "godliness" of a Bishop's "judgments." What is meant by this? Does it not imply that a Bishop can render "an *un-godly* judgment?" and if so, it might also be asked, in what does the "ungodliness" consist? It appears to be a full resolution of the whole matter to say, that he should render his "judgment" in accord.

ance with Canons and Rubrics, *i. e.*, with Ecclesiastical Law—and agreeably, also, to Catholic usage, Charity, Common Sense, and full consideration of each special case. So rendered, it would be “godly;” if given in violation of these conditions, it is “*un-godly*.” Such a rule seems comprehensive enough to embrace the whole case. When, therefore, a Bishop renders a judgment for which he has no sanction of Rubric or Canon—even if they be not in positive opposition—or which has no foundation in Catholic usage, or which violates Charity and common sense, or which is not based upon a full consideration of all the circumstances of the case; then we are justified in affirming that either he is ignorant, or he is a man of unusual narrowness of mind, or else he defies Catholic usage, Charity and common sense. There is hardly a choice between these alternatives: either one is bad enough, and it is hard to say which least becomes the great office of a Bishop.

This question is quite independent of Altar cloths. In themselves these, or any other “decorations” of a church are not worth contention. Strip “the Lord’s table”—as the Bishop of Virginia prefers to call it—of every adornment, and we shall still “have an Altar,” if St. Paul is any authority. Of no more value, in themselves, are “the Ecclesiastical Colours,” floral decorations, or even Christmas evergreens. Without all these a consecrated church is still the House of God, the Home of all the faithful. Nay, in emergencies, we can truly worship God in any place—even under the open sky.

But a line must be drawn somewhere, on which we can make a stand against arbitrary rulings. If such a “judgment” as this is “godly,” and therefore entitled to the “submission” of Priests, what limit shall be placed to the Episcopal prerogative? What, for example, shall hinder any Bishop from overturning our Altars, and even, in his “godly” rage, breaking down the carved work of the sanctuary with axes and hammers? What is to restrain him from doing *any* thing which ignorance, prejudice, whim, or fear of “the aggrieved parishioner,” may prompt him to do?

The Clergy of Virginia will probably acquiesce in this novel ruling. A Diocese which for so many years lay submissively under the harrow of Bp. Meade, will doubtless find it no more difficult to bow their necks to this new yoke of his successor. If they see fit to do so, it is their own concern. At the same time there are issues involved in this “godly admonition” and “godly judgment” of their Bishop, which are the concern of the Church and Clergy at large. If his action be suffered to pass unchallenged, there will only be an added proof of the existence among us of a kind of sycophancy towards the men who have been made Bishops, which overrides the due regard to be had to the dignity and proper authority of their office. With the unfeigned reverence for the Episcopal Office instilled into him from infancy, the writer calls on his brethren in the Priesthood to hold fast to their liberties, and to discuss this matter with courage and candour, albeit with moderation and due respect for canonical authority.

A PARISH PRIEST.

EDUCATIONAL.

THE *Bishop Green Training School*, Dry Grove, Mississippi. The Warden, Rev. Dr. Douglass, in his Annual Report to the Diocesan Council, reveals an excellent work quietly going on here. The School is in its infancy, having started within twelve years. But during the last few years with great difficulties, it has pulled through, and has a hopeful future. Money, clothing and household articles have been contributed from sources within and without the Diocese. Messrs. Appleton & Co. of New York, whose liberality is known elsewhere in the South, "have continued," says the Report, "to supply us with their invaluable text books, and Landreth & Co. of Philadelphia, with garden seeds." From the Rev. Dr. Clemson of Delaware, has come the most valuable gift, a Theological Library of five hundred volumes. The School now enjoys a Library of three thousand volumes, of which one thousand are its own property, the Warden giving the use of his private collection.

Active mission work has gone on in connection with this institution, and the strength of the Church in Mississippi has been greatly increased. In spite of the modest statements of the Warden, we gather that he has been chiefly instrumental in establishing the *nine* Churches which he has seen rise in his neighbourhood during the twelve years.

Accompanying his Report is that of the Committee of the previous Diocesan Council appointed to visit the School. They report at the last session of that body an excellent discipline and *morale*, and express themselves as thoroughly satisfied with the result of the public examinations. They regret its isolation, being nine miles from the nearest railroad station; but declare that "at a trifling cost it has accomplished a great deal of good for the Church . . . and is capable of accomplishing much more, and therefore is deserving of support and worthy of the confidence of the Church in Mississippi and at large." Their resolution to this effect was passed unanimously by the Council. This School does not at all conflict with the Southern University. Its work lies in a different and much poorer sphere.

—*Kemper Hall*, Kenosha, Wisconsin. The latest Catalogue states explicitly and conspicuously that this School for girls is "under the charge of The Sisters of S. Mary." Though we alluded to this change of administration in a former issue of the *ECLECTIC*, yet we take pleasure in again calling attention to the fact that the wise and able Bishop of Wisconsin has called in the sisters to aid him in the deeply important work of the Christian education of women. The Bishops of New York and Tennessee, both great workers, had previously set their seal upon the value of the Sisters of S. Mary, the last in an emphatic manner. This accomplished Order, who, while making education their special work, have also shown the loftiest heroism in time of pestilence, have now *four* excellent schools under their charge: one in New York City; one in Peekskill, N.Y.; one in Kenosha, Wis.; and a fourth in Memphis, Tenn. Now that the prevailing suspicion of Sisterhoods (*alias* "Deaconesses") seems passing away, it were well, per-

haps, calmly to consider if gentle and highly educated Christian women, solemnly giving themselves and duly set apart unto good works, are not, in the nature of things, safer guides for the daughters of the Church than many of those instructors and instructresses to whom they are generally committed.

The Bishop is—as he should be—the Rector and Visitor of this School; and two other Clergy are in close daily connection with it—the Rev. Dr. Ashley as Chaplain, and the Rev. L. C. Lance as a Teacher of Latin and several English branches. But “*to the Sister Superiour*” must be addressed “letters relating to application, or any other business matters” (our italics). Thus it is clear that the actual management, and the internal economy are in the hands of the Sisters, while subject to the general supervision of the Bishop.

Throughout the Course of Study, both in the Preparatory and Collegiate Departments, “regular exercises in English Composition, Elocution, and Spelling, are required of the whole School”—a highly important feature in an English education. The omission of it, indeed, is like the Play of “Hamlet,” with Hamlet omitted. Yet many a Miss has passed through boarding school and taken her place in “Society,” without being able to spell or compose correctly a brief note of invitation. The French and German tongues are also taught throughout the entire Course at Kemper Hall, both Composition and Conversation being required. *Latin* Composition is also a part of the Senior Course.

The Hall is pleasantly and conveniently located on Lake Michigan, about fifty miles from Chicago and thirty-five from Milwaukee. The school-rooms are large and airy, the house is heated with steam and well ventilated, and every provision made for the health and comfort of the pupils. The reasonable wishes of parents in regard to their daughters are duly considered. In this thorough, Christian School, forty-two young girls enjoyed last year a home, with maternal care. May the number of those who apply for admission ever exceed the actual accommodation of Kemper Hall, until such nurseries of Christian women have taken the place of all “fashionable boarding schools” for the daughters of the Church!

MISSIONARY.

THE *Massachusetts Branch* of the Woman’s Auxiliary to the Board of Missions made its first Report last Fall. It seems thoroughly organized under two “Departments”—*Domestic* and *Foreign*. The first is subdivided into (1) Domestic Missions, (2) Indian Missions; with care of the Freedmen’s Mission. The second is subdivided into (1) Foreign Missions, (2) Mexican Missions. The Society holds monthly meetings, at which the Committees of the several Departments make their reports, and present letters and statements. There is to be an Annual Meeting, and also a

Public Anniversary, with Missionary addresses or Sermon. Though put in operation but a year ago, this Society, to judge from the Reports of its Committees, is doing good work, in collecting and forwarding money and supplies to Missionaries in the various fields, in sustaining Mission Schools, and in insuring the lives of Missionaries. By its means boxes to the value of \$6,017.87 and cash, \$4,549.70—total \$10,567.57—have been forwarded.

—Connected with the *Cuba Mission* a "Missionary Guild" has been formed, of which the venerable Presiding Bishop is President. It has a Provost, three Wardens, a Registrar, Corresponding Secretary and Treasurer; and a Council of fifteen Clergymen and as many Laymen. All the Bishops are enrolled as Patrons. "Wards" can be formed in any Parish with consent of the Rector. Its objects, as generally stated in its "constitution," are (1), "to diffuse information and create interest among Churchmen and others in Church Missionary work in the Island of Cuba," (2) to encourage the practice of piety, virtue and charity in the Island, (3) to secure financial aid for the work, (4) to secure and forward medical and other stores and supplies for the Foreign Hospital at Havana, (5) to forward good literature for the beneficiaries of the Guild, (6) to use all lawful influences in order to gain permission to build churches in Cuba.

PAROCHIAL.

THE *Annual Record* of St. Thomas' Parish, New York, indicates the same activity and thorough organization in the past year. The *Association for Parish Work*, the principal one, has held its Tenth Anniversary. Under its auspices the chapel in 60th street has been open every Sunday for Services. Connected with it are 140 families, and 166 communicants. Wealthy as the congregation of S. Thomas' is, however, the chapel work is hindered for want of funds—the old story, illustrated in most of our rich Parishes. The workers of the Chapel touch the core of the difficulty when they complain that a "larger *personal interest*" is wanting (our italics). When shall our wealthy Laity everywhere come to learn the blessedness of making themselves poor for Christ's sake, and that the Divine blessing is pronounced not on the Rich as such, but on the poor; and not on the poor as such, but on the "poor in spirit?"

The Association for the Relief of the Industrious Poor, the Industrial School of the Chapel, and the Ladies' Missionary Association, make a showing of diligent and useful work; employing, as they do, the energies and experience of a number of the best and most influential ladies of the Parish.

In the *List of Services* for the current year, "Holy Communion on first and third Sunday of each month, after Morning Service," is mentioned.

A CORRESPONDENT in Texas writes us: In your March number is a note quoted from the *Western Church* to the effect that the Mexican "Church of Jesus" is little better in its doctrinal status than the R. E. Church. Living on the Mexican border, amidst a Mexican population, I have been very anxious to learn all I could about the "Church of Jesus" and its work, and have made several ineffectual attempts to get into communication with its leaders, and obtain copies of its Formularies. I have managed to obtain some copies of "la Verdad," the paper published under the auspices of the Church, but nothing more.

I am inclined to think from all I can learn that the charge in the *Western Church*, is but too true. The whole animus of the movement appears to be Protestantism in its most virulent form.

There is a Mexican gentleman in this city, Guerrero by name, who is a "licentiate" of the Presbyterian "Mission" in Matamoros, with whom I have had several conversations. He tells me that he was converted from Romanism by Dr. Riley, with whom he is personally well acquainted, but that he afterward joined the Presbyterian Mission. He seemed to suppose that it was all the same thing, "We are all Protestants" he said, and was considerably shocked when I showed him from the Spanish Prayer Book that the Church taught the Catholic Creeds, Sacramental Grace, and Apostolical Succession.

If all the Converts are as well instructed as this one—and I take it that he is above the average, as he aspires to Ministerial dignity—the "Church of Jesus" is nothing more than a Salvation by faith only,—no Popery institution, that, so far from representing the Catholic Church of Mexico, is as far from Catholicity as well can be. At all events the Church in general has a right to demand information as to the true character of this Movement, and it will be a good work for the ELECTIC to express that demand. We who are Catholic Churchmen do not want the Church committed to schisms nor to heresies. From my acquaintance with the Mexicans I firmly believe that a truly Catholic movement there would be welcomed by thousands where the "Church of Jesus" counts tens. With apologies for intruding upon you I beg to remain, Faithfully yours.

THE GOOD SHEPHERD.

BY THE REV. H. G. BATTERSON, D.D.

O Thou Good Shepherd, hear!

In Thy great love, draw near!

See now Thy wayward flock,

Hungry and torn;

Far from the sheltering Rock,

Weary and worn.

O Thou Good Shepherd, hear!

With pity, now draw near!

See how that Wicked One,

Leading astray,

By cunning craft has won

But to betray.

O Thou Good Shepherd, hear!

In mercy, now come near!

Back from the trackless waste,

Lost in the wild,

Bring us, Thy love to taste,

Safe in Thy Fold.

O Thou Good Shepherd, hear!

Let Thy sweet grace be near!

Grant that each weary one,

Lost and beguiled,

May by that grace be won

Home from the wild.

O Thou Good Shepherd, hear!

With tender words draw near!

We, in our loving choice.

Haste to Thy side,

If but thy gentle voice

With us abide!

O Thou Good Shepherd, hear!

In our great need draw near!

Then, of Thy bounteous grace,

Safe in Thine arms,

Find we our resting place,

Free from alarms.

O Thou Good Shepherd, hear!

If we but see Thee near,

And feel Thy fond caress,

With gladsome heart

We to Thy bosom press,

Ne'er to depart!

Literary Notes.

A History of the Church of England from the accession of Henry VIII. to the Silencing of Convocation in the 18th century. By G. G. Perry, M. A., Canon of Lincoln and Rector of Waddington. With an Appendix containing a Sketch of the History of the Protestant Episcopal Church in the United States of America, by J. A. Spencer, S. T. D.

New York: Harper & Brothers.

When in our last issue of the *ECLECTIC* at the close of a notice of Dr. Geikie's work, we expressed a wish that some publisher would take up Canon Perry's *History of the Reformation*, we were of course not aware that our wish was at that very time in process of fulfilment. The Harpers have reissued the work *verbatim et literatim* in a noble volume of some 700 pages, including Dr. Spencer's sketch of American Church History, at a price which puts it within the reach of all our clergy, and makes it suitable for a text book to our schools and candidates for orders. Most histories of the Reformation stop short with the reign of the Tudors, but this, in addition to the events of the Reformation proper, which it sets forth with a fulness, clearness and judicial impartiality quite unknown to most works on that period, gives also a complete history of the Church during the reign of the Stuarts and down to the closing of Convocation in 1717. Under the Act of Uniformity in Elizabeth's reign, Canon Perry shows up the true facts in regard to the Advertisements and the Ornaments Rubric, and why it was reinserted in the Revision of 1662, which could not have been the case if "further order" had been taken according to the Act. The great struggle with Puritanism is fully related, the Hampton Court Conference, the reaction against Calvinism in Abbot's primacy, the way in which the Church was pressed into the service of Absolutism, the policy and work of Laud, the attempt to establish the Liturgy in Scotland, the Long Parliament, the Westminster Assembly, the Rebellion and the persecution of the clergy, the restoration and the Savoy Conference of 1661-2, the gradual encroachments of Erastianism,

the struggle with Romanism under James II., the High Court of Commission, the Seven Bishops, the period of toleration and comprehension after the accession of Dutch William, the Non-Juring Schism, and the Controversies that ended in the Suppression of Convocation and the triumph of Erastianism,—all are gone through with a fullness and accuracy that will bear close criticism, and a copiousness of reference to authorities which becomes a man writing in the same age with Stubbs and Haddan and Freeman and Green. The notes and documents at the end of each chapter are of great value and importance in illustrating the history.

Of Dr. Spencer's sketch we must say, it is remarkably well done considering the space to which he was limited. On page 642 we think it would have been as well for a historian to say, if he must say anything of the late Dr. De Koven's speech on the Ritual question at Baltimore, that it was what was regarded by many as "strange and erroneous doctrine," instead of saying in his own person that "he used strange and offensive language in support of his sentiments," &c. That is not the word to apply to the calm theological statements made in a Christian spirit by a Christian gentleman, if ever there was one. It is not the style of real history. It might have been as well to add that the passage he read as adopted by himself, was taken *verbatim* from a decision of Judge Phillimore in the Court of Arches.

This volume has a good *index*—an indispensable accompaniment to all books of much value. At \$2.50 it is the cheapest publication we have lately seen from the American press.

Resurgit: A Collection of Hymns and Songs of the Resurrection. Edited with Notes by Frank Foxcroft. With an Introduction by Andrew Preston Peabody, D.D. Boston: Lee & Shepard; New York: C. T. Dillingham.

This is one of the most elegant books in paper, typography and general make up, that we have seen from the press in a long time. And the matter is worthy of it. Very few would have suspected the wealth of Easter literature of all ages, of which we have here the choicest part.

The Greek Church leads the way with many gems from S. John Damascene and the Offices in the glorious translations of Dr. Neale and W. C. Dix: the Latin comes next with the familiar hymns from the Breviary and other mediæval authors, in translations by Neale, Caswell, Dix, Mrs. Charles, Dr. Littledale, Catharine Winkworth and others: then selections from the Russian, the Danish, the German (very prolific in hymnology), the Swedish, and lastly the English, which takes up the latter half of the volume.

Mr. Foxcroft has done an excellent thing in prefixing to each piece a brief account of its history and the author of it, with mention of any other good translations that may have been made. He has made good use of recent authors on Hymnology, such as Neale, Mrs. Charles, Dr. Schaff, Roundell Palmer (Lord Selborne), Mrs. Alexander, Bp. Huntington's "Elim" and others. He acknowledges help from Bp. Coxe also. He says his search among *hymn books* was rather disappointing, but we find a great many of his selections in Church Hymnals. We hope that with all this growing regard among the sects for Church Festivals, there will soon be a desire for the spiritual education of the Christian Year, and that they may be as willing to keep Lent with us, as to glorify Easter. "No Cross, no Crown."

For sale by N. Hollister, Utica. Price \$2.00.

Confirmation one of the Appointments to be observed. By John N. Norton, Associate Rector of Christ Church, Louisville. New York: T. Whittaker.

Of Dr. Norton's successive volumes of Sermons, it may be said that they are more extensively used for lay services, and better "understood of the people" throughout the country than all others put together. They are short, pointed, and bristling with illustrations of religion in the concrete, and therefore they at once attract the attention and rouse the spiritual apprehensions of even the duller congregations. Of the little tract of which the title is given above, it is enough to say that it has the author's usual characteristic of "nothing too much," (*ne quid*

nimis) and gives just what is required by the multitude who are ignorant even of first principles on the subject of religion.

—Miss Yonge's History of Germany for the young, is a masterly outline of that sturdy race which so long dominated Europe as the "Holy Roman Empire." It is sufficiently filled in with details and personal anecdote to enable one to retain definite impressions of the bewildering succession of Karls, Heinrichs, Friedrichs, &c., and that is saying a great deal. Miss Yonge is especially strong on questions of folk-lore in all early history.

—The cry against "innovations" is simply a cry against all *improvement* whatever. In Virginia, to do what the Prayer Book plainly directs or provides for, would be an innovation. Daily Services, or even Saints Day Services, weekly Communion, and Offertories, with presentation of both alms and oblations after sermon, and *no change* of vestment throughout the service, might all be innovations in dioceses where even chanting the psalms of David was once, and in some cases, still is regarded as ungodly levity. But what it all means is, that each one's use of the general possession of the Church must not go beyond his own Bishop's individual appreciation of it—Personal government, not Law.

As to this question of *innovation*, we would commend to Bp. Whittle the following facts from Anderson's "History of the Colonial Church," Vol. I., which shows how much his Puritan order would have been relished in the Old Dominion 270 years ago:

In June, 1610—*ten years* before the *Mayflower* landed at Plymouth—Lord De la Warr, the "Captaine Generall" of Virginia Colony, repaired the Church at Jamestown, and "doth cause it to be kept passing sweete, and trimmed up with *divers flowers*, with a sexton belonging to it." And besides Sunday Services and *Thursday* Sermons, they had *Daily Prayers*, for "*Every Morning*, at the ringing of a bell, about ten of the clocke, each man addresseth himselfe to prayers, and so at foure of the clocke before Supper." Moreover, they had gorgeous *processions* too! for "Every Sunday, when the Lord Governour and the Captaine Generall goeth to Church, hee is accompanied with all the Gentlemen, with a

guard of Halberdiers, in his Lordship's livery, *faire red cloakes*, to the number of fifty both on each side, and behind him : and being in the Church, his Lordship hath his seate in the Quier, in a *greene velvet chaire*, with a *cloath*, with a *velvet cushion* spread on a table before him, on which he kneeleth," &c., &c.

A Popular Commentary on the New Testament : By English and American Scholars of various Evangelical Denominations. With Illustrations and Maps. Edited by Philip Schaff, D.D., LL.D. In Four Volumes. Vol. I. containing *Introduction and Gospels of Matthew, Mark and Luke*. New York : Charles Scribner's Sons. Edinburgh : T. & T. Clark. 1879. Pp. xii. 508. \$6.00.

This royal octavo volume presents by far the most attractive appearance among the numerous Commentaries which have lately issued from the American press. The paper, the print, the large number of original engravings from photographs, the whole *get up* of the book make it an honor to the house that publishes it.

As to the comments on the Text tho' not written from the standpoint of a Churchman, they are exceedingly plain, practical, and scholarly. This volume is the joint work of Dr. Schaff and Prof. M. B. Riddle, D.D. We have no means of knowing just what parts belong to each of them, but we should hardly have expected so accomplished a scholar as Dr. Schaff to have adopted the opinion (for it is but an *opinion*) that the "brethren" of our Lord were his uterine brothers,—the whole current of Churchly tradition and instinct being against it, and the proof against it having been presented with masterly force by Drs. Mahan and Seabury, and others.

While there is very much in the notes and criticisms that we heartily admire, yet there are some things, as might be expected, with which we should not agree. What we most desire is a *deeper* study of Holy Scripture, not only in itself, but in its historic setting as part and product of a Divine system.

The Second Volume, containing the Gospel of St. John, by Profs. Milligan and Moulton of Great Britain, and the Acts of the Apostles by Dean Howson of Chester, we shall look forward to with interest. The entire work will extend to four volumes, and will be reprinted by Messrs. T. & T. Clark of Edinburgh.

The Treasury of Devotion : A Manual of Prayer for General and Daily Use : Compiled by a Priest, Edited by the Rev. T. T. Carter, M. A., Rector of Clewer.

(According to the Use of the P. E. Church of the U. S. A.) New York : Pott, Young & Co.

This is a new edition of a work well known and valued by thousands whom it has helped to live the devout life. It is literally a copious *treasury* of prayers and psalms, and meditations for all sorts and conditions, for all conceivable circumstances of life, for the hours, the seasons of the Church, and for all the occasional offices. It contains also the Order for Holy Communion, with suitable devotions. Canon Carter is recognized as a man of deep and wide spiritual experience and attainments.

For sale by Pott, Young & Co. Price 90 cents.

Spiritual Instructions : the Religious Life : by the Rev. T. T. Carter, M. A., Rector of Clewer. London : J. Masters & Co.

This volume consists of addresses given to the Sisters at the House of Mercy, Clewer, on the rules and principles of the "Religious," or *Community* life. The Clewer Sisters of S. John the Baptist, are among the most successful examples of the system of Sisterhoods that show the revival of devotion and of active organised benevolence in the English Church. These "Instructions" will be of great use to that increasing number of females whom Providence calls to consecrate what otherwise might be unoccupied and useless lives to this high vocation of Sisters.

For sale by Pott, Young & Co. Price \$1.50.

—*Steps to a Christian Manhood*, by Rosalind Marryat, with an introductory Note by Rev. H. C. Potter, D.D. New York : E. P. Dutton.

For boys emerging into the responsibilities of manhood, a class that certainly need more of this kind of help than they usually get.

BOOKS RECEIVED FOR NOTICE.—From Harper & Bros., New York : *Crabb's English Synonyms* (new edition, with alterations and corrections).

The Bedouins of the Euphrates : by Lady Anne Blunt.

Summaries.

FOREIGN.

—The Archbishop has written to "aggrieved parishioners" at Wolverhampton rather rebuking them for not being satisfied with Bp. Maclagan's course as to ritual complaints, and says, "at present such litigation is likely to benefit no one but the lawyers who conduct the cases, as in a recent decision the Lord Chief Justice is understood to have claimed for the Queen's Bench the right of *revising* those judgments of the Privy Council on which you rely."

—In the debate on Cathedrals in the York Convocation, Dean Howson showed how many cathedral statutes had remained unaltered through the Reformation. One provided for the office of *barber* (quite unnecessary for many clergy now); another solemnly requires the Dean to preach *four* times a year, one of these "times" being the festival of Corpus Christi (!) This was at his own Cathedral of Chester.

—The Lent Services and Sermons at S. Paul's Cathedral and the Chapel Royal, Savoy, have a crowded attendance, especially the Midday Sermons with Litany at 1 P.M. for men, at S. Paul's. The best preachers in the country are drawn upon for these Services.

—The Primus of Scotland and the Bishop of Ely have interchanged two more letters in regard to the right construction of the action of the Lambeth Conference as to the "offer of help" to French (or other) Old Catholics. Bishop Woodford still insists that the exercise of Episcopal functions for M. Loyson's congregation would be canonical "intrusion," and compromise both the Scotch Church and the Church of England.

Even the *Guardian* thinks it would be "without precedent in our Ecclesiastical annals." Bp. Luscombe, fifty years ago, was only chaplain to the English embassy. Bp. Gobat (a Parliamentary creation) has subsided into an overseer of English people in Syria: the Scotch Bishops a short time ago protested against the Ro-

man hierarchy set up in Scotland, and also against the intrusion of Bp. Beckles: the only principle this movement can go on is *retaliation*. It endorses the Bishop of Ely's letters, and claims that the Church of England is not and ought not to be committed. Canon Carter asks why M. Loyson does not invoke Bp. Herzog of Switzerland, but it is said he is not by law allowed to act outside of that country.

Per contra, Prebendary Meyrick in the *Chronicle* labors to show that the Roman Episcopate has practically abdicated its functions, that the Bishops are mere organs of a *man*, and not Christ's representatives, that priests and laymen disowned by their bishops for holding the Catholic faith *have* a right to look to the bishops of neighboring provinces where the faith has been preserved intact, and he makes a long citation from Bingham as to the Cyprianic doctrine of the *oneness* of the Episcopate, giving any bishop a right to interfere where the faith is corrupted. It is said that even laymen are denied the Sacraments unless they will accept the Vatican decrees. When it comes to that, it seems a mere punctilio to insist upon waiting till these unfortunate people have organized themselves into something like a Church. The real question is, if the German Old Catholics had applied to Canterbury instead of Utrecht for a bishop, would they have obtained one: if so, why so, and if not, why not? If large numbers in the Roman obedience are without the sacraments, for such reasons, it becomes a serious question what may be, not merely the *right*, but the *duty* of any neighboring branch of the Catholic Church about whose status and catholicity there *can* be no dispute. It is then no question of retaliation: for Rome in unchurching us, has doubly unchurched herself. It is high time Rome had some practical knowledge of what our claims are, and for one we do not care if she sees the demonstration of them on the Continent of Europe.

The Archbishop of Paris in his reply to M. Loyson shows by his sneer what is uppermost in his mind as likely to be the danger of his clergy, in a state that technically does not allow legal marriage

whatever else it may allow economically. Paris is full of cab-driver priests, while the dioceses are suffering for curés.

—M. Loyson (Pere Hyacinthe) opened his chapel at No. 7 Rue Rochehoart, formerly a *café-chantant*, Feb. 9. On the *façade* is the title *Eglise Catholique Gallicane*. The room is square, with skylights and narrow gallery, recess chancel and altar highly decorated. The place holds eight hundred people, and was crowded with what seemed only curious spectators. Several Protestant pastors were within the rails. No liturgical service was said, the Primus of Scotland not having finished its revision, till when, there will be only reading of Scripture, singing, and a sermon. The Pere was dressed in a white tunic over a black *soutane*, and white silk stole, the tunic being trimmed with silver and fastened with silver cord and tassels.

He stated that his mission was under the direction of the Anglican Church as represented by the Primus of Scotland and Bishop of Edinburgh, and read a letter of sympathy from an English Bishop. He claimed to be not the founder of a new Church, but a Catholic of the Church of France, which he sought to reform. His "authority" was that of his priesthood, which was indelible, which he should use for the numbers of his countrymen who could not accept the dogmas of the ruling party in the Church. He would prefer "superstition" to *infidelity*, but he believed that France was essentially Christian and Catholic. She never would become "Protestant." His mission was to restore Catholicism.

—Canon Ryle and Dean Close have been protesting against the article in the *London Times*, asserting the decay of Evangelicalism. Canon Ryle declares it possesses more pulpits and churches than it did fifty years ago, and exerts more influence. In view of the possibility of such things as the Church Association, with its *prosecuting fund* of £50,000, and the P. W. R. A. and the Protestant mobs with their beer barrels in the street at Hatcham, we incline to think the Canon is correct. Organs, Hymns Ancient

and Modern, preaching in the surplice even, do not show any change in doctrine or spirit. The sects in this country are willing to follow and improve upon all the ritual practices of the Church, to use our chants and canticles, to marry and bury with our services, to build their meeting houses like churches, if only they can have the public believe that they are authorized to do *anything* that an ordained priest can do, that one minister is as good as another, and better if he has advantages of voice and person only.

They are and remain essentially Low Churchmen until they can discern the doctrine of Priesthood and Sacraments that flows out of the Fact of the Incarnation.

—In eight years past the expenditure of the School board in London has increased to a tax *fourteen* times as large as it was at the start. It is not, however, equal to the school taxes in some of our cities.

—The nonconformists pretend to have 19,000 "places of worship" registered. The real number is about 8,200. If an itinerant revivalist wishes to hold services for two or three weeks, he can get a hall, stable, or shoproom "registered" as a place of worship. One small knot of Plymouth brethren have *four* so called "chapels" in different places, meeting in each alternately. The registry of places *disused* is hardly ever cancelled, as the law does not require it. Hundreds of such places are not used for twelve months together. There is something in schism and heresy that destroys the moral sense. Dissenters now insist on being buried in consecrated ground, though they will not consecrate their own cemeteries.

—In the *Contemporary Review* for March Father Ryder says:

"The Pope, by manifest heresy, *ipso facto* ceases to be Pope. Now, if a Pope defining, however solemnly, should define a heresy, he would not be a Pope really defining *ex cathedra*, and he would only appear so till his heresy had fallen upon the ears of the Church, when his forfeiture of the Papacy would be recognised—or, in other words, he simply could not define heresy *ex cathedra*, for this reason,

if for no other, that in so defining he would unpope himself." Now, that argument seems to amount simply to this. That the Pope is infallible only so long as he is Pope. That he is Pope only so long as in matters of doctrine he speaks the truth. That, *ergo*, he is infallible only so long as he speaks the truth!

Does Father Ryder know that there is probably no one, Anglican, Lutheran, or Presbyterian, who will not be glad to accept the infallibility of the Pope, or any body else, on these terms?

—The *Church Times* says: "Canon Lightfoot is a moderate Broad Churchman, who has worked heartily with the Dean and other Canons of S. Paul's, and may be trusted not to follow Dr. Baring's example in any respect save that of pecuniary liberality. His views on the origin and growth of the Christian ministry are not those which are current amongst advanced High Churchmen, but they are a long way removed from popular Protestantism."

Dr. Lightfoot is to be consecrated to the See of Durham, April 25 (S. Mark's)

—The *Dominion Churchman* (Canada), gives, on the authority of the *Quebec News* and *Church Work*, lists of eighty-six members of other religious bodies, chiefly ministers, and many of long standing, who within the last few months had applied for admission into the various branches of the Anglican communion, most of them being also postulants, for holy orders.

—After twenty-three ballotings, Archdeacon Sweatman has been elected Bishop of Toronto, in place of the late Bishop Bethune. The result gives general satisfaction. The contest had been between Rev. Dr. Sullivan and Archdeacon Whitaker.

—Prebendary Bullock, so long Secretary of the S. P. G., died at Mentone, Feb. 28. His wife is a daughter of the late Dean Alford, and he served a long time under Ernest Hawkins.

—The two Archbishops have issued an appeal for endowing the four new Sees recently authorized by law.

—At the recent consecration of Dean Bond as Bishop of Montreal by the Metropolitan of Canada, the Bishop of Fredericton, a correspondent of the *Guardian* says, the Bishop of Ontario was the only

Bishop who had a pastoral staff, and this was borne before him by his chaplain in procession and to the pulpit, and that Bp. Medley wore a very handsome chimere of velvet (? cope) and a stole of rich white silk lined with red.

—In the House of Commons on Monday night Lord G. Hamilton informed Viscount Emlyn that out of 1,500 School Boards only 35 provided no religious instruction—eight in England, and twenty-seven in Wales, the land of Dissent.

HOME.

—We have seen a circular letter—a sort of Pastoral, issued as a "Godly Admonition" by the Bishop of Virginia to the vestries and clergy of his diocese. We expected from the title something on the subject of religion and piety; but on reading it, found to our intense surprise, the whole sum and substance of it to be an Episcopal prohibition of the decoration of Churches with flowers or evergreens, or the use of altar frontals of different colors, at Thanksgiving or Easter, or other high festivals, *except* the Feast of Christmas, inasmuch as that festival has long been so celebrated in the diocese of Virginia; but as to all other days, this practice of decoration is an "innovation," and "ought not to be done." It brought to mind at once, the expression used by a Virginia member of Congress of an opponent: "the honorable gentleman has contrived to plunge deeper into the pool of absurdity and bring up more of its mud on his head, than any one who has preceded him." Even the race of Puritans with their wrinkled faces, gimlet eyes and shrewd avarice that made their barns better than their meeting houses, have long since got over this horrible narrowmindedness, and decorate their places of worship now at Easter and Thanksgiving, as well as at Christmas.

Bp. Whittle concedes the whole *principle* by tolerating it at Christmas. Is Easter made a minor Festival by the Church, or is the offering of flowers and fruits for the poor, unlawful at Thanksgiving?

The Bishop quotes the Lambeth Conference in regard to referring disputes on

questions of ritual to the judgment of the Bishop. Would he dare to tell the Lambeth Conference that this matter of decorating Churches on festival occasions is a disputed question of ritual? Did the Lambeth Conference mean that no parish has a right to change from a three decker to a recess chancel, from black gown to surplice, from quarterly Communion to monthly, or weekly, without first obtaining the Bishop's consent? These are matters with which a Bishop has no right to interfere. His "admonition" must be based on violation of *law*. He may as well dictate to a vestry the color of their carpets as that of their altar cloths, or other furniture. No Bishop or Diocesan Convention can step between a Rector and the General Canons as to matters of Divine Service, or the use of the Prayer Book and the church edifice. The Bishop's manifesto is in no sense founded on the Ritual Canon of General Convention. It goes ridiculously beyond it, and is simply a *brutum fulmen*. All this only shows what Diocesan independence means, and the need of the Province. If this action is sustained, it is only the restoration of *slavery* to the diocese of Virginia.

—The Mr. Hall mentioned on page 733 of the last volume as received into the Church at "Danville, Ky.," should have been credited to Danville, Pa. He was a "German Reformed" minister in that place, and his papers were presented to the Standing Committee of Central Pennsylvania by the rector of Danville, the Rev. J. M. Peck, to whose kindly offices under God, this important conversion was due. Mr. Hall is taking a short course at the General Seminary, with a view to ordination this season.

—It is gratifying to see the rubric in the Visitation of the Sick now and then remembered by our laity, as in the case of Mrs. Cook of Davenport, who has left \$100,000 for Church purposes in the Diocese of Iowa, and Mrs. Strecker of New York, who distributes over \$250,000 in charities.

—Speaking of the C. B. S. the *Standard of the Cross* inveighs most strongly

against the principle of *secret* societies (which the C. B. S. is not). Is the editor prepared to denounce the clerical members of Masonry (which *is*)?

—We have received a Circular addressed to the laity of Wisconsin by a meeting of laymen in Milwaukee, called (presumably at the instance of certain clergy) to protest against the establishment of the "so-called Cathedral" in that city. We cannot print this long document.

The gist of it is, that some have all along doubted and objected to the whole thing, as not being able to see "that any known cathedral system had any place in our Church;" that the Bishop has as much right to "organize a monastery and a nunnery for the Diocese, provided with Confessional boxes and with Abbot and Abbess," as to "create such an important ecclesiastical institution of the *medieval* Church as a Cathedral Chapter—a body utterly unknown to Constitution and Canons of P. E. Church, &c., &c.

Well, so far this is intelligible, if it is not a mere local dispute or personal grievance, with the hand of a Joab in it. But why did they not take this ground in Bp. Armitage's time? If they oppose a Cathedral Church on principle, it is only saying there ought not to be a Bishop's Church at all, for himself or for the Diocese, for that is all an American Cathedral amounts to. A cathedral is simply the Bishop's *See*, or seat, where he can have autonomy and liberty for once to exercise his ministry in *all* its functions.

Bp. Welles, as we understand it, has simply put in operation Bp. Armitage's plan, with a committee to observe its working and prepare such modifications and improvements as the experiment seems to dictate, all which, with the plan itself, is to be laid before the Diocesan Council for its final approval or disapprobation. Why can't these gentlemen be content to go into the Council and abide by the discussion and decision of the matter there?

One trouble is that these questions of principle can hardly ever be kept separate from matters of personal feeling and local interests: but it does seem to outsiders that some *modus vivendi* ought to

be found between a "Bishop's Church" and the parish churches of a city. Or is it true that we have not settled the question of our Episcopacy yet any better than that of our Ritual?

The controversy must be worked out on the spot. Other dioceses have got their cathedral system in harmonious operation. How is it that parochial clergy will not "see it" in Milwaukee? There is certainly no diocese that has a Bishop less given to self-seeking, and more anxious for the welfare of the Church in all its parishes than the Bishop of Wisconsin.

—Rev. Dr. Hopkins has in a vigorous pamphlet discussed the question "Are we strong enough to make a suitable provision for the support of the Episcopate in the proposed new Diocese" (of Williamsport)? With that unanswerable clearness and cogency which distinguish all his work, Dr. Hopkins shows that the words "suitable provision" do not tie up a new diocese to an "Episcopate fund," but leave it at perfect liberty to determine *how* it will support a bishop, if it only engages to support him, by some means that does not involve him in secular business. Dr. Hopkins' history of Diocesan subdivision so far, triumphantly shows that in *every* case it has been a perfect success, and produced *immediate* fruits in the marked increase of clergy, parishes, communicants and *contributions*. The statistics are simply wonderful. He shows, too, by the figures, that the new diocese of Williamsport would start with a strength greater than that of any one of 39 existing dioceses, at the time of their original organization. Success to the new enterprise. Even Bp. Stevens admitted that Pittsburgh should have had its bishop fifty years ago.

—Dr. Hopkins' pamphlet is followed on our table by another from a clergyman of the Diocese of Virginia (anonymous), discussing the question as between an Assistant Bishop and another division of the diocese (on the line of the James River). He is strongly for *division*, and shows up what is at best but the anomaly of Assistant and "Suffragan" bishops,

with a learning and logic that make the pamphlet one of permanent value. There is a Note with authorities on the subject of *Chorepiscopi*.

It would seem a case too obvious for argument, but that so many churchmen are fossilized into immobility with the superstition of "keeping things as they are." The new diocese of West Virginia (set off in 1877) has 23,000 square miles, while the old diocese still has more than 38,000. We think division must come. We do hope the General Convention of 1880 will prepare some plan of Provincial organization.

This pamphlet is printed at Richmond (Baughman Bros.).

—The Convention Journal of Albany for 1879 is gotten up with its usual neat form and arrangement, and we should judge at much less expense than formerly. The Bishop's Address on the Lambeth Conference and Church Work abroad is also issued separately, and ought to have general circulation. In the proceedings we notice two reports worthy of general attention, that of Rev. Mr. Olin on Sunday School Instruction, and that of Rev. J. D. Morrison on Grants to Mission Stations. The increase in Communicants the past year has been 1,450. There are 92 mission stations and 39 missionaries, with stipends amounting to \$7,775. Total number of clergy: priests 106, deacons 10; candidates for deacon's orders 10, priest's orders 8, lay readers licensed 15; clergy received 13; transferred 8.

—Bp. Garrett's *Two Sermons* on the "Intermediate State and Future Punishment," preached in S. Matthew's Cathedral, Dallas, are very interesting and instructive, and will do much good in showing people the difference between the Church's doctrine and that of the Roman Purgatory, as well as the usual absurd notions of an immediate Heaven after death and before the Judgment. It is well fortified with Scripture and patristic authorities, and makes a good supplement to Bp. Hobart's tract.

—The *Foreign Church Chronicle* for March has a strong presentation of M.

Loyson's work and the "Anglo-Catholic Episcopate in France," besides several other pieces that show Anglican principles gradually making their way even among the Latin Churches.

—The Rev. Henry M. Baum is publishing a volume of some 300 pages on "The Rights and Duties of Rectors, Wardens and Vestrymen in the American Church," at \$1.50. Claxton, Remsen & Haffelfinger, Philadelphia.

—The *Church Idea vs. Individualism* in the Man, the Parish, the Diocese, by a Layman (Mr. E. J. Parker, Quincy, Ill).

This is a most excellent paper we have had some time in MS., waiting for a good opportunity to print. We are glad to see it has been printed for home use, and if it could be generally circulated, it would help as much as anything we know, to get rid of the *Congregationalism* and egoism that are too sadly rife among the laity of the Church.

—*Words for the Faithful*, or Daily Morning and Evening Food for the Christian Year: by the Rev. C. F. Hoffman, Rector of All Angels' Church, New York. American Church Press, 76 East Ninth Street.

A remarkable little Manual, and excellent for schools, weaving in a large quantity of Scripture texts in illustration of the Collects for successive seasons of the Church's year. We heartily commend it.

—Our correspondent, Dr. Van Rensselaer, left Italy March 7, and is to sail for home, from Liverpool, about May 8th. We have another of his Letters from Italy.

—The custom in Western Christendom for many centuries has been to recite the Our Father *without* the doxology. It seems to have been put in once in our Prayer Book to give the prayer in the fullest form, keeping to the old usage at other times.

—The Our Father and Collect for Purity at the beginning of the Communion Office were anciently part of the priest's private preparation said in the sacristy, and not part of the public office. The silence of the congregation at the Amen is a survival of this usage.

—The priest stands throughout the Communion Office because it is a sacrificial action, and he must be erect at the altar.

We publish as our leading article this month, the paper read at the Cincinnati Church Congress by our dear departed friend, Dr. De Koven, who sent it to us at our request, with his last revision and corrections made while still lying on his sick bed. It will be prized as almost his last testimony to Catholic truth.

We have quite a number of MSS. on hand. We can give but two in each number, exclusive of the Correspondence. We are casting about for somewhat *lighter* material for our Miscellany. "A Clerical Nimrod" may not be unwelcome as looking in this direction.

In our next we shall present an interesting article on the work of Sisterhoods, by a Sister.

In Memoriam

Fratris Carissimi, graviusque desiderati,

J. DE KOVEN, D. D.

COLLEGI RADICENSIS PRÆSIDIS,

ET PRÆB. CLARI IN ECCL. DEI.

IN ISRAEL CECIDIT VIR MAG. ET PRINCEPS.

QUÆ DOCUIT, SECUTUS IPSE.

PROBUS, VERAX, MITIS, FORTIS,

PERELOQUENS,

PRO FIDE SEMEL TRADITA

SEMPER HABENDA

STRENUÆ AD EXTREMUM

NISUS EST.

NATUS DIE XIX. SEPT. MDCCCXXXI.

TRANSLATUS XIX. MAR. MDCCCLXXIX.

Requiescat in Pace.

The Church Militant mourns to-day with a sorrow as deep and genuine as she ever felt at the loss of an eminent son. The blow is such as to make all attempts at expression incoherent. Blinding tears and faltering voices surrounded our altars on that memorable "Refreshment Sunday," though its blessed comfort was not wholly lost as we thought of the Communion of Saints, and felt, as we never felt before, "How grows in Paradise our store."

Dr. De Koven needed no honors from the Church which spotless purity of char-

acter, eminent sanctity of life, and towering gifts of intellect could not command. We glory in behalf of that order of the Priesthood which has more than once in history been charged with the keeping of the Church's faith. It was from a heathen King that Israel once learned that she possessed a Man of God, and it is to a better day than this that the promise was given, "Thy teachers shall not be removed into a corner any more, but thine eyes shall see thy Teachers."

Letters are pouring in upon us, leaving us unable to choose. Among the noblest tributes are those of Dr. Dix and Dr. Locke. But his monument will be in the admiring remembrance of all schools of the Church, as of a man who possessed the most glorious gifts, united with the truest humility unsullied with a trace of self-seeking. His declension of such commanding positions as those in Trinity, New York, and S. Mark's, Philadelphia, was simply due to his preference of the interests of the Church to his own. We could not help telling him at our last visit with him in October, that while plenty of candidates could be found for such positions, not another man in a million could do the work he had done and was doing at Racine. What a home was that! Where Bishops themselves could go and find rest and peace and heavenly counsel—a home full of the very aroma of sanctity and culture,—the flower and fruit of all the ages of devotion and learning, and sacrifice! We cannot help thanking Dr. Locke for his testimony that "few men ever lived so perfect a life, or showed so completely rounded a character, not only brilliant intellectually, but as good as he was great, and a beautiful example of what the Christian can attain to by constant communion with his Lord." Dr. Locke, who was his classmate, and intimate with him for twenty five years, says in his noble tribute:

Dr. De Koven was not only one of the most brilliant orators, one of the finest scholars, one of the most clear debaters in the Church, but he was one of the holiest, one of the saintliest of all her sons. His life was lived upon a very lofty plane, far above the ordinary level. He was not an ascetic; he was not gloomy, but he conveyed to even

the chance observer the impression of great personal holiness. He spent hours upon his knees, and from his childhood to his grave he was singularly free, as far as the keenest observation could know, from even what are called venial sins. But with this very holy and pure life there was no spiritual pride, no assumption of superior worthiness; ever a sweet humility, ever a low estimate of his own attainments, either in grace or in the learning of the schools.

When you add to all this a thoroughly charming manner, a perfect culture, an intimate knowledge of all the graces of polite society, and a personal magnetism which gave him wonderful power over the young men under his care, who without exception idolized him, the greatness of the loss is overpowering.

Dr. De Koven was born at Middletown, Conn., Sept. 19, 1831, graduated at Columbia College 1851, and at the General Seminary, 1854, made deacon the same year, and priest the year following. Was rector of the Church at Delafield, Wis., five years, with a Professorship at Nashotah, and became Warden of Racine College in 1859, raising that Institution in twenty years, by a splendid example of financial ability and consummate skill of administration, to its present position of the Church University of the Northwest. In 1874 he was elected by the clergy Bishop of Wisconsin, but defeated through a singular and unprecedented combination of inside and outside elements of misunderstanding, which led to a subsequent better explanation and perception of his real position. In 1875 he was elected Bishop of Illinois, but not enough of the Standing Committees had recovered from the influence of hazy rumours and suspicions to ratify his election. In Massachusetts he came but a few votes short of an election to the Episcopate of that diocese. He has departed at an early age, but left an impress that will never be effaced, and if he had lived, we cannot doubt that the Church would have learned more thoroughly his worth, and done him ample justice. Some, indeed, will, as usual, garnish the sepulchre of the righteous, who did their best to blast his prospects while living. The best monument we can raise to him, is to endow and sustain beyond the risk of failure his cherished foundation of the University of the Northwest.

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MAY, 1879.

No. 2.

MODERN MATERIALISM.—III.

BY THE REV. DR. WILSON.

AT the time of our last Annual Conference, the Bishop had requested me to prepare and present a Paper on "The Comparative Influences of the Intellectual and the Moral Causes of Modern Materialism." I prepared the Paper; but was providentially detained from being present so as to present it to the Conference.

In the first part of the Paper I considered the "intellectual causes" only; and came to the conclusion that there were really no intellectual causes—no fundamental principles of knowledge, no instincts, or demands of the Intellect, calling for, leading to, or in any way justifying the materialism of our day. I held, and maintained in that paper, that there are no premises, and no mode or line of reasoning that lead to materialism, that do not begin by assuming materialism as already admitted or proved. The second part of the Paper then prepared dealt with "the moral causes" of the widespread materialism, and the irreligion, or religious indifference that have come of it. The Paper, however, was so long that I had no expectation of reading the whole of it, and I gave the first part, already described, to the Editor of the CHURCH ECLECTIC, and it appeared in the June and July numbers of that periodical.

I pass now to the second division of my subject, and proceed to consider some of the "moral causes" which *have* been at work producing the modern materialism. And of these we may name three which are, in my estimation, so far and in such a way our own fault, that it behoves us to consider them carefully, prayerfully, and with humble confession to Almighty God. I speak not now of the faults with which we as clergymen may be charged; but rather of those moral influences that work in our hearts—in the hearts of all men who are not truly regenerate—making them disinclined to the measures which God has designed for our salvation, even where the heart and the flesh do cry out for the living God. While desiring salvation, we are averse to the ways and means of obtaining it.

[NOTE.—In reading this Paper at Auburn, several paragraphs were omitted and others much condensed, in order not to exceed the time I felt at liberty to occupy. W. D. W.]

First. I think there is a natural disinclination in the human heart to recognise and acknowledge the fact of the existence of a Personal God.

The Pantheism, no less than the Materialism of the age, shows this fact. They both acknowledge, as we have seen, something more than the seen phenomena—something unseen and beyond the glance of the eye and the reach of the hand. So long as it is regarded as *impersonal*, its recognition and acknowledgment satisfies a logical want and brings no embarrassment or confusion. But when we speak of this “Unseen,” this “Unknowable” as a Personal God—one who can lay His commands upon us, tell us to do things and punish us if we do them not, their hearts reluct and shrink back—even if they do not actively rebel—against such a doctrine.

Suppose one has grown up from infancy without baptism, without religious training, without inhaling an atmosphere in which a devout belief in God is an ever present element: and suppose you tell him there is an ever present God unseen, but omniscient, one who wills righteousness—is of purer eyes than to behold evil, and who will in no wise permit the wicked, the impure and the unholy to go unpunished. I am of course supposing a youth of pure, but of unsanctified life, one that has been guilty of no acknowledged faults, one who is buoyant, beloved, respected, without consciousness of sin or moral wrong in any form. And yet I think there is no doubt there would be a tinge of sadness, a reluctance to admit the truth of what you say, a hearty wish, at least, that there were no such Being as you describe—perhaps a hope that science and philosophy, and the advance of civilization will in some way obviate the necessity of believing in His existence; the very thought is a restraint, its presence is unwelcome—“purer eyes than to behold iniquity!” Who can endure such a presence! It takes all the life and joy out of life itself.

If this youth should happen to be one of unusual sensibility and depth of moral convictions, the announcement might be welcome to him. It might become a source of unspeakable joy. And if he should happen to be one who has already been guilty of acts the remembrance of which is weighing him down with shame and remorse, the doctrine might be gladly accepted; if you should only present the idea of forgiveness and divine help as a result of the belief in such a Being, and of the worship which is His due.

But I remark, in passing, that if this youth had been baptized in infancy, and brought up in the nurture and admonition of the Lord, as this Church teaches—he would have been familiar with the idea of the Divine Existence from a time “whereof,” in his experience at least, “the memory runneth not to the contrary.” He would have grown up with the idea and the belief in God as a part of his mental furniture. Sinner or not, in the common acceptance of the word, he would be familiar with the idea of the ever presence of a just and holy, as well as merciful and forgiving God, ready to pardon, and also ready to help in every hour and time of need.

May we not look upon this fact as throwing light on the doctrine of regeneration in Holy Baptism and spiritual influence in Christian nurture?

Here surely is a difference of the widest significance and the utmost practical importance—in a spiritual point of view—between those children who have been baptized in infancy and brought up as Christians, and those, on the other hand, who have been nurtured and reared in unbelief and ignorance of God.

Is this, I ask, one illustration of that depravity of our nature which the Bible teaches and our Articles confess? and of the regenerating influence of the Holy Spirit in Baptism and Christian training? It is worth thinking of.

Second. But we have not reached the depth of our subject yet.

Actual sin burns deeper into the soul than is implied in the mere inclination to get rid of the thought of God and the acknowledgment of His existence; the evil in the heart of every adult man or woman has become too great to be cured by any mere act of confession and belief. A Saviour is needed. A Divine Redeemer alone is adequate to the wants of such a soul.

I utter no new or startling truth when I say that “faith without works is dead.” Christ will not save us except as we acknowledge Him to be Lord, and obey Him accordingly.

I enter into no discussion of the incomprehensible mysteries of the Trinity, the Incarnation and the Atonement. There may be some who are too magnanimously proud to be saved by any merit but their own. And there may be some also who are so hopelessly, so desperately bad, that the very thought of a Saviour only aggravates the gloom of their despair. And so too, for the great mass of those who have been brought to feel themselves badly wicked, the thought of an Atoning Saviour comes with unspeakable comfort. But for those of whom I am speaking—the philosophers, the scientifically sceptical—the difficulty is of another kind. They think well of Christianity, they admit that it has done good things for us, though some of them think that it has done its work and is fast becoming a thing of the past; they admire its ritual, they appreciate its moral tone. But the claim of its Founder to Lordship over them—this they cannot abide.

And what does this Lordship imply? It implies authority—the right to make laws, to prescribe rules of action, to institute a worship and sacraments, and to mark out a course of life which it becomes, for that reason, a duty to follow. And from this the whole nature of their philosophic culture recoils. They do not intend to do anything that is bad; they do not ask for a liberty that shall be licentiousness; they do not intend to do any thing that is wrong, or that will be injurious to society. But they want to be allowed to judge for themselves, and to do as they have a mind to—not only to have their own way, but to have their own way of having it. No such person will acknowledge himself an atheist. Perhaps he claims to have a truer idea of Christianity than professing Christians themselves. He may be willing, even, to repeat the Apostles’ Creed—thus acknowledging the Lordship of Christ in a certain loose and general way,—but he will

not bow at the name of Jesus in the Creed, thus acknowledging the lordship over him.

Now here is no intellectual *cause* of unbelief, though the pretense is all of an intellectual character; the true cause is a moral one. It comes not from pantheism, or from materialism. It comes from the heart, and not from the head. Such men do not believe because they will not; they will not because they are unwilling to submit and obey; they have predetermined not to do what faith and submission require, and so they will have none of the faith that leads to submission and obedience: and philosophy and science come in only as a pretext and apology for not doing what they ought to do, but will not.

But it is said that "the acknowledgment of Christ's Lordship implies a belief in miracles—at least the two great miracles of the Incarnation and the Resurrection—and Science teaches us that there are no miracles—that there can be none. It has learned the uniformity of nature, the invariableness of its laws, and has taught us that miracles are impossible. Surely here is an intellectual difficulty—an insuperable obstacle to a belief in Christ."

Science surely has done much for us. Let us be glad for it, and thank God. No man esteems science more highly than I do. No one appreciates the good it has done to our race more thoroughly than I do—unless it is the man who knows more of it. It has taught us much in the way of duty and of life, as well as in the way of economies, and of the subordination of nature to our use. It has taught us to respect and reverence law—to help ourselves, if we would have God help us. It has taught us that nature is the first and oldest revelation of God's will, and that if we would enjoy nature, we must understand nature and submit to it; if we would use it for our good, we must seek out and obey its laws. It is useless to trust to fortune, or to God even, when we neglect or violate the conditions that nature has imposed upon us, and with which it has surrounded us.

But nature is no atheist. Science is not all materialism, nor does it tend wholly and only—nor even chiefly—in the direction of a materialistic atheism. Science has discovered and explained for us much of the laws and phenomena of nature. But it has also sharply outlined for us certain facts and phenomena that it cannot explain. Scientific men "take too much upon themselves" when they undertake to solve all the mysteries of nature without the agency of God; they make the little moment of their brief and narrow experience a measure of the Universe, and assume that things can never have been otherwise than as they now see them.

I have already spoken of at least three facts and phenomena to which science leads us, and at which she stands back in humble silence, confessing the limits of her power and proclaiming her inability to go any farther, teaching us clearly that where science ends, faith should begin, and that there are facts which call for its exercise. As I have said, science confesses itself unable to account for the origin of life, or to show any way in

which it could have been produced without a Divine Agency. It shows that there have been periods in the past when this earth came to a perfect stand-still—a “dead point” of “equilibrium and rest,” and that there will be others in the future, when nothing but a miracle—a divine interposition could or can start it into motion and life again. It has shown us that since that first period God must have interfered many times to prepare the earth to be a habitation for man, as well as to create man to inhabit it. Science shows us that things have not always been going on as they go on now. Many things have occurred in the past which the science of the present cannot explain.

Let us glance at one of them. It is pleasant and profitable, in many ways, to look at these facts occasionally in reference to their bearing on the subject before us.

Science reveals to us the fact of a great Ice Age—a Glacial Period—when ice filled all the valleys and covered the hill-tops—even the highest of them—for many centuries, to the height of several hundred feet. Whence came the cold to congeal so much water? And whence came the heat to evaporate so much of the contents of the oceans—reducing them—even all the oceans that surround the globe—by about two hundred feet below their present surface level? And these two, the great heat and the great cold must have coexisted and been operative at the same time. Science has exhausted her resources—both of fact and of conjecture—to explain this most extraordinary occurrence. But no explanation has been offered by any scientific man that scientific men are agreed to accept. Surely here was a miracle which in its stupendous grandeur far surpasses the Noachian Deluge that the Bible tells us of.

No, brethren, no. Science, when truly followed, leads us to miracles, and not to disbelief in them. Science, truly so called, is no intellectual cause of the modern materialism. It shows a line of miracles beginning with the Creation—a series of interpositions—all with a purpose, and tending to an end that appears to have been distinctly foreseen and definitely intended from the beginning. It shows God preparing the way for man, and introducing man upon the earth when the way was prepared for him. And shall He not also interpose, at least once again, for the salvation of man? Science shows interpositions—not perhaps interferences—but they are interpositions—all of them—in the furtherance of a plan, as means to accomplish a predetermined end, and not to correct mistakes—not to provide for unforeseen emergencies.

And here is the source of the mistake which narrow-minded men of science make. In human affairs the personality and the personal agency of man is more intensely felt by the mistakes he makes, and by his obtruding himself upon us to correct mistakes, to provide for unforeseen emergencies, and to intrude his waywardness, his eccentricities, his freaks and his whims—his wilfulness—rather than his wisdom, upon us. Hence they look for such indications, as the only phenomena that can prove the existence of

God and of His interpositions in nature. What they ask as proofs of His existence are indications rather of weakness and infirmity; they would make Him to be like man, in his waywardness and errors, rather than a God infinite in wisdom and power. Man's personality is most conspicuous in his weakness and in his errors, while that of God is shown in the reign of order, uniformity, and universal law.

Third. But the Christian life implies one step more, without which no one can be regarded as having done all that is required of him.

The Apostle to the Gentiles says "with the *heart* man believeth unto righteousness, and with the mouth confession is made unto salvation." I shall not enter into any argument to show that "the confession" here spoken of implies an open profession of faith in Christ, an association and fellowship with His Disciples, and a participation with them in their work and warfare against the evil of the world. A greater than St Paul has said, "Whosoever shall confess me *before men*, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." And on the like high authority we have it, that there is and can be no *neutral* ground. We must all be either for the Lord Christ, or against Him—gather with Him into the fold of the Father's love and care, or scatter—with the Adversary—to the winds of heaven, the ways of evil, which lead down to everlasting death.

I am speaking to those who believe in a visible Church—the body and the bride of Christ, which was entrusted by Him with preaching His Gospel and administering for Him, and in His Name, the discipline of a holy life. I enter here into no discussion of the constitution of the Ministry of this Church, or of the terms and conditions of its perpetuation. I start with only the admitted facts, that to be a Christian on the terms required by the Lord and Founder of the Church, one must be an open and avowed professor of the Christian Religion, and live in the communion and fellowship of some accepted branch of His Church.

Now without any inquiry into details, and without involving ourselves in the controversies of modern times at all, we may say that this condition over and above mere verbal admission that Christ is the Lord and that Christianity is a very good thing, which we have been considering, the condition of membership and coöperation in His Church imply two things, namely, some sort of authority for administration in the person of its ministers, and some measure of submission on the part of its members; the Ministry must be men encompassed with man's infirmity, and the submission must be to such men, and for the Lord's sake.

But here is no intellectual cause of unbelief; the condition is most rational and material; there can be no Church without it; there is no Church, real or pretended, without it. Infallible men—men perfect in their holiness, are nowhere to be found; the most we can do is to hedge

around the possibilities and opportunities for error and wrong doing, by wise laws and all the most judicious means of administration, checks and balances that God has provided, or man has been able to devise. But a Ministry with some measure of authority, we must have—a Ministry ordained of God or invented by ourselves, is indispensable to the perpetuation of the faith.

But there is in this a *moral* cause of practical unbelief, in the sense we are using the word "*moral*" in this essay. Many there are who would, as they think, acknowledge the Lordship of Christ and take His Word for their guide, but only they must be allowed to interpret that word for themselves; they must have "their own way" of serving Christ; they cannot think of submitting to any dictation—to any human authority in matters of religion.

And yet they are seldom quite willing to be thus alone, in the isolation of mere individualism; they seek out, for the most part, some others who think like themselves, or are willing to be guided by them, and then organize a society, and thus put themselves in a position to exercise over others that authority in matters of faith and religion which they find to be indispensable—to which, however, they are not willing themselves to submit. A new sect is formed, and the claim is put forth that it be recognized as a legitimate branch of the Church of Christ.

And thus men find, as they think, a way in which they may have faith and acknowledge the Lordship of Christ, and escape, nevertheless, the obedience and submission to man which Christ the Lord has commanded for His own sake.

We are accustomed to the argument in favor of a Church organization, that is based upon its necessity as a means of perpetuating the Religion of Christ. Without some such organization, the Faith could hardly have been preached first, and without it, certainly, that Faith would not have been perpetuated through the troublous and tumultuous periods that followed. Under the necessities of the times that organization became, perhaps, something too much consolidated and domineering over the faith and acts of man. But nevertheless, Christianity without a Church, faith without some organization of its professors and some discipline exercised by those who are acknowledged to be in authority, is found now, as it was then, to be an impracticable hypothesis.

But I believe the Divine Founder of the Church had a deeper meaning and purpose in constituting His disciples into a "Kingdom," than is apparent on any mere surface inspection of its organization. It is one of the things, my brethren, which history and modern science are constantly teaching us, that God has in all His appointments for man—even in those which seem to be the most insignificant and trifling—a deeper meaning, a profounder purpose, than we are apt to suppose. There is a law of "heredity," as it is called, just brought to light, that opens the way to thoughts on this subject that most of us have not been accustomed to.

We hear much said of the choosing a peculiar people and isolating them in the promised land—away from the corrupting influences of association and intermarriage with the idolatrous heathen nations by which they were surrounded. And what has been said on this subject has been wisely said and well said; the importance of this measure has not been exaggerated, and probably it cannot be overstated. But there is one object more that was to be accomplished: the isolation from all other nations was not only for the purpose of *keeping out* bad influences from abroad. It was for the far deeper and far more important purpose of producing *within*, and by what is now known as the law of heredity—new instincts—a new nature in man himself.

We are all accustomed to one phase and operation of this law of heredity in the inheritance and transmission of peculiar marks from parent to child, which often extend through many generations. But it has been found that acquired instincts and habits are also transmissible: so that under favorable circumstances and influences we may have a transforming process going on in the race or community, for many ages or generations—going on, in fact, if the means and conditions are continued, until any desirable result, consistent with the nature of man, may be attained.

Now in the Jewish Dispensation there was not only isolation as an indispensable *condition* of this transformation, but there was also a law given them to obey, and a government and discipline established to enforce it, which should work as *causes* in producing this transformation of heart and character. *Enforced* observance of the law was found to work a change of instincts and character into conformity to the law; this discipline, under the law of heredity, eradicated and cleansed out from the Jewish heart two of the foulest and most corrupting sources of evil that the world has ever known, namely, licentiousness and idolatry. In this way it made “ready a people prepared for the Lord.” The good effects of this law of heredity under their spiritual discipline upon the Jews, are not all included under the two heads above named. And it is instructive to consider them a little farther, though our limits will not allow us to go far in this direction. I can pause only to say that these influences, working together, have made a race that surpasses all others, for longevity, for its freedom from intemperance, licentiousness, and profanity, and in its exemption from disease. Idiocy and insanity are almost unknown amongst them. For industry and thrift they are unsurpassed; they have no “poor,” no drunkards, no female outcasts. Disease spares them; and in periods of prevailing epidemics this most extraordinary people enjoy a most extraordinary exemption from the common fate.¹

The Christian people, however, the Christian Israel, could not be thus *geographically* isolated from all other people—though not *of* the world they must continue to live in the world. Hence a spiritual isolation—a com-

¹ Richardson, *Diseases of Modern Life*, p. 19, *et seq.*

munion of the Holy Catholic Church. Here was a law of life. Here was a faith and a hope of better things. Here, too, was a spiritual isolation by Baptism and the Holy Communion—a Table of the Lord, of which none but the Lord's people might partake. But more than all, and over all, there was a discipline—a power of the Keys. No marriage might be contracted by a believer with an unbeliever; none of the practices and ways of the outside heathenism might be brought within the enclosure of the sacred Fold. And he or she who would practice them, and could not be restrained or persuaded from so doing, must be turned over to the world, and take his or her heathenism along with him. He could not be allowed to remain and corrupt the morals, and effect the deeper defilement of corrupting the blood of those who would remain faithful and obedient.

Now this power of discipline and outward constraint was essential to the working of this law of heredity in the Church. Through Faith and Obedience each member of the Church would, under Christ's mercy, work out the salvation of his own soul. But more than this: he would transmit some small share of his *acquired* virtues and graces to his posterity, so that, if this law continues to act (and so long as the conditions of its activity are preserved and fulfilled it will continue to act), each generation will be born into the world with instincts somewhat the better; and, so to say, with something the less of the inherited depravity of our race, in consequence of the acquired excellence of each and every one of his ancestors who labored faithfully and successfully "to keep his body under and bring it into subjection to the spirit."

But without some organization and authority of discipline and restraint, this, which is perhaps the deepest and most powerful law that is at work in human progress and the development of civilization, could have no place. If each believer might forsake the Church whenever the promptings of an evil heart should suggest a line of thought or of action inconsistent with the way of salvation; or if, what would be still worse, each member could be allowed to bring his new doctrine or practice *within* the Church, all the effects of isolation and the transmission of acquired instincts would be at an end. Had the ancient Jews been allowed to indulge their idolatrous fancies and to practice the licentiousness of the heathen nations within the pale of their covenant, the Lord could not have come of the seed of David, and the world would have been to-day no better, or more desirable as an abode for man than it was six thousand years ago.

Men of science may boast of what science has done as much as they please. But it will remain an indisputable fact that their science and all that it has done, is but one of the fruits of the Divine interposition which they are so reluctant to confess. It is a result of "the law given by Moses," no less than of the "grace that came by Jesus Christ." Without the law we should not, could not, have had the Gospel. And without the Gospel we should not—could not have had our modern era of science and civilization. And without this law of heredity, by which God works in the

deep places of our nature, and without the organization and authority of discipline, which constitutes the Church, and gives to the law of heredity its opportunity and chance to work, even the Gospel could never have produced that condition of humanity in which any great advance in science or any high attainment in civilization is possible. As the Jewish Dispensation prepared the way and the people without which Christ could not have been born in Bethlehem, so Christianity and the Christian Church through all those dark ages of ignorance, of strife, and of barbarism, was at work making ready a people *prepared* for the light and the truth and the science and the art and the refinement—the social purity and the civil liberty, of these few last centuries and of the centuries and the ages yet to come. But it could not have done the work without discipline as well as doctrine; there must have been faith and love to inspire, there must have been authority to restrain as well—authority to restrain them that would be restrained and kept in the way of life, and authority to eliminate those that would not.

Of course I do not believe in the infallibility of any man—Pope, Priest, or Deacon. Scarcely could I accept as a theoretical dogma, the doctrine of the infallibility of the whole Catholic Church, though for practical purposes, it is doubtless the safest and surest guide in all matters of faith and practice, that man can have. Hence there may be times and occasions when one is called upon to dissent from the teachings of those in authority over him. Rules of life may be prescribed which he not only dislikes, but doubts and distrusts; nay, which he is fully persuaded are evil, and lead to evil. And this fact devolves upon man a responsibility the most tremendous in its consequences of any he can be called upon to bear.

And yet we cannot deny that the authority of discipline is as necessary as the gift of preaching. I am not now speaking of the salvation of the individual believer. I am not, in fact, speaking of personal religion at all, but rather of our participation in that work to which the Apostle alludes when he says, “we are all co-workers—fellow-helpers with God”—in His great work of the regeneration of humanity. For this purpose union with the Church, membership in its Body, fellowship in its communion, is as necessary as an assent to its Faith and an acknowledgment of the divine Lordship of its Head and Corner-stone. And for this, something of submission and obedience to them that the Lord hath set over us, though they be frail and erring like ourselves, is absolutely necessary.

But it is not the worst immorality that is the greatest obstacle to this submission. It is rather the pride of intellect and the fanaticism of self-conceit, than the grosser vices that men reprobate, which keeps believers from making that public profession and willing submission to instruction and guidance which the Church, from the very exigencies of its nature, requires. It is not the worst men, but often the very best men, that are misled in their estimate of duty in this regard—they are full of earnestness and of zeal, sincere even to a fault, if that is possible. But they have not

penetrated to the bottom of the mystery of God's dealing with men; they have not learned that there is no way to heaven and happiness without much self-denial.

But this is no intellectual sense. It is simply negative in its character: it is simply a failure to see and to comprehend what lies too deep for their ken; and the heart earnest and glowing with earnestness and enthusiasm it may be, misleads them into the ways of isolation, individualism, or perhaps into the ways of schism, irreligion and unbelief. Instead of being grafted into the true vine, they join a cut-off and withering branch, or possibly pluck one anew for themselves, in the vain hope that it will grow from their own fostering, in a strange soil.

I think I am not wandering from my subject, though prolonging its discussion far beyond your expectations, and possibly beyond your patience. For, is not unchurchism a form of unbelief? and I take the word "materialism" in my text, to be equivalent to unbelief. Do we not in the Creed profess to believe in "the Holy Catholic Church?" And is not that belief one of the articles of our Faith? And can anybody doubt that if all the protestant churches, and all protestant Christians, were united in one body, speaking with one mouth and aspiring with one heart, for the spread and glory of the Redeemer's Kingdom, no form of modern infidelity—not even materialism itself, and all the scientific tendencies to it—whatever and however great they may be, could have assumed such a form and proportions as to have called for this essay, or given anxiety to the Fathers of the Church?

And the cause is, I think, rather moral than intellectual. A little more humility, a little more docility, a little more forbearance, a little more relaxation of the tightness of ecclesiastical lines, which the state of things in the preceding ages may have made necessary; a little more willingness to submit and be led in things that are confessedly indifferent, with less of ambition to lead and control others—all of them moral traits and habits—these, I say, would have saved the nations that are to-day dominant in the world's affairs, from a result so disastrous. Had this unity of faith and fellowship been preserved, the men of science that characterize this age would have been baptized in their infancy—brought up in the nurture and admonition of the Lord. And they would have gone forth to their studies and explorations of nature with faith and belief in their hearts, and not, as now, with an estrangement from Him which is ever giving a coloring and a bias to their conclusions, stealing into them as though they were the result of nature's teaching, and not the mere working out of what was in their hearts before they began their study of nature; they have found in nature but what they carried with them to the study of nature. There is no argument that leads to materialism, which does not assume materialism as its major premise.

And they are materialists for want of something better: not because it satisfies their hearts, not because it is the only theory of nature or of man

that is logically or philosophically tenable,—but because they *must* have something, and if they cannot get bread, they will accept a stone. The great men of science in all past ages have been believers. And the greatest men, if not the most conspicuous and noisy men of this age, are not satisfied with materialism. I have quoted a passage from Herbert Spencer, which might have been written by a Christian. Huxley, Darwin, Tyndall—all protest against being regarded as materialists. None of them are satisfied, *as men*, with what they have obtained, or can obtain, *as men of science*. The case may be different with some inferior men. But these greater and foremost men have hearts that, notwithstanding all they know of science, do nevertheless cry out for the Living God.

I have been speaking, as my thesis required, of the “*Causes*” of Modern Materialism. And I have maintained that there are *no* intellectual causes. I have endeavored to show that there is a moral cause, and one, too, that is adequate to the effect. But I have both implied and distinctly admitted that there are intellectual *excuses* for this materialism and the consequent infidelity. I think the state and general tenor of the metaphysical views and methods that prevailed thirty and forty years ago, have had much to do in producing this materialism, and is to a large extent responsible for it. Hamilton’s doctrine that “all knowledge is derived from sense-perception, and that all objects that cannot be seen or handled must be relegated to the Unknowable”—could have produced no other results. But then, doctrines so contrary to fact and experience *ought* to have been, as in fact they were to some extent, repudiated by men of so much sagacity as those I have just named.

But this is not all. No one now will undertake to justify or commend the way in which Christianity and the Church were presented and administered when these men had their early training and received their most lasting impressions. Probably at no period in the history of Christianity in England, were its teaching and preaching so inadequate to the wants of men and the demands of the times. We all know of the Church movement that began at Oxford in 1832–5. We all know of the renewed life in the more recent movements in the direction of improved services and carrying the Gospel to the poor. I think we have got a not less important, but far more difficult work before us, in so revising our modes of presenting the *doctrines of the faith* as to meet these new demands upon us. But of these things I have no time to speak now.

But these are *Excuses*, and not *Causes*. I want the difference noted and appreciated. Ignorance of a duty is often an excuse for its non-performance, but it is no cause; the causes must be sought in the motives of the agent, and in the end he expects to accomplish. Nor do I mean to assert or imply that the men I have had chiefly in mind are the worst, or worse than other and more religious men. I think they are generally rather better by nature. I even believe that if they had more of the virus of native corruption in their hearts, they would see at once the insufficiency

of their philosophy, and feel satisfied that nothing short of Christianity and the Church could ever be adequate to the wants of humanity. It is only when men are *conscious* of danger, that they will seek the means of safety.

We are face to face with the old enemy—"an evil heart of unbelief." This is our chief foe—our ever present, ever active, and ever watchful adversary. All other agencies act through this one—all concentrate their influence here. The mode of warfare is not for the most part attack, or active aggression, it is rather sullen indifference—an inactivity in what it regards as its unassailable strongholds of defense. Hence each age, each new phase of defence calls for some modification of our tactics—our plan of assault, and the weapons with which we hope for success. Our motto must be unity—unchangeable unity in essentials, with adaptation to varying conditions, in the use of means to our end and aim—the spread of the Gospel and the salvation of man.

From the Church Quarterly Review.

IS THE CHURCH OF ENGLAND PROTESTANT?

[*Concluded.*]

THE next fact to cite in this connexion is, that on the question being put to Archbishop Whitgift as to whether there were not non-Episcopalian ministers officiating by permission within his province of Canterbury, his answer was, "I know none such"—(Strype's *Life of Whitgift*, part iii. p. 182. Thirdly, there is the case of Travers, who had been ordained by the presbytery at Antwerp in 1576, and sought admission to an English benefice on that qualification. Whitgift's reply to this application, written in 1584, is this: "Unless he will testify his conformity by subscription . . . and make proof unto me that he is a minister ordered according to the laws of the Church of England, as I verily believe he is not . . . I can by no means yield my consent to placing him . . . in any function of this Church." There is a fourth case cited by Lord Macaulay (*Hist. Eng.* chap. i.), with the same object as the Reviewer's, that of depraving the doctrine of the Church of England, namely, Morrison's, a Scotch minister from East Lothian, licensed in 1582 to officiate and minister the Sacraments in England. On this it is to be observed that Morrison was incapable of receiving any such licence, because the Scottish Presbyterians, at the date (1577) of his pretended ordination, did not ordain their ministers at all, but simply elected them, and constituted them as pastors thereby, without any imposition of hands whatever. It was not till the Second *Book of Discipline* in 1592 that ordination of a sort was introduced amongst them. Consequently Morrison was a mere layman, even according to the *Reformatio Legum*, and Grindal's vicar-general, who granted the licence (as the Primate was suspended at the time), went beyond his powers, and committed an illegality, of which he seems to have been aware, for the dispensation contains this clause—"quatenus jura regni patiuntur"—and there is no question that the laws of the realm did not authorise any such grant, for it was barred amongst other obstacles, by this then recent and operative clause of the Canons of 1571: "Episcopus neminem, qui se otioso nomine Lectorem vocet, et manus impositionem non acceperit, in Ecclesiæ ministerio versari patietur."

The Canons of 1597 prohibit bishops from instituting any one to a benefice unless ordained by themselves, or bringing letters dismissory from some other bishop who has ordained them. And Canon xxxix. of 1603 is worded thus—

“No bishop shall institute any to a benefice who hath been ordained by any other bishop, except he first show unto him his letters of orders,” &c. Here there is no recognition of any other sort of ordination than episcopal; and Bancroft’s sermon at Paul’s Cross in 1604 explicitly takes up that as the ground of the Church of England; so that the chain of documentary evidence as to the ecclesiastical laws of England from Edward VI. to James I. is complete and consistent, and not a trace of their “frankly recognising” non episcopal orders is discernible, whatever secret connivance may have done on behalf of ministers merely thus qualified. Only one Act of the civil legislature is cited by our Reviewer as making in the other direction, and that is the 13th Elizabeth, cap. 10, which he presents to us in the course of an extract from Keble’s preface to Hooker (vol. i. p. lxxvi.), in order to show that the proof is so overwhelming as to have convinced so unwilling a witness as the author of the *Christian Year*, who, however, was not a man of a legal turn of mind. The passage of Keble is as follows:

Nearly up to the time when Hooker wrote, numbers had been admitted to the ministry of the Church of England with no better than Presbyterian ordination; and it appears by Travers’s supplication to the Council that such was the construction not uncommonly put upon the statute of the 13th of Elizabeth, permitting those that had received orders in any other form than that of the English service book, requiring certain securities, to exercise their functions in England.

Where it is to be noted (*a*) that all that is alleged is not that the Act said so, but that it was a “construction” put upon it by certain unspecified persons; and (*b*) that Travers appealed to it, and based his claim upon it. But we are not told, and there is no proof adducible, that this construction was ever put or allowed by a competent tribunal, and, as matter of fact, *Travers’ “supplication” was disallowed.*

It would be a very strange thing, considering the relations of Church and State under Elizabeth, if Convocation in 1571, and again in 1597, and the Primate in 1584, had gone directly counter to the provisions of an Act then so recent as 1570. But an examination of the statute itself shows that it is a *disabling*, not an *enabling* Act, and that its intent was, as Archdeacon Hardwick, to whom the Reviewer appeals as a “recognised authority of great learning, singular ability, and a trustworthy guide to facts,” points out (*Hist. of Articles*, p. 218), to act as a check on the Anglo-Roman clergy who had been ordained with the rites of the Pontifical revived under Mary I.; for the first clause runs thus:

That the Churches of the Queen’s Majesty’s dominions may be served with fashions of sound religion, be it enacted by the authority of this present Parliament, that every one under the degree of a Bishop which doth or shall pretend to be a priest or minister of God’s Holy Word and Sacraments, by reason of any other form of institution, consecration, or ordering than the form set forth by Parliament in the time of the late King of most worthy memory, King Edward the Sixth, or now used in the reign of our most gracious sovereign Lady, before the feast of the Nativity of Christ next following, shall in the presence of the Bishop or Guardian of the Spiritualities of some one diocese where he hath or shall have ecclesiastical living, declare his assent and subscribe to all the Articles of Religion, &c.

This a new *disability* imposed on the Marian clergy, in the year, by-the-by, next following the issue of the Bull of Excommunication by Pius V., not an enabling relaxation permitted to non-Episcopalian ministers, or any other persons not previously eligible for preferment; for if it were the lat-

ter, it would be necessary that the statute should expressly and in terms repeal the disabling obligation imposed by the Preface to the Ordinal of 1552; while in sections 3 and 4 of the Act the grade of Deacon is prescribed as a minimum for the enjoyment of a benefice of any sort, which was a narrowing of the provisions of the old Canon Law, whereby benefices without cure of souls, such as prebends, might be held by persons in Minor Orders, and indeed were too often held by laymen and even by children. But no Protestant ministers of that day claimed to be deacons; and, consequently, no reference to them can be intended. It is quite possible that Puritan bishops, on the look-out for modes of evading the law, may have construed the statute otherwise; but there is nothing in its own wording, nor in any formal decision of the matter, to justify them in having so done. And this is the answer to both Cosin and Clarendon. Nothing is more probable, considering the character and policy of Archbishops Abbot, Matthew, and Williams, Bishops Morton, Carleton, Buckeridge, and Davenant, with others under James I. and Charles I., than that they did not strictly require the conditions prescribed by the civil and ecclesiastical laws for the tenure of benefices; but there is absolutely no tittle of proof that in so doing they were doing aught else than violating the law. No doubt a very strong presumption in favour of the legality of their conduct would be shown to exist if the polity and discipline of the Church of England had been sedulously maintained by them in all other respects; but no fact is more thoroughly established than their guilty connivance at the most lawless and aggressive nonconformity on the part of the Puritan faction—nonconformity which would shock even the most advanced Low Churchmen of the present day—so that, for example, in many hundreds of Churches the Book of Common Prayer was never used at all, nor the surplice worn, nor kneeling at the Communion practised, and so forth: a state of things which was by no means obsolete even after the Restoration itself, as Hiceringill proves in his *Ceremony Monger* and *Black Nonconformist*, and as South has taken care to let us know in his vigorous portrait of the conforming Puritan of his day (*False Methods of Church Government Exploded*, Sermon XXVIII. iii. 2); while the strongest exception which can be cited, the ecclesiastical state of the Channel Islands, is but part of a long story of disgraceful neglect on the part of their diocesans.

Indeed the Reviewer, by not knowing that nothing is more dangerous than proving too much, has spoiled his case here by incautiously alleging that there was no Episcopal minister appointed in Sark till 1820. But upon his own showing, the law has required Episcopal orders as a qualification for preferment ever since 1662, so that either there was no parish of Sark with cure of souls at all till 1820, or the Bishops of Winchester simply failed to do their duty.

Up to 1815, the date of Berry's *History of the Island of Guernsey, &c.*, no English Bishop had ever so much as set foot on the Channel Islands since their political transfer in Elizabeth's reign from the French diocese of Coutances to the English one of Winchester. Berry says (p. 264):

The Church ceremony of Confirmation, which, by the Canons of England, should be attended to before the admission of persons to the Lord's Supper, is by necessity omitted in these islands, the Bishop of the diocese never visiting them to perform this religious rite. But to supply this defect as nearly as possible, private instruction, a competency of age, and the public answering of certain interrogatories at the church, in the presence and hearing of the whole assembly, are considered as a ratification of the baptismal vow, and under such circumstances all that can be done to qualify the communicant to receive the Holy Sacrament.

Here, then, is clear proof of the true cause of the irregularity at Sark (assuming it to have existed), for the Reviewer will hardly question that

the Church of England does enjoin Confirmation. And the date, 1820, when the defect, by his own admission, was made good, just follows on the first visit of an English Bishop, Fisher of Salisbury, to the Islands in July 1818, so that what the case proves is that the moment attention was really drawn to it the fault was corrected.

But there are some further matters touching the Channel Islands which throw fresh light on the question. At the instigation of Sir Thomas Leighton and Sir Amias Paulet, Governors of Guernsey and Jersey in 1558, Queen Elizabeth permitted them to set up the Genevan discipline in the islands, which, though politically attached to the diocese of Winchester, were thus practically in communion with the French Huguenots, and were simply left to their own devices in spiritual matters. So they remained till the Restoration, when the local French ministers were all either episcopally re-ordained, or deprived, and it is highly improbable that a rule enforced in Jersey and Guernsey did not extend to Sark. Indeed the Rev. Nicolas Bernel was transferred from Sark in 1818 to the incumbency of S. Saviour's, Guernsey, which he could not legally have held unless episcopally ordained. What did happen at Sark in 1820 was the completion in that year of a church for divine service, instead of the mere barn previously employed. And, consequently, the Reviewer's alleged fact is not authentic. Any argument based on the state of things between 1558 and 1662 is of just the same value as a reference for a contrary purpose to the ecclesiastical condition of Malta now, which, though politically included in the Anglican diocese of Gibraltar, and the actual residence of its Bishop, nevertheless has an established Roman Catholic Church and Bishop of its own, fully recognised by the British Government.

And, as the Macedonian woman appealed from Philip drunk to Philip sober, so we appeal from Cosin in 1650,—a cowed, dispirited exile, just surviving the total overthrow of the Anglican polity, and finding no such brotherly good will exhibited to him and his fellows by the Roman clergy in France as their emigrant successors found with us, more than a century later, when they fled to English shelter from the Terror (for the Jesuits had seduced his only son from him, and poached eagerly for converts amongst his scanty congregation in Paris,) and so inclined to turn towards foreign Protestants,—to Cosin in 1660, restored to England, powerfully influencing the direction of the last settlement of the Church, and ruling, as Bishop of Durham, for twelve years afterwards, without any action in favour of non-Episcopalian ministers.

No, by that time the Bishops and Clergy of the Church of England had learnt through bitter experience what Presbyterianism and Independency, which they had viewed in their French, Dutch, and German forms with too partial eyes, were in their practical working at home, and they took care that no such loophole for the admission of their ministers into places of trust as may have been utilised, however illegally, in the past, should be possible for the future. Accordingly, the clause in the last Act of Uniformity, enforcing Episcopal ordination, is exactly parallel in its object with the new clause in the Coronation oath introduced in 1689. Neither was intended to bring in a new order of things, both were meant to prevent the possibility of evasion and subversion of the laws under colour of a tenable gloss, of which Abbot on the one hand and James II. on the other had been guilty.

There are so many tokens of scanty reading and imperfect knowledge in the *Quarterly Reviewer's* statements, that a large part of his errors may charitably be set down to that cause; but when it comes to sheer misinterpretation of events which are dead against his theory, it is not so easy to

excuse him. A palmary example is the way in which he deals with the notorious fact that Archbishop Bramhall of Armagh reordained the Presbyterian ministers whom he found holding benefices in his diocese after the Restoration. Bramhall, like a Christian, a gentleman, and a practical man of the world, did this in the least irritating and aggressive way that he could, declaring that he did not enter on the question of the validity of their Orders or of the acts performed in virtue thereof, nor yet on that of the Orders of any foreign Reformed bodies, but that he merely supplied what was lacking *according to the Canons of the Church of England*, so as to give them the legal status and rights which they did not previously enjoy. This the Reviewer glosses as showing that Bramhall "emphatically repudiated the assumption that Presbyterian Orders were invalid," and that it is "the authority of the State, and not that of the Church of England, which requires Episcopal Orders."

We will cite, as the Reviewer has done, the strongest clause from the letters of orders which Bramhall granted to one of these reordained pastors, to let our readers see what has been carefully distorted into "emphatic repudiation of invalidity:"

"Non annihilantes priores ordines *si quos habuit*) nec validitatem aut invaliditatem eorum *determinantes*, multo minus omnes ordines sacros ecclesiarum forensicarum condemnantes, *quos proprio judici relinquimus*." We should have thought that it would have been difficult to choose expressions which, without roughly wounding the susceptibilities of the persons concerned, could have more thoroughly conveyed the Archbishop's conviction of the invalidity of their Orders. And while he appeals to the *civil* law to persuade them for their temporal advantage, it is on the *Canon* law, not on the Act of Uniformity, that he rests his own action, and by which he supplies what they lacked—namely, *everything* which constitutes a valid minister.

So much for the question of home relations to non-Episcopalians. Now let us turn to that of formal intercourse between the Church of England and foreign Protestant bodies.

That no such intercourse exists now, or has existed for two centuries past, despite some coquetting with Lutherans at the accession of George I. (one trace of which survives in the Lutheran Chapel Royal within St. James's Palace) and the fiasco of the Jerusalem Bishopric in our own day, is patent to all inquirers. The Church of England is not Protestant at this moment, if this test be applied. How about the past? Our Reviewer, jerking a sneer at a little book by Mr. Homersham Cox, bearing the same title as his own article, quite fails to refute that gentleman's historical statement that Henry VIII.'s negotiations with foreign Protestants broke down, and that as a fact these negotiations were not practically renewed under Edward VI. or Elizabeth. He gives up all that as hopeless, and tries what he can do with the fact that four English delegates—a bishop, a dean, an archdeacon, and a divinity professor—sat and voted in the Calvinistic Synod of Dort. In truth, this is not merely the *first*, but the *only*, example producible. And let us see what it comes to after all. To begin with, who commissioned the deputies? To commit the Church of England, it is necessary that they should have been synodically empowered to represent and pledge the Anglican body. But whereas the Synod of Dort met in 1618, no Convocation of either province assembled in England between 1614 and 1621 (Joyce: *England's Sacred Synods*, p. 648), so that there was no proper authority in existence to commission them at setting out, or to receive their report on their return. They went purely as political emissaries of King James I.—a fact which Macaulay, using the event for the

same purpose as the Reviewer, indiscreetly discloses by the means he adopts to colour the proceeding more highly, for he says that the deputies were "commissioned by the head of the English Church."—*Hist. Eng.*, chap. i.)

Next, what is really needed to make out the case is to show, not that Dutch Protestants admitted English clergymen, whose ministerial character they had no ground for disputing, to vote in their Synod, but that Anglicans allowed Dutch Protestants to sit and vote in Convocation. The "reciprocity," so far, "is all on one side," and that the wrong one for the Reviewer's purpose. The argument, in short, is much as if the Reviewer, endeavouring to prove that no marked social distinctions exist in England, were to cite the presence and share of some ladies and gentlemen of rank at a servants's dance, in proof of the thesis that footmen and housemaids are eligible as guests at a Court ball.

Thirdly, if the English deputies had been there in any true official capacity, they must have furnished a function cognate to that of plenipotentiaries at an international congress, must have exchanged ratifications, and their signatures, like those to a treaty, must have pledged their senders, unless their action were subsequently repudiated at home. But the decrees of the Synod of Dort have never even been suggested or thought to have been received in this country as of authority, and therefore the action of the deputies whatever it may have effected in Holland, was wholly inoperative so far as England was concerned.

And lastly, the most eminent Englishman there, Joseph Hall, afterwards Bishop of Norwich, became wiser in later life, and published in 1640 his *Episcopacie by Divine Right Asserted*. Accordingly the presence of Hall, Carleton, Davenant, and Ward at Dort in 1618 proves as much and no more than the presence and voting of Bishops Harold Browne and Wordsworth, Dean Stanley, Lord Charles Hervey, and several other English ecclesiastics, in the Old Catholic Congress at Cologne in 1872; whereas there is definite synodical action in the refusal of the Convocation of Canterbury in 1689 to permit the phrases "Protestant Religion," and "Protestant Church" to be applied to the Church of England in a formal address from the clergy to King William III., and that on the express grounds that Socinians, Anabaptists, and Quakers styled themselves Protestant Churches, and also that the Church of England would "suffer diminution in being joined with foreign Protestant Churches."—(Lathbury, *Hist. of Convocation*, p. 331.)

It is worth while, in closing this part of the argument, to refute a cavil which may be raised on the ground that the Church of England, while practically securing Apostolical succession, nowhere declares its absolute necessity. The fact is, that the Oriental Church does make such an express declaration, and that in the Confession of Dositheus, adopted by the Council of Bethlehem in 1672; for even the Tridentine decrees come short of this, and are not so worded as to clearly exclude the other hypothesis, since their most stringent clauses merely condemn those who say "that bishops are not superior to priests, that they have not the power of confirming or ordaining, or that the power which they possess is common to them and to priests." But it is nowhere asserted in the decrees that this power might not be communicated to priests by ecclesiastical arrangement, and, as a fact, a simple priest may, by Papal dispensation, act as the minister of confirmation.—(Dens: *Theologia*, "Tract. de Confirmatione," vii. 2.)

Having established so far the Catholic polity of the Church of England, and shown that her theory has always been the same, even when her prac-

tice, owing to the unfaithfulness of her prelates, was most lax, we will now turn to the doctrinal question raised by the *Quarterly Reviewer*, which he has most conveniently narrowed to the single issue of "the Sacrifice of the Mass," "around which," he alleges, "the final struggle of the Reformation centred."

We may fitly preface its discussion by a few words on the manner in which he has been good enough to refer to ourselves, because it serves as a pattern of the controversial method of his school, from which its moral honesty can be readily gauged. He has carefully selected a number of passages, spread over several of our articles, sedulously disjoined from their context, and so emptied of half their meaning, on which he bases a charge of Romanising tendencies against us, while passing over in entire silence all those articles wholly or partially devoted by us to the refutation of the Roman system and claims, so as to leave those of his readers who are not also ours under the impression that nothing of the kind has appeared in our pages. And there is an indiscreet admission at the beginning of his paper, that his motive for writing it at all was that the havoc effected by the recent judgment of the Lord Chief Justice of England in Mr. Mackonochie's case has made the general public suspect, what all experts know, and what his scathing reply to Lord Penzance and the Chief Baron's recent letter to Earl Cairns have further confirmed, that the findings of the Judicial Committee of Privy Council in all the recent ecclesiastical causes are of too flimsy material to last much longer, so that unless a new and effective cry can be got up to exasperate the ignorant against the High Church school, the machinations of enemies are likely to fail.

The particular sentences of our penning which seem to have chiefly excited his wrath, are those in which we stated that the religion of the Breviary and Missal, as distinguished from popular Romanism, "does not vary very essentially from that of the Book of Common Prayer," and that it is "comparatively pure." We have reason to doubt his possession of the information necessary to express any opinion on the subject, because he says in one place: "The Roman Catholic service-book is a Missal. The Mass in it is everything. In the English Common Prayer Book the service for the administration of the Holy Communion occupies no such prominence." Now this is exactly as if an illiterate Dissenter were to take up one of those portable altar-books issued for the use of officiating ministers by the Society for the Promotion of Christian Knowledge, containing only the Communion Office, Collects, Epistles, and Gospels, and were to describe it as the whole of the Common Prayer. The truth is, that the Missal is only one, and not the largest, out of several volumes, which in their totality make up the Roman Catholic service-book, equivalent to our Prayer Book, namely the Breviary, Missal, Ritual, Pontifical, Processional, and some minor and merely occasional ones not needful to specify in detail. The Breviary is the bulkiest of these, and is usually in four volumes; but if a *Totum* (or one volume edition), it is far larger than a Missal of similar form and type, having about 1,100 pages compared with 650, as it contains the Psalms, Hymns, Collects, and Lessons for every day in the year, and thus answers to the Morning and Evening Prayer, Psalter, Collects, and Lectionary of the Prayer Book. The Ritual, or Book of Occasional Offices, such as Baptism, Matrimony, Burial of the Dead, &c., represented by another portion of our Prayer Book, is a volume of about 300 pages more, if in the same letter; and the Pontifical, or Book of Offices for Bishops, of which the Confirmation Service and the Ordinal are the sole relics in the Common Prayer, takes up three whole volumes, with an

aggregate of about 860 pages in a larger type, reducible to half that number by double columns and a smaller letter. Thus, without counting in the minor books, the Missal is in mere bulk less than *one-third* of the whole—a calculation from which the value of the Reviewer's assertion, whether he knew the facts or not, may be readily assessed. An examination of a small type Common Prayer Book yields the following proportions: The whole number of pages is 167. Of these 24 are occupied with the Preface, Kalendar, &c., leaving 143 for all the offices, and of these 45 belong to the Holy Communion and its variable parts—a ratio not very dissimilar to the Roman one.

As to the comparative purity of the Breviary and Missal, and their approximation to Anglican teaching, *when contrasted with popular Romanism*, which was our contention, it is such a mere commonplace of theology and history, seeing that the Prayer Book is a condensed and recast translation from these very sources, that nothing could justify its denial by any one acquainted with the truth.¹ For example, the Missal (irrespective, of course, of the services for days of modern institution) is, with but trifling exceptions, what it has been for twelve hundred years, and the Breviary proper (*i. e.* excluding accretions such as the "Horæ B. V. M.," &c.) is almost entirely made up of Scripture, short biographies of Saints (purged by Pope Pius V. of much legendary matter which used to be there), and lessons out of the more eminent early Christian writers, notably S. Ambrose, S. Chrysostom, S. Augustine, S. Jerome, S. Gregory the Great, and Venerable Bede. Of Papal supremacy, Mariolatry, indulgences, image-worship, purgatory in its coarser forms, invocation of Saints, and the like, there is practically nothing in the Missal, and exceedingly little in any save some very recent editions of the Breviary, no more, that is, than a conservative revision, such as has been advocated many times within the Latin Church itself, would easily and painlessly remove: whereas nothing short of a wholesale cataclysm could cleanse out the Augean stable of popular Roman cults and devotions.

Before coming directly to the discussion of the second question which the Reviewer has chosen as his battle-ground, we must remind our readers of the emphatic manner in which he insists on the powerful and even dominant influence exercised by Lutheranism, and especially by the Confession of Augsburg, and the Apology for that Confession, on the English Reformation and the authoritative formularies of Anglicanism. We contend that he, following Archbishop Laurence and Archdeacon Hardwick, has overstated the matter, but that is his affair, not ours, after we have once warned our readers of the truth. He tells us expressly, and with iteration, that the Mass is gone in England, and that Lutheran teaching on the Eucharist is of authority here and now.

Very good; now let us hear what the Confession of Augsburg, the most authoritative formulary of Lutheranism, has to say on this head: "*Falsò accusantur ecclesiæ nostræ, quod Missam aboleant, retinetur enim Missa apud nos, et summâ reverentiâ celebratur, servantur et usitatæ ceremoniæ ferè omnes. . . . Itaque non videntur apud adversarios Missæ majore religione fieri quam apud nos.*"

¹ So Calderwood, in his *Altare Damascenum* (pp. 612, 613), A. D. 1623, observes that "from three Romish channels was the English Service raked together; namely, 1st, the *Breviary*, out of which the Common Prayer was taken. 2dly. The *Ritual*, or *Book of Rites*, out of which the Administration of Sacraments, Burial, Matrimony and Visitation of the Sick are taken. 3dly. The *Mass Book*, out of which the Consecration of the Lord's Supper, Collects, Gospels, and Epistles are taken."

Next, what says the Apology for the Confession of Augsburg? "*Initio hoc iterum præfandum est, nos non abolere Missam, sed religiose retinere ac defendere. Fiunt enim apud nos Missæ singulis Dominicis et aliis festis . . . et servantur usitatæ ceremoniæ publicæ, ordo lectionum, orationum, vestitus, et alia similia.*"

Here then are the two witnesses, which have been summoned into court with such a flourish of trumpets, testifying in favour of the defendant and full in the teeth of the prosecution.

It is worthy of remark, too, that whereas the Reviewer lauds the Confession of Augsburg on the ground that "its adherence to ancient forms is part of its Protestantism," and whereas we have just shown that amongst those ancient forms retained by it was the Mass, with most of its ceremonies (as is visible in Sweden to-day, with its "High Mass" and "Mass-shirt" or chasuble), yet he charges *us* with sheer Romanising for holding the mere literary opinion that there is much similarity between the Prayer Book and the Missal. This charge, by-the-by, illustrates forcibly enough the curious fact that there are absolutely no English controversial works of any value against Romanism, except such as have issued from the High Church school, for the Low Church party has been either ignominiously silent or intellectually impotent in polemics. A really shrewd opponent of Rome would see that no stronger or more telling argument against her existing practices can be adduced than appeal to the contradiction to them afforded by the testimony of her own most ancient, sacred, and accredited formularies; but our Reviewer cannot see that, and plays Cardinal Manning's game by giving Romanism all the advantages to be derived from a general attack on documents which are chiefly of the Patristic age in matter and meaning.

And we can readily exhibit from the same Lutheran source the true meaning of the condemnation of "Sacrifices of Masses" by Article XXXI. It is quite clear that the doctrine that there is a *fresh* act of sacrifice in every Mass, and that each celebration of Mass is in some sense an independent offering, though officially repudiated by the Roman Church, and implicitly condemned by the Catechism of the Council of Trent, chap. iv. quest. 73, which declares that Christ's offering of Himself was once only, and upon the Cross, was widely current at the era of the Reformation, and indeed it is within our own knowledge that it is taught even still, just as a local Presence is, by some of the less educated Roman Catholic clergy. Now the Confession of Augsburg speaks thus:

An opinion has gained ground, which has indefinitely multiplied private Masses, namely, that Christ by His Passion made satisfaction for original sin, and instituted the Mass, wherein there should be an oblation for daily sins, mortal and venial. Hence flowed a popular opinion that the Mass is an act which by *opus operatum* blots out the sins of the living and dead: whereupon a dispute began whether one Mass said for many persons be equal in value to separate Masses for single persons. This debate gave birth to that boundless multitude of Masses.

And Franciscus à Sanctâ Clarâ (in 1633) glossing Article XXXI. observes:

Articulus durissimus videtur: rectiùs tamen introspeciendo, *non adeo veritati discordem judicem.* Prima pars, quoad affirmativa, *indubitata est.* . . . In verbis posterioribus, si sobriè intelligantur, nihil agitur contra sacrificia Missæ in se, *sed vulgarem et vulgatam opinionem* de ipsis, scilicet quod sacerdotes in sacrificiis offerent Christum pro vivis et defunctis, in remissionem pœnæ et culpæ, adeo ut virtute hujus sacrificii ab eis oblati *independentè à Crucis sacrificio*, merentur populo remissionem. Hæc est vulgata opinio, quam hic perstrinxit Articulus.

Having cleared the ground thus, let us come to the Anglican evidence. First of all there stands the wording in the first Reformed Prayer Book of 1549: "✠ The Supper of the Lord, and the Holy Communion, commonly called the Mass."

The *word* disappeared from the second Book of 1552, but did the *thing*? Apparently not, in the minds of contemporaries, for—

(a) The Act of Uniformity, 5 and 6 Edward VI. c. 1, establishing the second Book, speaks of the former one as "a very godly order, agreeable to the word of God and the Primitive Church," while implicitly condemning the changes made in the Book of 1552, as due merely to "doubts for the fashion and manner of the ministration of the same, rather by the curiosity of the minister and mistakers than of any other worthy cause."

(b) Latimer, in the Disputation of 1554 at Oxford, said, "I find no great diversity in them, they are one Supper of the Lord."

(c) In 1567 Archbishop Parker published (under the significant title of *A Testimonie of Antiquitie, showing the ancient fayth in the Church of England touching the Sacrament of the body and bloude of the Lord, &c.*) a modern English version of the Anglo-Saxon Easter Homily of Archbishop Ælfric (A.D. 995), as a vindication of the Reformed teaching of the Church of England on the Holy Eucharist in his own day, because identical, according to his statement, therewith, save in certain explicitly specified exceptions, being in all other respects agreeable to what the Elizabethan Bishops accepted as sound doctrine. Amongst the passages *not* excepted against is the following (all the more noticeably because there *is* a note of warning upon the very next paragraph): "Once suffred Christe hym selfe (*Ebreu* x.); but yet neverthesse hys suffrynge is dayle renued at the masse through mysterye of the holye housell." This Homily is attested as sound doctrine by the signatures of Archbishop Parker, of Young, Archbishop of York, Grindal, Bishop of London, Pilkington, Bishop of Durham, Horne, Bishop of Winchester, and ten other bishops, namely, Barlow, Scory, Cox, Sandys, Bullingham, Davies, Bentham, Parkhurst, Best, and Robinson, nearly all pronounced Low Churchmen, and likely to favour the least Catholic tenets then permissible.

(d) The second Book, with some minor, though significant alterations, contented the great body of English Roman Catholics for the first ten years of Elizabeth's reign, till after the Bull of Excommunication was launched against her.

(e) Contrariwise, this Book of 1552-1559 was hotly denounced as a "Mass-Book" by the Puritan school, while Calvin described it as "the leavings of Popish dregs" and as "trifling and childish"—(*Troubles at Frankfort*, p. xlviii). It was complained of again and again, as also was our present Book, as virtually retaining the Mass, under pretence of a pure and Scriptural administration of the Supper, and its structure was unfavourably "compared" with that of the Missal and contrasted with the ordinance as observed in Protestant assemblies; with what degree of truth we will now exhibit by a popular comparison of the leading factors of three Offices, the Ordinary and Canon of the Mass according to the use of *Sarum*, the existing Communion Office of 1662, omitting some minor details, and the Directory for Public Worship issued by Parliament in 1644:

Sarum Missal	Prayer-Book of 1662	Puritan Directory
1. Preparatō of Priest	1. Preparation of Priest	1. Exhortation of invitation and warning
2. Confession and Absolution.	2. Commandments and <i>Kyrie</i> (ten times)	2. Seating of communicants round the table
3. <i>Kyrie</i> (nine times)	3. Collects. Epistle, and Gospel	3. Reading of the words of institution as a <i>lesson</i> , not as a <i>prayer</i>
4. <i>Gloria in Excelsis</i>	4. Nicene Creed	4. Prayer (extempore) of thanksgiving for mercies and all means of grace, and that God may so sanctify the Ordinance that those who eat and drink may receive by faith the Body and Blood of Christ
5. Collects, Epistle, and Gospel	5. Oblation of Bread and Wine on Altar	5. Joint communion of minister and people, all seated, with no prescribed words of administration
6. Nicene Creed	6. Church Militant Prayer of Oblation and of Commemoration of Living and Departed	6. Exhortation after Communion
7. Oblation of Bread and Wine on Altar	7. Confession and Absolution	7. Thanksgiving
8. <i>Secreta</i> for acceptance of oblation	8. <i>Sursum Corda</i>	
9. <i>Sursum Corda</i>	9. Preface	
10. Preface	10. <i>Sanctus</i>	
11. <i>Sanctus</i>	11. Prayer of Humble Access (for Priest and People)	
12. Commemoration of Living	12. Consecration Prayer	
13. Consecration Prayer	13. Communion of Priest	
14. Commemoration of Departed	14. Communion of People (kneeling)	
15. Prayers of Humble Access (for Priest only)	15. Post-Communion Prayers	
16. Communion of Priest	16. <i>Gloria in Excelsis</i>	
17. Communion of People (kneeling)	17. Blessing and Dismissal	
18. Post-Communion Prayers		
19. Blessing and Dismissal		

The structural, theological, and even verbal likeness between columns I. and II. is obvious at a glance, as is also the unlikeness of the third column to both. And the broad distinction is, that on the one hand there is an act of oblation and consecration, attended by other acts of worship, besides the oral reception of the Communion in the Latin and Anglican rites; whereas, on the other hand, the act of communicating is the one and only intent of the Puritan order; while the one element common to all three, the recitation of the Institution, is in the Directory—as, indeed, in other Puritan forms—studiously dissociated from any action with or over the bread and wine. That is to say, the former are what S. Ambrose, and those of his day, meant by the word *Missa*, when they applied it to the Holy Eucharist; while the latter is little more, at best, than the long-abolished *agape*, or religious club-feast, of ancient Christendom.

It will be seen, on comparison of the Sarum and Caroline offices, that out of the nineteen factors set down in column I., they have fifteen in substantial and exact verbal agreement, though varying somewhat in order, as is also the case with the several parts in all distinct liturgies. Their chief points of structural difference are the addition of the Decalogue to our present rite, and the condensation of 8, 12, and 14, in column I. into the single 6 of column II., while of course there is a good deal of verbal change, but nothing which can even disguise the practical identity, as to essentials, of the two rites.

As to the Prayer of Consecration itself, we have of course the right to claim that it should be read not only in the light of that of 1549, so highly lauded in the very Act of Parliament which substituted the Book of 1552, but also by that of the Liturgies of the Scottish and American Churches, with which the Church of England is in perfect intercommunion.

The trustworthiness of Dr. Lushington's dictum, "that the Mass is gone, root and branch," may be readily tested in this way; and, indeed, it is not unworthy of mention that when this learned judge was acting as assessor to Archbishop Sumner, in condemning Denison, one of the latter's friends obtained for him in court an explicit condemnation of a proposition respecting the Eucharist, as untenable in the Church of England, which happened to be, though he did not know it, an extract from Lancelot Andrewes.

As regards the mode of interpreting such a document as the existing Communion Office, no reasonable doubt can arise. The Church of England makes incessant appeal to the ancient Christian Church of the first five centuries, in Prayer Book, Canons, Articles, Homilies, and in such Acts of Parliament and other civil documents as the following (which may perhaps be held by some persons as more weighty and authoritative evidence than any ecclesiastical formularies): 25 Henry VIII. c. xxi.; 34 and 35 Henry VIII. c. i.; 1 Edward VI. c. i.; 2 and 3 Edward VI. c. i.; Proclamation of 1548; Answer to Princess Mary, 1551; 1 Elizabeth, c. ii.; Proclamation against Sectaries; Queen's Declaration, 1569; Proclamation for Uniformity, 1604; 13 and 14 Charles II., &c.

And that the two doctrines of the Real Presence and of the Eucharistic Sacrifice prevailed universally throughout the ancient Church does not admit of serious dispute; still less that they have been not merely acknowledged, but vigorously asserted, by all the greatest names in Anglican theology. We can find, it is true, denunciations of the Liturgies of the Eastern and Western Churches amongst the less eminent, learned, and respectable Reformers, just as we can find like attacks on baptismal regeneration, as a "soul-destroying" doctrine and unknown to the Church of England, amongst the more illiterate Evangelicals even still, though nothing like so many as twenty years ago, and a like denial of the lawfulness of private confession, despite the explicit language of the Prayer Book and Canons.

But a few citations from men whose praise is in all the Churches will not be out of place. We do not propose to construct a long catena, but just to pit some of the most famous writers of Anglicanism against one anonymous contributor to a recent number of a Review, undertaking, as we have seen, to lay down the law for the Church of England, and, as it would seem, doing so in the Nonconformist interest, by assailing the essential doctrines of that Church.

We will take, first, two eminent men, because singled out by the Reviewer himself as supporters of his own views, and will cite them simply to illustrate his position—already made untenable by Edmund Burke—that unlikeness to the Roman Church—even where that Church is in accord with early Christianity, is and ought to be the distinguishing characteristic of the Church of England; and, in giving certain positive extracts from their writings, we are not to be misconstrued as though we intended to conceal or deny the existence of negative expressions, directed against popular Roman teaching, which may also be found in their works:

ARCHBISHOP BRAMHALL.—"The Roman Church is not a Protestant Church, nor the Protestant Church a Roman Church. Yet both the one and the other may be homogeneous members of the Catholic Church. *Their difference in essentials is but imaginary.*"—(*Works*, vol. ii. p. 86.)

"The Holy Eucharist is a commemoration, a representation, an application of the all-sufficient propitiatory sacrifice of the Cross. If his (Bishop of Chalcedon's) Sacrifice of the Mass have any other propitiatory power or virtue in it than to commemorate, represent, and apply the merit of the Sacrifice of the Cross, let him speak plainly what it is. *Bellarmino knew no more of the sacrifice than we.*"—(Vol. ii. p. 88.)

"Abate us Transubstantiation and those things which are consequent in this determination of the manner of the Presence, and we have no difference with them on this particular."—Vol. ii. p. 211.)

"It was not the erroneous opinions of the Church of Rome, but their obtruding them by laws upon other Churches, which warranted a separation."—(Vol iii. p. 572.)

BISHOP COSIN.—"I cannot see where there is any real difference between us [and the Church of Rome] about this Real Presence, if we would give over the study of contradiction and understand one another aright. Maldonatus (*De Sacr.* p. 143), after a long examination of the matter, concludes thus at last *with us all*: 'For we do not hold this celebration to be so naked a commemoration of Christ's Body given to death, and of His Blood there shed for us; but that the same Body and Blood is present there in the commemoration (made by the Sacrament of Bread and Wine) to all that faithfully receive it: nor do we say it is so made a sacrifice of praise and thanksgiving, but that, by our prayers also added, we offer and present the death of Christ to God, that for His death's sake we may find mercy. in which respect we deny not this Commemorative Sacrifice to be propitiatory. The receiving of which Sacrament, or participating of which Sacrifice, exhibited to us, we say is profitable only to them that receive it and participate of it; but the prayer that we add thereunto, in presenting the death and merits of our Saviour to God, is not only beneficial to them that are present, but to them that are absent also, *to the dead and liv ng both*, to all true members of the Catholic Church of Christ.'"—(*Notes on the Common Prayer.*)

We might extend quotations of this kind to many pages, but will content ourselves with one more, taken from one of the most eminent and moderate of English divines in the seventeenth century, Henry Hammond, whose *Paraphrase on the New Testament* and *Practical Catechism* are still living and standard works, and who was a sturdy champion of the Church of England against Rome, as well as against Geneva and Zurich:

I must confess, I should not have begun the list as he doeth, that "all Roman Catholics believe and reverence the Sacrifice of the Mass as the most substantial and essential act of their religion: all Protestants condemn and abhor it;" when 'tis visible that all Protestants of the Church of England believe and reverence, as much as any, the Sacrifice of the Eucharist, as the most substantial and essential act of our religion, and doubt not but the word *Missa*, "Mass," *has fitly been used by the Western Church to signify it*, and herein abhor and condemn nothing but the corruptions and mutilations which the Church of Rome, without care of conforming themselves to the Universal, have admitted in the celebration.—(*Preface to Despatcher Despatched.*)

And we will close this part of our rejoinder with another extract, taken from the writings of Connop Thirlwall, Bishop of S. David's, a man whose powerful intellect and vast learning were universally confessed, and whom his wildest opponent has never suspected of being other than hostile to the advanced High Church School in the Anglican body:

The Church of England . . . has dealt with this subject in a spirit of true reverence, as well as of prudence and charity. She asserts the mystery inherent in the institution of the Sacrament, but abstains from all attempts to investigate and defend it, and leave the widest range open to the devotional feelings and the private meditations of her children with regard to it. And this liberty is so large, and has been so freely used, that apart from the express admission of Transubstantiation, or of the grossly carnal notions to which it gave rise, and which, in the minds of the common people, are probably inseparable from it, I think there can hardly be any description of the Real Presence which in some sense or other is universally allowed, that would not be found to be authorized by the language of most divines of our Church, and *I am not aware, and do not believe, that our most advanced Ritualists have in fact outstepped these very ample bounds.*—(*Charge in 1866*, pp. 97, 98.)

Nor has this been the mere esoteric doctrine of a few recluse divines, buried in volumes known only to erudite scholars. On the contrary, every manual of Eucharistic devotion for lay use which achieved real popularity in the seventeenth and eighteenth centuries testifies to these same facts, as for example, Dr. Edward Lake's *Officium Eucharisticum*, which went

through thirty-one editions between its first issue in 1677 and its comparatively recent reprint in 1846; the old *Companion to the Altar*, which had reached its seventeenth edition in 1738, and was often subsequently issued with special licence from the Crown; and Bishop Thomas Wilson's *Lord's Supper*, which had reached its thirty-second edition from 1736 in 1807, and which is still in steady demand. These are only the more salient examples of a copious devotional literature, differing singularly little in tone and spirit from the more old-fashioned books formerly in use amongst English Roman Catholics, except so far as the dissimilarity of structural arrangement in the Latin and English rites compelled some variation, and are sufficient proof that if a Puritan can boast that the Mass has indeed disappeared from the Church of England, his vaunt holds good only in the same sense as that of a republican under Hadrian or Severus, who should have dilated on the fact that the Eternal City had bowed to no king since she drove out the Tarquins.

So far, then, as the *Quarterly Reviewer* has staked his case on the rejection of Apostolical Succession and of the "Mass"—understanding by that word—as did the compilers of the Prayer Book of 1549, the acknowledgment of the Presence, Adoration, and Sacrifice in the Eucharist, confessed as legally tenable in the Church of England even by the Judicial Committee of the Privy Council itself—he has not taken much by his motion. And it is not a little curious that if he had availed himself of the one really plausible argument for fastening the epithet "Protestant" on the Church of England, namely, that it is a part of the official title of that daughter Church in the United States with which she is in full communion, there is the awkward fact that both Apostolical Succession and the Eucharistic Sacrifice are formally expressed in the American Prayer Book with an explicitness which leaves nothing to be desired. Nay more, as regards this very title of "Protestant Episcopal," there is at this moment a powerful agitation on foot in the United States for its abolition, and that not by reason of any great influence of Ritualism, which is but a small factor as yet in America, but desired by moderate Churchmen simply because of the practical mischief which an even seeming classification under such a very dubious and discredited category as Protestantism is found to do to a Church which has to make its way, with no prestige of social establishment, against a multitude of warring sects. And, if we be not misinformed, the chief objection mooted against the proposed change is not theological at all, but legal, on the ground of the difficulties which might arise before the civil courts in respect of a multitude of trusts that have been created under the present designation. How the Protestant idea has failed in the United States as truly, though perhaps not so visibly and indisputably, as in Continental Europe, is shown by Dr. Ewer in his powerful *Conferences*,² in which, like the great Anglican Churchmen of the seventeenth century, like the early leaders of the Oxford movement, and, we may add, like ourselves, he defends the Catholic theory of the Church alike against the Papal and the Protestant view. We will cite in illustration one paragraph from a sermon at the close of his volume:

The movement of 1833 is but a resurrection of the movement of A. D. 33. In the sixteenth century, the thinking world rejected that adulterated presentment of Christianity known as Romanism, because it was tyranny. In the nineteenth century the thinking world has rejected that other adulterated presentment of Christianity known as Protestantism, because it is utter anarchy. Is it not possible that

² *Catholicity in its Relationship to Protestantism and Romanism*. Six Conferences. By the Rev. F. C. Ewer. New York, 1878. A work which we heartily commend to all our readers, and not less to the readers of the *Quarterly Review*.

ancient Catholicity, which is neither Roman nor Protestant, and which once conquered the world in less than four centuries, should, now that it has roused from its long obscurity, regain that world again which Romanism and Protestantism have between them lost?

Nothing is clearer than that such Protestantism in England, as is not a mere popular *alias* for Anglicanism, is becoming daily less of a religion and more of a mere negation of all positive faith. Two broad facts exhibit this so clearly, that no further evidence is needful. First, as regards the Nonconformist bodies, their unanimity in being willing to have the Bible banished from Board Schools, and thus by degrees from all primary education, provided that the Church might be impeded in her efforts for Christianising the young; and next, as regards the Evangelical party within the Church itself, the manner in which it has now for twenty years given itself almost exclusively to rancorous litigation and to the use of such vile weapons as hired rioters and suborned prosecutions against a competing school, while it has been ready to cast away one of the Creeds in order to secure allies, —show only too plainly that Christianity counts for little with either of them, and cannot be trusted to stand any vigorous pressure from the unbelieving element with which both these bodies are interpenetrated to the marrow. And we see no wisdom, even on the most earthly and prudential grounds, in giving more prominence to such a disintegrating factor of religious decay.

And with this judgment agrees precisely the language of Dr. Thorold, the junior Evangelical Bishop on the bench, in his recent Pastoral, which we have placed at the head of this article :

First amongst the features of our present distress I put unbelief, because it *is* the first and greatest. Who does not prefer a grave superstition to a dismal atheism? Thomas Aquinas at least adores Jesus Christ. Comte, in what he calls Humanity, worships himself. Indisputably, unbelief is a wide expression, since it begins where a subtle Arianism almost imperceptibly parts company from the orthodox formula, and ends by a blank abyss, where modern thinkers blandly inform us that modern research gives no glimpse of a Personal God, and where the human spirit, with all its ineffable hopes, undeveloped powers, and exquisite forces of joy and sorrow, faith and hope, is constantly told that its short life, so full of tragic interest, will be but as the brief sob of a wave as it rises and falls on the shore. The outcome is, that conscience becomes a lie, creation a misfortune, existence a bubble, reason an enigma, and death—the supreme end.

Such is modern Protestantism, logically reasoned out from the premises of Luther and Calvin, as David Strauss and others like-minded have not failed to tell us, who confess that though they are Protestants, they are not Christians.

And it is because we know the loyalty of the great majority of the English clergy can be depended on in the main, so that whether they vote by orders or in a separate House, in the event of any crisis of disestablishment, they are sure to resist dangerous neologising more effectually than their Irish brethren did, and not to permit a half-instructed laity to sweep away the ancient landmarks, that we can look forward without dismay. We are no friends to clerical domination over the laity, but it is well to be assured that we run no risk here of the flocks being allowed to drive the shepherds, with small advantage to either.

From the Church Times.

FATHER RYDER'S REPLY TO DR. LITLEDALE.

THERE are times when a demonstration in force is a confession of weakness. Such a demonstration has been recently made in somewhat peculiar circumstances by a Roman Catholic controversialist. It will be remembered that a few months ago the Abbé Martin, a French clergyman, wrote an article in the *Contemporary Review*, in which he made a brilliant assault on the Church of England, and more especially on the Ritualist clergy, alleging that these were kept back from Roman Catholicism only by weak and unworthy motives. This challenge called up Mr. Gladstone, who replied on the general issue, and Dr. Littledale, who addressed himself to the more special counts of the Abbé's indictment, and assuming the aggressive in his turn, charged into the very middle of the foe's intrenchments, and urged that whatever might be said against the Church of England, there is as bad and worse true of the Church of Rome. The Abbé, having the right of reply, exercised it, and published his answer to the two combatants who had taken up his gage. And there, by all the usual rules of debate, the matter should have ended.

But it has evidently been thought by the Roman Catholics themselves that the Abbé's rejoinder was not successful, and that the honours of the day remained with the challenged; and accordingly Father Ryder, of the Birmingham Oratory, a man of considerable ability and culture, has been permitted or enjoined to assail the victor in turn, a confession that so far his own side has been defeated. . . . 1. Father Ryder alleges that Dr. Littledale's view of the constitution of the Christian Church involves the theory of absolute episcopal autocracy, and that even metropolitans can come in only on the Erastian principle of nationalism.

Whether Dr. Littledale be right or wrong, he has not said so much as St. Cyprian and the Apostolical Canons, for the former declared, in his speech at a great Council of Carthage, protesting against the conduct of Pope St. Stephen: "No one of us sets himself up as a Bishop of bishops, or by despotic intimidation forces his colleagues to compulsory obedience; seeing that every Bishop, according to the sanction of his liberty and power, has his personal right of judgment, and can no more be judged by another than he can judge that other himself." And the latter (Canon XXXIII.), speaks thus:—"The Bishops of each *nation* should recognise the first among themselves, and regard him as head . . . and let him do nothing of moment without the assent of all, for so shall there be concord." One of the greatest of ancient Saints and the very oldest body of Church laws in existence are weighty evidence against Father Ryder.

2. Father Ryder represents the readiness of the Ritualists to take practical hints from every source as a proof of their indifference to truth and abandonment of tradition; knowing perfectly well that the question here is not about doctrines at all, but about practical agencies, as the examples given were retreats and mothers' meetings. Nevertheless, anyone who will go into one of the better type of Roman churches in England, and compare its arrangements and services with those of a French or Italian one, will observe certain marked differences, which at any rate *look* as if some hints had been borrowed from Anglicans, and Father Ryder is much too well read not to know how many secular and even pagan usages have been baptized and adopted by Christianity.

3. Pressed by the objection that infidelity is more rampant in Roman Catholic countries than elsewhere, Father Ryder falls back on sheer

naked Calvinism, and declares that Christianity is meant for the "few, not the many." If so, why are the larger numbers in communion with Rome hurled at the heads of all non-Romans in proof of her claims? And why did Dr. Newman once defend gross and vulgar cults on the ground that most people are vulgar, and want a vulgar religion? And what is the practical utility of the whole Jesuit system of morals, which was meant to make things easy for as many people as possible, lest the austere righteousness of Port Royal should deter too many from attempting to be Christians at all?

4. Now and then, in the high places of State in the Roman Catholic Church, owing to her countless secular points of contact, of which Anglicanism knows nothing, "we may meet with a man in whom special qualifications for the post have been allowed to cover moral deficiencies." This is the way Father Ryder gets over the fact that two men like Cardinals Antonelli and Franchi, whose morals were a byword, were second only to the Pope himself when Rome was still a kingdom.

The answer is that the Church is nothing if not holy. That is her first quality and duty, and if reasons of secular policy are to allow that duty to be thrust into the background, no heavier charge can be made. Lord Palmerston was once driven from office mainly because he had named to the mere ornamental sinecure of the Privy Seal a nobleman whose reputation was cleaner than that of either of the Cardinals in question, who were Premiers of a sovereign who was priest before he was King, and in whose eyes immorality should have been a crime disqualifying from office in a professedly spiritual kingdom.

5. Father Ryder knows of no Catholic country, in any period of its history, of whose hierarchy such things could be said in respect of their neglect to check abuses and scandals, as Dr. Littledale has alleged against the English Bishops. All we have to say, then, is that Father Ryder has never read St. Bernard *De Consideratione*, nor St. Peter Damiani, nor the history of the fifteenth century, nor the Report to the Pope of that Committee of Cardinals on which Pole, Contarini, Sadolet, and that Caraffa who was afterwards Pope himself, all sat, nor yet the memoirs of France under Louis XV. Does he know what Pisa and Basle demanded, and what Trent had partly to concede, in the matter of that fifteenth century watchword, "Reform of the Church in Head and members?"

6. Father Ryder triumphantly quotes Dr. Von Dollinger as holding, or at any rate as having held up till very lately, certain views on Papal authority which flatly contradict those maintained by Dr. Littledale. He does not tell his readers that all his extracts are taken from a book written fifty years ago, when the now venerable theologian was a very young man, and that fully seven years before the Vatican Council he had planned to re-write the whole work, on the ground that it was crude, erroneous, and unsound, notably on this very question of Papal authority, on which he had too hastily accepted the cut and dried statements of Roman textbooks, instead of verifying the authorities at first hand. At best, considering the sacrifices Dr. Dollinger has since made for conscience' sake, such a quotation of him as a Papalist is a very poor piece of "Hansardizing;" but if Father Ryder know the facts, it is something much worse. And we may just add in this same category that he takes an unfair advantage of the inevitable ignorance of most of his readers, by urging the "prescriptive" right of the Papal claims. For he knows, or might know if he pleased, that those claims are declared by the Vatican Council to be matter of *privilege*, and by Canon law prescription and privilege cannot be

simultaneously pleaded on behalf of the same claim. The mere putting in of a privilege in evidence is held to cancel prescription.

7. Appeal to history, even to Church history, from the present Roman hierarchy, is, Father Ryder tells us, an appeal *from the living to the dead*. And yet Christ has told us, in the very text which Father Ryder boldly misapplies, that Abraham, Isaac, and Jacob are not dead, but living; and if they, surely, too, Polycarp, Cyprian, Athanasius, Hilary, Augustine, all those great saints to whom we appeal, and who resisted Roman encroachments in their day. The Church of fifteen hundred years ago is as alive now as it was then, and to argue that the modern Church is at liberty to neglect and contradict it is not only to defy Trent and the very Vatican Council itself, but to teach sheer Rationalism.

8. Father Ryder is shocked at Dr. Littledale for saying that the Vatican Council has made a brand-new creed with only one article, "I believe in the Pope." Dr. Littledale might have hit harder than he did by saying that he was merely echoing the words of one of the most eminent of modern French theologians, Bishop Maret, who wrote in 1869, even before the Council was held: "In changing the constitution, you are obliged to change the doctrine also, and it will be necessary henceforth to chant at the Holy Sacrifice, 'I believe in the Pope,' instead of 'I believe in the Church.'"—(*Du Concile General, Vol. II. p. 375.*)

9. Father Ryder professes to be much shocked also at the notion that under the new condition of things in the Roman Church the formal motive of faith is the Pope's word, and he repudiates this idea with a truly Protestant fervour. But Cardinal Bellarmine is a much greater authority than Father Ryder, and here is what *he* said, nearly three centuries before the Vatican dogma: "If the Pope should err by enjoining vices or forbidding virtues, the Church would be bound to believe vices to be good and virtues bad, unless it were willing to sin against conscience."—(*De Pontif. iv. 5.*) Whether the maximizing Ultramontanes will not regard Father Ryder as a more temerarious heretic than Dr. Littledale himself, on account of his fatal admission that the Pope may conceivably define and teach heresy, and would unpope himself by and in that very act, we are by no means certain. He has, in truth, given up the whole battle-field hereby to his opponent; and has accordingly been already denounced in the *Tablet*.

10. We do not think Father Ryder can be quite acquitted of technical evasion, not to say quibbling, when disputing the assertion that the doctrine of the Immaculate Conception "explicitly contradicts the well-nigh unanimous teaching of ancient Christendom." For, in truth, that assertion is strictly accurate if the adverb "explicitly" be taken away, or if "implicitly" be substituted, and we think that it is only on the verbal distinction between these two words that Father Ryder rests his defence. The practical difference is nothing. Dr. Littledale's contention is that the ancient Church in teaching, as it did, that Christ alone was conceived without sin, explicitly contradicted the opinion that any other of mankind was so conceived. Father Ryder's excuse is that there is no "explicit" contradiction, because the Blessed Virgin is not in direct terms named by the Fathers as coming under the category of original sin. But even that is not true, as the following specimen citation from St. Augustine will show: "Mary, sprung from Adam, died by reason of sin, and the flesh of the Lord, born of Mary, died to blot out sins." (Enarr. II. on Psalm xxxiv. 3.) We need not pause to discuss his honesty in quoting the Eastern

Church as favouring the new dogma, against which it has openly protested.

11. The charge that the Roman Church has been deteriorating of late years into gross and puerile superstition, and allowing materialistic cults to be pushed forward by authority, is met by Father Ryder with the statement that all Catholics are bound to delate such things, and to carry the matter, if the authorities be amiss, to the very highest tribunal. Very pretty indeed. It is exactly the reply of the Porte when accusations of oppression, injustice tyranny, and cruelty, are brought, with exact specification of time and place, against its officials. "Look at our laws, look at the Hatti-Sherif, the Hatti-Humayoum, our admirable arrangements for securing justice to the Christian rayahs," &c. The Turks do not say that these excellent laws are, and were always meant to be, waste-paper; and it would have been more to the purpose if Father Ryder would name one foolish popular cult or tenet which has been put down by authority within the last twenty years. What, for instance, was ever said or done to Father Faber for the silly heresy of these lines?

With her babe in her arms, sure Mary will be,
Sweet Spouse of our Lady, our pleader with thee.

Father Ryder has a side-word of private condemnation for the "florid and feeble" language of a modern French novena, but can he show that any constituted authority of his Church shares in expressing this disapproval?

12. The charge of mere evasion lies against Father Ryder once more in his weak apology for the denial of the chalice to the laity. He says that if this be indeed disobedience to a Divine command, then the Church of the first five centuries is equally guilty with modern Rome, as it often communicated people in one species, when sickness or persecution required it—as if there were not all the difference in the world between such an exceptional act as this, done under external compulsion, and absolutely prohibiting the chalice when no reason exists for its modern withdrawal. And, besides the immemorial use of the conservative Eastern Church of moistening in the chalice the hosts intended for the sick, makes it highly improbable that these ancient communions were only in one kind. Father Ryder says that "the discretion of the Roman Church may be preferred to Dr. Littledale's." If he had put the matter fairly, he would have said: "The discretion of the Roman Church since June 15, 1415, may be preferred to the express words of Holy Scripture, the habitual practice of the Church Universal till the Council of Constance, and that of all ancient historical Churches except Rome down to the present day." So put, the plea is not quite so plausible, but is more consistent with facts.

13. As to Father Ryder's attempt to shuffle out of the question touching the St. Bartholomew, it is enough to say that F. Theiner, when librarian at the Vatican, discovered evidence fully establishing the Pope's cognizance of the true character of that event, thereby barring the plea of misinformation.

14. To the argument that the sects which England has produced are far less objectionable than those of Roman origin, and that England, not Rome, refuted Deism, Father Ryder replies that as schism from Anglicanism is no sin, it is natural that sects so formed should be less guilty than those which, in forsaking Rome, forsake everything, and that Deism is of English birth. That is, he admits the truth of Dr. Littledale's statement, but evades its corollary, quite omitting to consider that every tree is known by its fruits, and fruits that fall from a tree are just as good evidence in

their way as those that remain on the branches. As to the English origin of Deism, it is quite true that several famous Deists were Englishmen. But whence did they draw their arguments? Who were their spiritual teachers? The ex-Roman Socinians, the ex-Roman Zwinglians, the Jesuit-bred Descartes.

15. As to Father Ryder's virtuous indignation at the manner in which Dr. Littledale has censured the misconduct of Anglican Bishops, we merely advise him to ask Dr. Newman what it is *he* has said about the Bishops of the fourth century having systematically betrayed the Catholic faith after the Council of Nicæa, and its having been preserved only through the steadfastness of the second order of the clergy. And, moreover, if the Vatican decrees be sound doctrine, then those French priests who, under M. Veuillot's banner, bullied their Bishops for holding on to Gallicanism as long as they could, were in the right; and if they were in the wrong, so are the Vatican decrees. We showed, moreover, in our leading columns lately how the French clergy now regard their Bishops as unjust and lawless oppressors, who refuse obedience even to Rome itself when it is a question of resigning usurped powers; and we further beg Father Ryder's attention to the charge made only last year by Leo Worl, the well known Ultramontane publisher of Augsburg, against the Portuguese Church, in which he says that only isolated priests can be found to stand up for the truth; and that as the Government fills the sees with none but men whose Catholicism is obscured by false Liberalism, "hardly two Bishops of correct ecclesiastical ideas can be found in the whole kingdom."

16. Again, Father Ryder is pleased to make merry because a few silly Anglican clergymen have lately sought re-ordination in some secret society. There are always fools in the world, but if Father Ryder will ascertain how many Roman priests in England, first and last, have been "sealed" by the Irvingites, he will not find the comparative numbers much help to his case,

We have thus dealt successively with the salient points of Father Ryder's rejoinder, passing over the more trivial cavils he has made, and we would merely refer him for the entire demolition of his whole position to a couple of pamphlets written by himself in controversy with Dr. W. G. Ward in 1867 and 1868, on "Idealism in Theology," a few extracts from which we append in final illustration:

"Such [Ultramontane] minds have a strong instinctive dislike for historical studies, and when, by the accident of controversy or otherwise, historical questions are thrust upon them, the chances are they will sacrifice fact to theory, rather than theory to fact." "Pursuing no train of thought at all, eating, drinking, sleeping, praying, if you will, we should have a better chance of preserving the ray of intelligence God has given us, than chained to the oar aboard Dr. Ward's [query, Fr. Ryder's] galley, which he tells us forsooth is the bark of Peter." "It is simply the duty of every Christian to minimize." "'Sentire cum Ecclesia' doubtless expresses a principle of Christian duty; but it is well to remember that it is not always the most popular doctrine that has proved the truest." We think we may now turn Father Ryder loose off the table, after thus vivisectioning him for the benefit of science.

Miscellanea.

For the Church Eclectic.

THE DEATH AND FUNERAL OF THE LATE REV. JAS. DEKOVEN, D.D.

Generated and Beloved.

ON Wednesday morning, March 19th, a few moments after the work of the day had commenced, a whisper as if borne on the air, passed through the halls and classrooms of Racine College, that the Warden was dead. It seemed incredible, and to none more than those who but a few moments before had left him in happy spirits and to all appearance, improving health. But all too soon the sad report was confirmed, and we knew that his presence was gone from us.

Other pens than this shall tell what a loss was here to the College, the Diocese, the Church at large. We have in mind simply to describe the last sacred rites with which we laid our honoured and beloved dead to rest, and the acts by which those who were most nearly associated with him in his life endeavoured to attest their love and loyalty.

In the place of his burial, under the shadow of the chapel, and in the funeral observances, the endeavour of the faculty, trustees, and near friends was to carry out as nearly as possible, the known wishes of the Warden himself, as expressed not many days before, when no one dreamed that the end was near.

The funeral took place on Saturday, March 22. The evening before, and all the morning trains brought throngs of people from all directions. Most of the trustees, a large number of the alumni and bishops, clergy and laymen, even from distant cities, hastened to do honour to one whose loss all felt as irreparable.

The day dawned dismally with a driving snow-storm which soon covered the ground to the depth of several inches. There were three celebrations of the Holy Communion, at seven, eight and nine o'clock respectively. At the first of these, the Rev. Dr. Falk celebrated, at the second the Rev. Prof. Converse, and at the third, the Right Rev. Dr. Welles, Bishop of the diocese. The service was that suggested in the Annotated Book of Common Prayer, after the earlier offices of the English Church. The Commandments were omitted and several Collects were said, including that in the Burial Service which was originally the collect for a funeral Eucharist. Then followed the Epistle from 1 Thess. iv. 13-18, and the Gospel, St. John vi. 37-40. The rest of the office was as usual. These solemn services will not soon be forgotten by those who took part in them. The altar already vested in purple for the season of Lent, with a dossal above it displaying a large white cross on a purple ground; the magnificent floral decorations, offerings of loving hearts far and near; the brilliant altar and chancel lights; the voice of the priest often choked with

emotion, and the deep sense of Communion with the departed,—all combined to produce an impression beyond the power of words. Before the third celebration the coffin containing all that was mortal of our departed priest and pastor was brought to the chapel and covered with a pall of purple and white, was placed before the altar, shortly after which the solemn service was commenced by Bishop Welles, assisted by the Rev. Dr. Ashley, chaplain of Kemper Hall, Kenosha. At the two earlier celebrations, over a hundred received the Blessed Sacrament, while at the third the communicants were simply the relatives of the deceased, the pall bearers, and a few near friends.

During the interval between the third celebration and the Burial Service proper, all who desired were allowed a last glance at those loved and venerated features. The body of the priest was clad in the vestments of his order, the alb and chasuble in which he had so often offered the Eucharistic Sacrifice at that very altar. A stole of white, richly embroidered, lay across his shoulders, and upon his breast was a rarely beautiful crucifix, which he had greatly prized and which was thus disposed according to his own request. The scene can hardly be described. Of one thing the spectator could not fail to be convinced, as he beheld boys and young men sobbing as if for the loss of a father, older men, priests and laymen weeping as if a brother or bosom friend was gone from them,—that apart from genius, greatness or reputation, one lay here who had called forth the love of many.

At eleven o'clock, the family, instructors of the Grammar School, and members of the Board of Trustees, together with about forty clergymen, assembled in the library of Taylor Hall, where the procession was formed. Eight Bishops were present, all of them members of the Board of Trustees, viz: Western Michigan, Illinois, Quincy, Indiana, Missouri, Nebraska, Fond du Lac and Wisconsin. Among the prominent clergy were the Rev. Drs. Cole, Kemper, Locke, Leffingwell, Harris, Richey, Hodges, Ingraham and the Rev. Canon Knowles, with many others; besides a large number of eminent laymen. A committee from the legislature of Illinois bore the unanimous resolutions of that body in honour of one, who though not of their State, was nevertheless dear to the hearts of its people. The Mayor and City Council of Racine were present as a body, the stores meanwhile being closed, and the town generally exhibiting every outward token of respect and sorrow.

The procession left Taylor Hall for the Chapel in the following order: Grammar School, College Students, Cross-Bearer, Surpliced Choir, Surpliced Clergy, Bishops in the order of Consecration. The muffled bells tolled and the choir sang "O Paradise," while the multitude stood with uncovered heads and the procession slowly passed to the Chapel. Arriving within, the choir sang the funeral Psalms to Anglican chants; and after the Lesson, read with deep emotion by the Bishop of Indiana, and the usual prayers, the procession left the Chapel for the last mournful offices at

the grave itself. This time, the casket containing all that was mortal of our departed Head came first, borne by six of his old Seminary classmates, viz: Bishop Browne, Dr. Locke, the Rev. L. C. Lance, Dr. Parker, Dr. Hodges and Dr. Richey. Bp. Browne was in full canonicals, and all wore over their surplices the hoods appropriate to their degrees. On going out the choir sang the hymn "For all thy saints who from their labours rest," and as they neared the grave the twenty-third Psalm, "The Lord is my Shepherd." The solemn office of burial then went forward, and after the body was lowered to its long resting place at the moment the words of committal were uttered, the bells sounded forth from the clock tower, with startling fitness the four quarters and the twelve hours. Then swelled again the voices of the choir on the anthem "I heard a voice from heaven," and after the final prayers and blessing pronounced by Bp. Talbot, the procession retired, singing "Jesus lives." The pall-bearers lingered at the grave, and as it was filled in, they raised again the note of faith and praise in such hymns as "Brief life is here our portion," "Jesus, lover of my soul," "Jerusalem the golden," "Rock of ages," and "Sun of my soul." Amongst those who lingered longest were the Sisters of St. Mary from Kenosha, who lost in Dr. DeKoven one on whom they chiefly leaned for counsel and guidance in their new undertaking so far from the home and seat of the order.

It is felt, as it could not fail to be felt by all the friends of the Warden and his work, that the one monument to his memory, without which any other would be a mockery, is the establishment of this College and School, for which he toiled and struggled through so many years, upon a permanent and enduring financial foundation. All hearts were touched when it became known that, true to the last to the one great object of his life, he had left to the College by his Will the whole of his valuable library and a sum of money, amounting to \$38,600, sufficient not only to pay off the entire indebtedness of the institution, but to leave a considerable surplus. The trustees at an informal meeting, appointed a committee to take immediate steps for securing an ample endowment; and the students who, young and old, have displayed a noble spirit of loyalty and a determination to show that the work of him who is gone has a strength of its own, which the loss of his guiding presence cannot destroy, announced to the representatives of the Board who still remained at the College on Saturday evening, that they claimed it as their privilege to take the first step in this important matter, and had already subscribed among themselves nearly one thousand dollars toward the "De Koven Memorial Endowment Fund."

In accordance with the statutes of the College, the Bishop of Wisconsin becomes the Warden until an election can be held. Accordingly he came to Racine and assumed charge on the very day of Dr. De Koven's death, and all the work has gone on with the same order and regularity as of old, but, it may be hoped, with a deeper spirit of earnestness, and new

resolutions on the part of many to be in all things what their guide and counsellor would have desired them to be.

The election for Warden is appointed for May the 8th, and may God guide the minds and judgments of his servants to make a right choice, to the furtherance of His own Kingdom and Glory.

RACINE.

ACTION OF THE CLERGY.

At a meeting of the clergy in attendance at the funeral of the Rev. Jas. De Koven, D.D., held in the library of Racine College on the 22d day of March, the Rev. Wm. Bliss Ashley, D.D., Chaplain of Kemper Hall, Kenosha, in the Chair, the Rev. S. S. Harris, D.D., Secretary, the following clergy were appointed a committee to draft a proper minute expressive of the feelings of the assemblage, and to publish the same: the Rev. A. D. Cole, D.D., President of Nashotah House; the Rev. C. W. Leffingwell, D.D., Rector of St. Mary's School, Knoxville; the Rev. J. P. T. Ingraham, S.T.D., Rector of St. John's, St. Louis; the Rev. J. H. Knowles, Canon of SS Peter and Paul, Chicago; and the Rev. Wm. E. Wright, Rector of Grace Church, Oakfield, and Missionary at Waupun. The Committee thus appointed publish the following:

The clergy of the Northwest can neither adequately express their sense of loss nor describe the worth of the departed. Though he was our neighbor he belonged not wholly to us. Custom devolves upon us to place on record some estimate of him, and thus give token of our mourning with all in England, in America, and in the colonies of the motherland.

The Rev. James DeKoven, D.D., around whose grave we gathered on Saturday, March 22d, was born in Middletown, Conn., on September 19th, 1831, and passed away on March 19th, 1879. His life of forty-seven and a half years was one half of it in Wisconsin; whither, after graduating from Columbia College in 1851 and from the General Theological Seminary three years after he came, a deacon from the diocese of Connecticut, in the summer of 1854. The guiding hand of his Heavenly Father opened the way for his becoming the same year Tutor of Ecclesiastical History in Nashotah House and rector-elect of the Church of St. John Chrysostom, Delafield. In this Church he was ordered priest by Bishop Kemper. He continued rector of this parish until September, 1859. These five years were full of labor in the parish and in Nashotah House. The Rev. Dr. Hodges, now of St. Paul's Church, Baltimore, was also a tutor in Nashotah House and associate rector of the parish.

In 1857 the Preparatory Department of Nashotah House was reorganized as St. John's Hall, whereof Dr. De Koven was warden and Dr. Hodges sub-warden. In 1859 St. John's Hall was transferred to Racine College, and Dr. De Koven became Warden of Racine College. The twentieth year of his work there was broken on the 19th of March inst., when in a moment he passed away.

Though his place for work was in the Diocese of Wisconsin, his influence extended over the whole Northwest, or rather over the whole United States. In 1868 he was sent to the General Convention, and soon became well known to the whole Anglican communion.

His death is named sudden in the language of conversation, but it was not a death unprepared for. He always lived near to God, and every year he seemed nearer to God, the Judge of all, and to Jesus, the Mediator of the New Covenant.

His holy life gave to his learning and to all his endowments both the attraction that drew hearts to him and also the effective power of achieving great results.

Some of these results are built up in substantial form for the use of future generations. The very limited and inadequate appliances for educating youth which he found at Racine have been multiplied to the great extent which now challenges the admiration of all.

These are mere shadows to the results in the hearts and souls of men throughout the land.

His holy life gave to his eloquence an irresistible power, which will not cease to be felt in the impulse given to the Church.

His holy life made him the support of thousands who leaned upon him as upon a brother.

His holy life the clergy of the Northwest commend to one another, and to all baptized into Christ, as the lesson especially connected with our great bereavement. We bow in sorrow over our great loss, and, in the certainty of our hope for him, say, "Thy will be done."

A. D. COLE,
C. W. LEFFINGWELL,
J. P. T. INGRAHAM,
J. H. KNOWLES,
W. E. WRIGHT.

March 25th, 1879.

"THE UPRIGHT MAN."

MEMORIAL SERMON IN GRACE CHURCH, CHICAGO, BY THE REV. DR. LOCKE.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.—Ps., i., 1.

IN the brilliant annals of sunny France, there is the story of one of her sons, so brave on the battle-field, so generous to a fallen foe, so full of the highest sense of honor, so courteous to serf and to noble, so pure in life, so devoted to God, that all Christendom joined to give him the title, "Without fear and without reproach." All honor to the noble Bayard! Would that every man who calls himself a soldier and a gentleman took him for a pattern! But I claim the title he has won and worn for another also; a knight not of France, but of this western land; a knight not of the order of the Garter, or the Golden Fleece, or the Eagle, or of the Sword; but a knight of the army of Jesus Christ, a knight of the Holy Ghost, whose armor was not of shining steel, but "the armor of righteousness on the right hand and on the left;" whose victories were not over frowning castles, but over prejudice and over sin; whose prisoners were not trembling and beaten men-at-arms, but prisoners of hope, souls taken captive by Christ; whose pennon bore no device but "Christ and Him crucified;" whose sword point was love, but whose courage was undaunted; whose face was ever toward the foe; a knight who fell on the battle-field, with armor on and lance in rest, who is laid to sleep in the shadow of his tent, and whose pure and stainless scutcheon bears the words: "Without fear and without reproach."

I am about to pronounce a eulogy on James De Koven, who fell asleep in the arms of Jesus on the 19th of this current month, March, 1879. And I say distinctly, a eulogy. For could it be tolerated that I, the friend of his life, should strive to bring out into the light of day any fault of his character? Before God, I *know* not any, if it were my place to mention them. For, beloved, this man, whose character I am about to retrace, was one who, like the lily in some muddy pool, preserved the snowy whiteness of childhood amid all the evil and stain of a busy life. It seems to me, if I searched the whole scriptures, I could not find a better text than this first verse of the first Psalm, the one which leads the whole stately and splendid procession of the Psalms, as they march through the centuries, spreading benediction and comfort to so many throbbing hearts, "Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful." Then the next verse is also true of him, "His delight is in the law of the Lord; and in His law will he exercise himself day and night." And I must add in this hour, when it seems as if he could not be spared, as if he had fallen too soon, "He shall be like a tree planted by the water-side, that will bring forth his fruit in due season. His leaf also shall not wither; and look, whatsoever he doeth it shall prosper." It is a portrait painted by David's hand, which has found its counterpart in many a saint,

whose name glows in the history of the Church ; and that it can be set forth now in truth and soberness is a full and perfect answer to those who think that the type of personal religion is deteriorating, and that the saints are dying out from the earth. Let us turn this diamond, this "gem of purest ray serene" on some of its many facets, and catch the gleam of its brightness from various points of view. The General Convention of this Church is not a body easily moved by flights of oratory, or bursts of rhetoric. Cold, hard, dry argumentation is much more likely to move it. But to this man it listened spell-bound. When he began to speak, a hush came over the scene ; the reading, the note-writing, the whispering, the coming and going, all ceased ; and everyone, whether friend or foe, gave mute attention. The gavel of the president would fall again and again, to mark the time allotted to each speaker ; but the cry would go up "Let him go on." And on in that resistless tide of burning eloquence he went. Again and again has this been witnessed. Who that heard him can ever forget his brilliant defense of his position in the Wisconsin convention, when carried away by the magic power of his words, the whole assembly burst out into a tumultuous shout of praise, and many ministers of other religious bodies, who were standing there, exclaimed, "With such a man to choose, how can it be possible that they hesitate ?" His voice was not particularly good. He was not a graceful orator. But there was that power, that pathos, that resistless energy of love burning and breathing through all his words, which went like an arrow to the hearts of his hearers. Earnestness, deep conviction, reality—these were the forces which made his preaching so effective ; and these soared on the wings of a cultivated style, a full acquaintance with all the treasures of literature, a glowing imagination, and a tact, which never failed to gauge the wants of his hearers. The young men and boys who heard him every Sunday hung upon his words ; and the most fastidious congregations in the largest cities found equal delight in his glorious presentation of the gospel of Christ. As a theologian, I do not know any man now living in our American church who is his superior, especially in that great subject which occupied so much of his time and thoughts—the doctrine of the holy Eucharist. I do not appear here as the champion of his views ; it is not necessary. But certainly it was a subject which he had personally studied, and of the literature of which he was a thorough master. No one has done so much as he to elevate the public interest in regard to the beauty, the power, the tremendous importance of this great mystery ; and no one was more tolerant than he of those who could not see as he saw. One thing, surely, he proved, if pointed and thorough quotation ever prove anything, and that is that he held no view which had not been held by the most revered and honored of the fathers of the English church. Cosin and Andrewes are names too saintly and too weighty to permit a man who believed what they believed to be called an innovator or a disturber of peace. Ah, what a battle raged around him on this point ! In what a dust and roar of pamphlets, speeches and newspaper articles he had to live ! I think of all that weary controversy, and the verse of the Psalm comes up, as he lies sleeping : "Thou shalt hide them privily by Thine own presence from the provoking of all men ; Thou shalt keep them secretly in Thy tabernacle from the strife of tongues."

On one point he has been greatly misunderstood. Because he spoke and wrote strongly on the subject of "Eucharistic adoration," it has been widely believed that he wished to inaugurate an elaborate system of genuflections, a prostration before the elements of bread and wine. He has said to me often that he was perfectly and entirely satisfied with the one

act of worship which his church prescribed—the kneeling down upon the knees to receive the Body and Blood of Christ. He asked for no more. He contended for the right, which no power indeed can interfere with, to lift up the heart in adoring worship before that real, spiritual, and therefore all the more real, presence of Christ Jesus, who, as he often said, is to be worshipped wherever he is. The greatest misunderstandings have also prevailed in regard to the ritual of the chapel where he ministered daily. Surely, it is enough to say that it was submitted by him to eight or ten bishops of the church, met in council at Racine college, containing among them men of the most moderate views, and by all of them allowed, and by most of them highly approved. And I am permitted here to say, by one of that number, that he wished to make one or two additions to that ritual which the bishops could not agree upon, and he submitted in a moment with that sweet obedience which he delighted ever to pay to those who were over him in the Lord. His theology was bold and fearless, but never stood “like quills upon the fretful porcupine,” rasping all who came near it. There was in it a manliness, a reserve of possible ignorance on his part, a knightly courtesy, which made men who hated it respect the man who uttered it. The only wonder is how, with all that pressed upon him, he ever found time to master some of the greatest topics of theology. But then, like the famous Arnauld, of Port Royal, when asked to rest, he replied: “I shall have eternity to rest in.”

Then as a teacher. Here, too, he stands preëminent. He had that first qualification for a teacher—a personal magnetism, a charm of manner—which drew boys and young men to his side, and chaired them there by links of love, which never will be broken. He had no trouble in gaining any young man’s confidence, for he inspired immediately the feeling that such confidence would be given to a true man, with a loving heart actuated only by the purest motives, and with the sincerest desire to aid and strengthen the young and forming nature. He sought this confidence, for he thought it the basis of all influence; and he has sometimes been faulted for it, and ugly things about “confessionals” were put out in the newspapers. But as a father I thank him for the interest he took in my boy’s spiritual nature, and hundreds of fathers will do the same. When I think how little my instructors knew or cared about the struggles of my heart, and the character of my temptations, I thank God that this man did so greatly care for those who fell under his charge. Like that famous bishop of Orleans, Dupanloup, who has just gone to his rest, himself a famous educator, he believed that “a teacher’s care (to use that bishop’s own phrase) should extend from a boy’s soul to the strings of his shoes,” and in that spirit he governed his college. Everything was under his supervision and received his attention—the health, the exercise, the clothes, the company, the manners. Ah, many a time has the watcher by some sick boy been surprised in the middle of the night by the appearance of the warden, too full of anxiety to allow himself to sleep when even one of his boys, perhaps the very one who tried him the most, was sick. Boys do not forget that and fathers and mothers do not, and “Our Father” never forgets it. He writes such things as that in His book of life. Those who think that Racine college was a sort of monastery, where nothing went on but prayers and Eucharists, are tremendously mistaken. It was a scene of the healthiest and the soundest realities. Unless I am mistaken, Dr. De Koven was the first president of a college in these United States who publicly authorized and recognized the playing of cards and billiards by the college students. Places were provided by the college for these amusements, and the temptation to go to forbidden places to in-

dulge in them removed. This shows, more than volumes of words, the common sense which governed him in the administration of his great task. The intellect of the students was constantly spurred by his untiring supervision, their physical development went on apace with that, and their spiritual nature was tenderly fostered, with that knowledge of the soul, that intimate acquaintance with human nature which astonished me to the last, familiar as I was with his power over men. A boy's motto, he often said, should be, "Work hard, play hard, pray hard." And those words are the key note to his whole system of training. He was not a teacher for a profession, to earn a certain salary, to have a certain place. He was a teacher because he thought God called him to the work. He threw his whole soul into it, and in order to carry it on, refused some of the most distinguished positions the Church could offer him.

But let us look at him as a man of the world, a citizen, a friend, a visitor. These, for their perfection, involve gifts and graces which are, very often, separated from great intellectual gifts, great spirituality, or great administrative power. It is rarely one sees all these exist with great social endowments. But in his case he was no less distinguished in society, and in the intimate life of friendship than in his more public positions. There was no greater ornament to the circles of the refined and highly placed than he. His courtesy was so high bred, so unaffected. No one knew better than he the value of all those nice distinctions which society has settled upon as the best solvents of a crowd. Who can forget the conversation in his noble library, the brilliancy of his repartee, the clearness of his thought, the good humor with which he would attack an adversary, his loud, ringing laugh, and with it all the calm dignity of the priest and of the warden? And if ever welcome in the salons of the rich, he was no less dearly prized in the humble abodes of the poor. Who that saw the number of workmen and servant women sobbing over his grave could doubt that? No one sympathized more deeply with all their trials, no one entered more energetically into any effort to better their condition. His charity was wonderful. Before his death he had reduced by one-half the fortune he inherited by the money he was continually giving away. Many a poor clergyman weeps in secret for the loss of the friend whose purse was ever open to him. Many a needy student is wondering now what he will do, when the hand which so generously supplied his necessities is stiffened in death. When his will was opened, there was written the grand bequest to the college of his love, which, estimating the library at a low figure, amounts to \$45,000. The little hospital in Racine knows what it has lost; for he was not only one of its founders, but its constant benefactor, and a week never passed without a visit to its sick and suffering inmates. And what a friend! How tender, how affectionate, how considerate! There was a delicacy of feeling which even the most intimate relations with a man never broke down, and which prevented all familiarity. And there was in trouble and in sickness, a softness, a gentleness, which was almost feminine. Very unyielding where principle was involved, there was no sacrifice too great for the comfort of a friend. One of his friends once characterized him as an "iron pillar cased in velvet." It was a happy illustration, for no man ever combined more beautifully a firm, unbending devotion to principle and to his own sense of right, with the most confiding, dependent, trusting devotion to those whom he held dear. There are inner depths here which I could not trust myself to unfold; but they are fresh in my heart.

And now let us look at him as a priest; for you will observe that I am gradually rising higher in the relations which make up the man. The

office of a priest is the highest and the holiest that a man can dare to take, and there ought to be within the soul a clear and distinct call before a man does dare to take it. That call he felt he had received when a boy. He grew up with the priest's office ever before him, and his studies from the beginning, were directed to that end. And if purity of life, devotion to the great High Priest, and determination to give one's self wholly to this one thing, can make any weak, sinful, erring man a good priest, he was that man; for those requisites were peculiarly his. He magnified not himself but his office, and he never was happier than when, before the altar, he was pleading the memorial of the sacrifice once offered on Calvary, and interceding with Christ for the flock committed to his charge. What simple reverence of tone, of gesture, of spirit, shining through the material form! There was none of that affectation which is the mark of a certain class of ritualistic clergymen. There was no exaggeration of devotional manner, but there was the evident humbling of body and soul in the presence of God, the silent confession, "Who am I, that I should dare to celebrate this great mystery?" Souls found in his counsels such comfort. He was in the constant receipt of letters from strangers, both at home and abroad, placing before him their spiritual troubles and asking his advice; and he never slighted even the most absurd and unfounded of them. He never had but one strictly parochial charge, a little parish near Nashotah, where he ministered for a year or two, to plain people principally, and where he was, as every where else, tenderly beloved. But the college church, with its interesting and ever-changing congregation, gave him full employment in his priestly office, and he performed it more thoroughly, even with all his many duties, president of the college, member of the missionary board, delegate to the councils of the diocese and the general church, member of all sorts of church committees, selected preacher on numberless public occasions, and an extended correspondence and controversial writing; he performed it, I say, more thoroughly than many a rector who has no other occupation. I do not believe there is one to be found who took the pains with each individual case that he did.

And now we come to him as a Christian. For, better than preacher, or theologian, or teacher, or gentleman, or priest, is the character which is stamped with that most priceless of all names, the Christian, the follower of Christ. Now I know that an all pure God sees folly in His very angels. I know how full of self-will and sin the holiest heart is. I know that James De Koven felt a terrible sense of sin, and lamented his shortcomings before God. I know how hidden may be the evil tenants of the heart; but with all that, I feel that if ever man could be held up to his fellows as an example of the power of the gospel of Christ, this man could. He had a strong nature, a man's nature, with all a man's feelings and passions. Sin attacked him as it does every child of Adam, and that he was enabled to trample upon it and subdue it to the will of Christ was no triumph of unaided nature, but the miracle of redeeming grace. He said so. He felt so. "Not unto us, not unto us, but unto Thy name be the glory." The first trait of his Christian character, suggested first by the festival of to-day in honor of the Virgin Mother of Jesus, is his purity. His life was like some beautiful block of snowy marble, or rather (for that is too cold and lifeless) like some stainless flower which throws its perfume on the air. No man ever dared breathe before him an allusion that was not chaste. You felt that his holy purity was to be respected like that of a young girl. It was the purity that sprang from the soil of deep principle, of a nearness to the life of Christ. Then there was the most perfect submission to the will of God. "Do you not feel anxious?" I

said, on the eve of his election to this episcopate. "Not at all," he said, "I have tried to submit every act of my life since I was a conscious agent to the will of God; and thanks to His holy name, I am able to do so, and it is a wonderful relief in any time of trial. I accept every turn of fortune as the will of God." These were his express words, and, when a man can say them as he did, beyond suspicion of hypocrisy, they betoken a very far advancement along the road to holiness. Several times every day it was his wont to retire and commune in prayer with his God. Devotional reading, holy meditation, occupied him greatly. Then we must remember his great charity of soul. He had to bear, in his life, many unjust accusations, many unwarranted attacks; but no man ever heard him use uncharitable language against his adversaries. And some of them, convinced of their error, and going to him were humiliated beyond measure to see how he took the blame, how he more than met their advances, how thoroughly he accepted their reparation. Then there was ever in his life the exhibition of the deepest spirituality. As the light held behind a statue seems to struggle through the marble and inflame it with life, so the light of holiness within him seemed to struggle through the veil of flesh and blood, and illumine his whole frame. He convinced you without a word of his living with God. And lastly, his humility. Who ever heard him boast of his honors, his acquirements, his influence? All that was offered on the altar of his God, and buried under his sense of the measureless humility of Jesus. And so I finish the picture of this holy man. You may say it has been painted by too partial a hand, and is too flattering a likeness. It may be so, but it does not seem so to me. It seems merely the truth, to which hundreds can bear witness. I, for one, thank God with all my heart that such a man has lived. We have had reason to think evil of humanity lately. We have had some awful falls. And to have this beautiful life brought out by death in all its glory, is like wine to a fainting man; it reanimates, encourages, kindles fresh hope. Still are there saints. Still does the love of Christ elevate and ennoble the souls of those who drink it in. He sleeps. Over his grave friend and foe have joined to do him honor. The senate of a state not his own paid their homage. Bishops and clergy flocked in astonishing numbers from all parts of the land to take part in the sad funeral rites. Ministers of the religious bodies around us rivalled us in eulogies on his life and character. His body sleeps; but his spirit, clad in its celestial form, mitred with that glowing tongue of divine love which crowns the victors, is now employed in doing God's will in some grander field, where God needed just such a worker. He sleeps, and we survive; and as his memory glows within us, "we bless God's holy name for all His saints departed this life in His faith and fear; beseeching Him to give us grace so to follow their good examples, that with them we may be partakers of His heavenly kingdom. Grant this, Oh Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen."

KENOSHA, WIS., April 2, 1879.

DEAR DR. GIBSON: As a Catholic Churchman in America, I feel as if the Lord had taken away our head, in that He hath taken James De Koven to Himself. Was it because He needed him for a higher ministry, where he is appreciated, far removed from the strife of tongues, where the wicked cease from troubling, and the weary are at rest, enjoying

ineffable repose, amid ceaseless and inconceivable activities of divine charity? Was it because He knew that the ceaseless and undistracted intercessions of this seraphic soul, would prove a greater blessing to His Militant Church than if He were to prolong his days here on the earth? It comforts me to hope and trust it may be so. Sure I am that the light of love burns freer and fiercer now that it is no longer hidden and hindered by the flesh, and that his prayers for us ascend now without ceasing, furnishing "much incense" to the Blessed Angel of the everlasting covenant "to offer, with the prayers of all saints, upon the golden altar which is before the throne of God" (Rev. viii. 3). This thought comforts me, under the sorest affliction which my mother the Church has ever, in this region, been called to suffer. He was her noblest son, and my best friend, my loveliest and dearest brother, more like the Blessed Jesus than any I have known. I want to thank you for speaking so tenderly and sweetly of him in the *ECLECTIC*. The enclosed circular will tell you what we mean if possible to do to perpetuate his sweet remembrance. I need not ask you to help us as you may. With you, I daily pray, that my beloved may rest in peace, and eternal light shine upon him.

Your grateful and loving brother,

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DE KOVEN MEMORIAL ENDOWMENT.

The Board of Trustees of Racine College have resolved to appeal to the friends of the Rev. Dr. De Koven, their late Warden, for not less than one hundred and fifty thousand dollars, toward the partial endowment of the Institution which he loved so dearly and to which he gave all the energies of his life. In the Providence of God, he was taken away before he could accomplish the object he had at heart, the permanent establishment of a great Church University in the Northwest.

The bequests which he made by his will, together with the \$30,000 already received from the will of the late Isaac Taylor of Racine, will, after all the debts are paid, leave as the beginning of an endowment, about \$48,000. The property of the College is very valuable, consisting of about ninety acres of valuable land within the limits of the city of Racine, a range of beautiful buildings between four and five hundred feet in length, including School House, Dining Hall, and two Halls for the Grammar School; also Taylor Hall, a large and handsome building, a fine Laboratory and Gymnasium and a Collegiate Church. This property is worth \$150,000, and there will be no incumbrance upon it, nor any other indebtedness of the College.

In view of this noble opportunity, and feeling sure that all those who appreciated the great work of the late Warden will wish to perpetuate his memory in the way he would have most desired, the De Koven Memorial Endowment Fund has been commenced. The students at Racine have already subscribed \$1,000. The graduates and old boys are already at work to raise a large sum, and every effort will be made to raise the \$48,000 now in hand to \$150,000. It is proposed to solicit subscriptions, suitable agencies will be formed, sub committees appointed, and the work pushed vigorously on. Those who see this circular will, it is hoped, do all they can to aid in this great work, and any member of the committee will be happy to receive and transmit any sums which may be committed to his care.

RT. REV. EDWARD R. WELLES, *Milwaukee*,
 RT. REV. WM. E. McLAREN, *Chicago*,
 RT. REV. J. H. HOBART BROWN, *Fond du Lac*,
 REV. CLINTON LOCKE, *Chicago*,
 REV. WM. BLISS ASHLEY, *Kenosha, Wis.*
 H. G. WINSLOW, *Racine, Wis.*,
 C. R. LARRABEE, *Chicago*, Committee.

THE PUBLIC WORSHIP ACT—QUOUSQUE.

THE Public Worship Act is sinking deeper and deeper in the mud. The Bishops, taking heart at its numerous failures, are refusing to soil their fingers with proceedings which, in the Bishop of Oxford's words, expose all connected with them to ridicule. That famous Judgment which the Bishop of Gloucester and Bristol, after first holding his breath at it as something too clever to be true, has worked himself into believing, the perfection of law, to be enforced at all hazards, is stigmatised as "iniquitous" by the Lord Chief Baron, whose mouth the Lord Chancellor can not close even with a Star Chamber gag. The Lord Chief Justice charges both the Judicial Committee and Lord Penzance with usurpation. The Persecution Society itself deserts the new jurisdiction to try its luck under the old one, and the indomitable Chief Justice again pronounces it the "grossest legislative absurdity he ever heard of" that the option should be open to them. Now we have Lord Penzance himself bewailing the very complicated provisions of the Act, and scolding Mr. Dale for running down stairs to escape from its snares. To crown all, the *Times* actually turns round upon the whole thing as a "burlesque of justice," declaring that "the rites of religion have been held up to public ridicule by the combined efforts of Mr. Dale and his accusers."

This exactly expresses the view we have taken of the Act from the very first. We always disapproved the rash and unauthorized innovations of the Ritualistic party. We saw, much more clearly perhaps than fanatics in the opposite extreme, the doctrinal errors that might be concealed under them. But knowing the history of our Liturgy, we were perfectly certain that these questions could not be brought into a court of law without the most deplorable disasters. The lawyers will never suffer Bishops to give sentence on questions involving benefices and parochial rights. Nor are our Bishops always possessed of the special learning in ritual, theology, and ecclesiastical law, demanded for the judicial office. Still less are these qualifications to be looked for in our Equity or Common Law Judges. Till lately we had an ecclesiastical bar and bench in Doctors' Commons; men trained in the Civil Law, on which the Canon Law is founded, and familiar with the ritual forms and meaning of our Liturgy. Probably no class of educated men in this country are, as a rule, so absolutely ignorant of this sort of learning as the disciples of our Inns of Court. Nor is ignorance their worst defect: there is an ancient and inherent hostility between the traditions of Westminster Hall and those of the Ecclesiastical Courts, which positively disqualifies the bulk of English lawyers for the office of an Ecclesiastical Judge. Many Bishops and clergymen have been, and are, great civilians and canonists; but, except among the advocates of Doctors' Commons, no English lawyer is ever quoted in that character. The Judgments of the Judicial Committee, in matters of ritual and its doctrinal significance, are, for this reason, full of confusion and contradiction. To subject every rubrical detail to litigation in Courts so constituted, was not only a prodigious innovation, but one certain to involve the most disastrous consequences.

The result has fully verified our apprehensions. Instead of a simple measure "to put down the Ritualists," the Public Worship Regulation Act has proved a source of costly and fruitless litigation, embroiling the highest Courts of the realm in scandalous recriminations, with the practical result of greatly augmenting both the courage and the numbers of those against whom it was directed. We must always do the Bishops the justice

to remember that the Act is not their measure. It is due to Lord Shaftesbury and the Law Lords, who defeated the Archbishop of Canterbury's Bill and substituted the new Court of Lord Penzance. The Archbishop is responsible for accepting their amendment, and for the appointment of Lord Penzance, whose antecedents and qualifications were not such as to bring the new gear into harmonious working with the old.

We have never ceased to regret that His Grace and the Bishops did not rather abandon their Bill altogether, and make the best of their own pastoral authority, before it was further weakened by an irritating litigation. The justice of our view is now confirmed by the Church Association itself preferring to proceed against Mr. Carter under the old law, and applying for a mandamus to compel the Bishop of Oxford to enforce it. The famous boon to the "aggrieved parishioners" is discovered to be a delusion and a snare. The summary powers granted to the Bishop, with the corresponding discretion in the use of them, are a hindrance to justice. The anti-Ritualists trample on their own measure—passed in that lamentable panic of the House of Commons—and send Dr. A. J. Stephens to the bar of the Queen's Bench, to demand the old despised jurisdiction which Lord Penzance was appointed to supersede. If they succeed, the Public Worship Regulation Act is already branded as a "gross legislative absurdity." If they fail, the very fact of the application must leave it under the same reproach. It was, is, and ever must be, a gross legislative absurdity to put an Act on the Statute Book, which not only refuses to work in harmony with the established jurisdiction of the realm, but makes a "burlesque of justice," and adds to the confidence of the alleged lawbreakers, by making it a question with the general public whether it is to them or the law that the greatest blame is to be assigned.

The credit of the unfortunate Act is not likely to be recovered by the judgment on Mr. Dale. Lord Penzance has his bitter jest at the defendant's unnecessary want of dignity, in hiding himself from his odious process. The taunt might be retorted on himself, who, being dislodged from Lambeth, is obliged to hide his Court in a robing-room of the House of Lords, and send a "sompnour" to tell the accused where he may find his Judge. As the *Times* remarks, Mr. Dale will be singularly unfortunate if he can find no loophole for escape. The probability is that the Judgment will be simply a dead letter. Mr. Dale will take no notice of it whatever. All the prosecutors can do is to ask for the costs, which Mr. Dale will not pay. The next step is to send him to prison, and of that Lord Penzance had enough in the case of Mr. Tooth.

Will no one, then, move this Session to repeal the Public Worship Act, and relieve Lord Penzance of his absurd position? The Vicars-General of the two Provinces, Dr. Deane and Sir Edmund Breckett, are quite as competent as his Lordship to decide the few questions that properly fall to the Provincial Courts. The removal of Lord Penzance would set free a wealthy sinecure long marked out for reduction, and allow the clergy again to hope for the often-promised revision of Ecclesiastical Offices and Fees.

If this Act is not repealed—and speedily—the Bishops may look out for squalls. The disappointed persecutors are already turning upon them. They have begun with the Bishops of Oxford and Lichfield. No one will be spared who presumes to stand between them and the objects of their party spite. Ere long we expect to see the whole pack abandon the meaner game, that shows them too much fight, to join in the older, cheaper, and easier sport of "rabbling the Bishops."—*John Bull*.

OFFICE FOR BENEDICTION OF A DWELLING HOUSE.

*Service held at the Dwelling House of Fletcher Williams, Newark, W.N.Y.
Feb. 29th, A.D. 1879, by the Rev. James P. Foster, Rector of the Parish.*

PEACE be to this house and to all who dwell in it!
God setteth the solitary in families. He blesseth the habitation of the just.

He maketh Him households like a flock of sheep.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.

BELOVED, we are here assembled that we may invoke the Behediction from on high upon this dwelling, and to pray that the Holy Spirit may remain with them who abide herein.

That we may come into the Divine Presence with hearts washed clean by His gracious remission, let us humbly confess our sins to Almighty God, devoutly kneeling and saying:

[A General Confession.]

[The Declaration of Absolution.]

[The Lord's Prayer.]

O Lord, open Thou our lips.

R. And our mouth shall show forth Thy praise.

Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end.

Our help standeth in the Name of the Lord.

R. Who hath made heaven and earth.

Let us give thanks unto the Lord, for He is gracious.

R. And His mercy endureth forever.

HYMN.—"Christ is made the sure foundation," &c.

Blessed are they that dwell in Thy House, O Lord!

R. They shall alway praise Thee.

Psalm XCI. *Qui habitat.*

Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.

Psalm CXXI. *Levavi oculos.*

I will lift up mine eyes unto the hills, from whence cometh my help, etc.

Psalm CXXV. *Qui confidunt.*

They that put their trust in the Lord shall be even as the Mount Sion, which may not be removed, but standeth fast for ever, etc.

Psalm CXXIII. *Ecce quam bonum.*

Behold, how good and joyful a thing it is, brethren, to dwell together in unity, etc.

LESSON.—St. Luke XIX. to v. 7.

The Lord be with you.

R. And with Thy Spirit.

Let us pray.

O Lord, show Thy mercy upon us.

R. And grant us Thy salvation.

Thou that rulest Israel look upon this house! Thou Who ledest Joseph like a sheep, pour upon it Thy benediction. Thou Who sittest above the cherubim, hear our prayer! *Amen.*

Grant that this building may receive of Thee, O God, the grace of blessing and peace through Christ Jesus. Bless, O Lord, this house now completed; let Thine eyes be open upon it, day and night. *Amen.*

O Lord! defend this habitation; and let Thine angels guard its walls. *Amen.*

O Lord! forgive the sins of them that pray to Thee in this place, and show them the good way wherein they should walk, and give glory to Thy great name. *Amen.*

In it may all who ask receive, who seek find; and to him that knocketh may it be opened. *Amen.*

Bless, O Lord! this edifice and this place, that Health, Sanctity, Charity, Virtue, Strength, Purity, Humility, Gentleness, Kindness, the keeping of Thy laws, obedience and thanksgiving to God the Father, and Son, and the Holy Spirit may ever abide therein; and may the fulness of Thy benediction ever rest upon this abode and all who are therein; that with piety inhabiting this house made with hands, they may be also evermore dwelling places for Thine Holy Spirit, through Christ our Lord. *Amen.*

O Almighty God! Who hast built Thy Church upon the foundation of the Apostles and prophets, Jesus Christ Himself being the Head Corner Stone; grant us so to be joined together in unity of Spirit by their doctrine, that we may be made a holy temple acceptable unto Thee, through Christ our Lord. *Amen.*

O, Almighty God! Who hast knit together Thine elect in one communion and fellowship in the mystical body of Thy Son Christ, our Lord; grant us grace so to follow Thy blessed saints in all virtuous and Godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee, through Christ our Lord. *Amen.*

2 Cor. XIII. 14.

HYMN.

Our hearts to Thee in prayer we bow,
Jesus, the Heavenly Bridegroom Thou;
Abide with us, and deign to bless
Thy suppliant ones with happiness.

Be present, as at Cana's board,
With high and ample blessings stored;
To ask is ours, but only Thine
To turn the water into wine.

O Christ, do Thou to us impart
The blessings of the pure in heart;
That we henceforth with Thee abide,
True members of the spotless bride.

Lord, grant us so to watch and guard
That this may be our great reward:
With faithful souls to follow Thee
And where thou art for aye to be. *Amen.*

Let us pray.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants toward the attainment of everlasting salvation; that among all the changes and chances of this life, they may ever be defended by Thy most ready and gracious help; through Jesus Christ, our Lord. *Amen.*

God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you; the Lord mercifully with His favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live in this life, that in the world to come ye may have life everlasting. *Amen.*

THE CLEWER CASE.

The Queen's Bench (Sir A. Cockburn, C. J.) has decided to issue the *mandamus* compelling the Bishop of Oxford to allow proceedings against the Ven. T. T. Carter, really inspired by the Church Association, which has found it so difficult to get the *three* "aggrieved parishioners" required as complainants by the P. W. R. Act, that it has gone back to the Church Discipline Act of 1840, which requires only one. This one has been found in a certain Dr. Julius, who resides most of his time in Egypt.

The Court decides on the question of *discretion*, that the words "*it shall be lawful*" are imperative and impose a duty, as they stand in that act, not qualified by "if he shall think fit:" but at the same time it says it would have refused the *mandamus* if the Bishop had only certified that he declined to proceed "on the ground that the complaint was frivolous or vexatious, or prompted by sinister and unworthy motives," which he did not do. The act of 1840 was designed for all clerical offences, immorality, neglect of duty, &c., as well as doctrinal or ritual, and the papers think it just as well that a Bishop has *not* his absolute discretion as to proceeding in these cases. He must appoint a Commission to report on the case, and if they find what one may call an "indictment," the Bishop may try the cause himself, or send it to the Court of Arches. The *Guardian* says the Bishop of Oxford will appeal against this decision of the Queen's Bench, and that Canon Carter will be represented by counsel on the appeal.

It is singular that no point was made of the fact that these proceedings were first commenced under the Act of 1874, and failing there, the prosecutors went to the Act of 1840 as a *dernier resort*.

Even the secular press is getting roused against these scandalous prosecutions. The *Morning Post* puts the matter thus :

The case came before the court in this wise: The Rev. T. T. Carter, rector of Clewer, has incurred the hostility of a certain Dr. Julius by his manner of performing Divine service. Mr. Carter is one of the best known and most respected clergymen in the Church of England at the present moment. No man's personal character could stand higher. He is loved and admired by hosts of friends, including the greater number of his parishioners. His life has been one continued career of well-doing, and the monuments of his piety, industry, and ability are around him on all sides in his interesting Berkshire parish. But in the eyes of Dr. Julius and the Church Association, which is backing him up, Mr. Carter has one damaging flaw in his character—he is a Ritualist. His Ritualism is of a modest kind, indeed, consisting chiefly in the wearing of Eucharistic vestments and the adoption of the eastward position. But these are enough, in the narrow view of his opponents, to cancel all his other merits. It is nothing to these people of limited vision that he has done more, perhaps, than any man living to restore fallen women; to find fields of labour for ladies wishing to devote their lives to works of usefulness; to raise up a legion of nurses for the benefit of rich and poor, and for the care of patients in public and private establishments. It is nothing to them that he is venerable with age, the very type of ripe virtue and sanctity of life, or that he is by his writings, teaching, and example the father and friend.

of hundreds who have never seen his face, but have learnt from him high principles of duty and valuable rules of life. He wears a chasuble, and that is enough, in the mind of the Church Association, to place him on the level with the veriest trifler in banners and birettas, or the least informed or least influential of what is called, not very accurately, the Ritualistic Party. Backed by this pitiful association, Dr. Julius attempts to put the law in force against his rector. He does not proceed under the Public Worship Regulation Act, which requires a presentment of three aggrieved parishioners, but under the Church Discipline Act, which only requires one. The preliminary stages having been passed through, the process is ripe for the promotion of the suit in the Court of Arches by letters of request from the Bishop. He, however, refused to proceed any further. He does not approve the actual doings of Mr. Carter, but neither does he approve of his being prosecuted. He refuses his signature, therefore, to the necessary documents, and the case cannot go on. At this stage application is made for a rule *nisi* to show cause why a *mandamus* should not issue to compel the Bishop to take the case into the Court of Arches.

Pending that judgment, which is one of pure law, and has not an iota of sentiment involved in it, the sympathy of most reasonable persons will be with the Bishop. Nothing but the most rabid Protestantism could take the slightest pleasure in putting the conscience of an eminent man like Mr. Carter to a severe and distressing strain if he abandoned the usages of his life; or in putting him in prison if he refused. The brotherly love of the ultra-Evangelical is a fearful thing, as many recent legal proceedings have shown, but the imprisonment of Mr. Carter would be a culmination indeed. The only practical result would be that the indignation of all right-hearted persons, even among those who do not agree with Mr. Carter, would be so fierce that reaction in favour of Ritualism would set in, the English Church Union would again multiply its numbers, and the thing sought to be put down would flourish more than ever. The wretched prosecutions are an intolerable scandal to the Church and to the Christian religion, and the sooner they are stopped the better.

The Act of Uniformity cannot be fitted to the circumstances of the Church of England in this century. Its tone and pervading principle are out of date. Any attempt, therefore, to enforce its pains and penalties would split the Church from end to end and fill our county gaols with clergymen, High Church, Low Church, and Broad, all perfectly willing to obey the law, but totally unable to comply with this obsolete statute. If we are to have an Act of Uniformity, let it be an act of the reign of Queen Victoria, adapting to modern needs and existing circumstances, and let the Church have a voice in the preparation of it. There will be a general disposition to obey it. But there ought to be no attempts to press the present Act against any one class of clergymen and burke it as regards the rest. The longer this prosecuting and persecuting goes on in the name of the Act of Uniformity, the more thoroughly will all parties ultimately be converted to the conviction that the time has come for some fresh arrangement more suited to the times in which we live.

The *Spectator* too, observing the difficulty of getting three *bona-fide* "aggrieved parishioners" in any ritualistic congregation, and finding that the war is really upon the laity of such congregations instead of the clergymen, actually goes so far as to propose the following *modus vivendi*, which is a XIXth century "Act of Uniformity" that High Churchmen, we are sure, would everywhere hail with delight:

An incumbent has no right to force alterations down the throats of his congregation; a minority of a congregation can have no right to impose its wishes upon the majority; a majority of a congregation can have no right to prevent the minority from getting what it wishes, if it can be done without inconvenience to the majority. The application of these three rules to ritual controversies would have a wonderfully calming effect. The first two might be reduced to practice by a provision that no deviation from the ritual already established in any church should be permitted without the consent of two-thirds, say, of the habitual congregation. The third rule might be reduced to practice in any part by a provision that the two first should only be applicable to a fair proportion of the services held in the church, and in part by freedom being left to the minority to maintain a chapel of ease, in which services to their taste should be performed by a curate appointed by the incumbent, but nominated and paid by the congregation.

By way of illustration, the *Spectator* assumes that a Ritualist clergyman has succeeded an Evangelical, and wishes to introduce a highly ornate and symbolical ceremonial:

He submits the change to the congregation, and finds that only a fifth are in favour of it, and the change is not made. Hitherto, however, there have been services on Sunday only, at 11 a. m. and 7 p. m., and there has been no Celebration, except at the 11 o'clock service, on the first Sunday in the month. No injury, therefore, will be done to the majority of the congregation by the use of additional ritual at additional services. They have not been accustomed to early Celebrations on any Sunday, or to late Celebrations except on the first Sunday in the month; consequently the incumbent may be left perfectly free to please the fifth part of the congregation by using the ritual they both like at early Celebrations on all Sundays, and at late Celebrations on all Sundays except the first in the month. Supposing, again, that the requisite majority of two-thirds is found in favour of the proposed changes, the incumbent will be free to introduce them; but the minority, which is opposed to them, will be equally free either to pay for the provision of additional services in the church, or for the establishment of a separate chapel in which the service they desire may be continued. The same rules would be applied in the opposite case of an Evangelical succeeding a Ritualist. The edification of the majority of each congregation should be the first object kept in view; but the edification of the minority, however small, should be equally consulted, in so far as that can be done without detriment to the edification of the majority.

DR. LITTLEDALE AND THE ROMANISTS.

IT is, no doubt, a compliment to Dr. Littledale that he should repel a Roman Catholic assault upon the Ritualists so effectually as to force the Roman Catholics to take the defensive in their turn. But in thus humiliating himself Father Ryder has made a crucial mistake.¹ Although Dr. Littledale has been driven to make many disparaging remarks on the Church of Rome in its present aspect, still the essence of his position lies in its defensiveness. Roman Catholic controversialists will scarcely ever remember that the competition theory is none of ours. Roman controversialists may paint their Church as full of all the theological virtues, and

¹ Contemporary Review for February.

all the natural virtues to boot, but that supplies no adequate reasons for Anglicans deserting the Church in which they were baptised. This question is an entirely theological one. Is the Roman Church the Catholic Church and not merely a Catholic Church? Is the Bishop of Rome the infallible arbiter of truth and bond of connection between every soul and Christ? If these questions are answered in the negative, then it is as possible for English Churchmen to be members of the Catholic Church as it is for those many Roman Catholics who are ignorant, superstitious, next to idolators, and hold many curious opinions, to be members of the Catholic Church. The "branch theory" which Father Ryder and our other friends make merry over is mainly an invention of their own. So far as we accept it, we mean that Christians may belong to the Church of the creeds though they do not acknowledge the universal claims of the Bishop of Rome.

We should not do justice to Father Ryder unless we allowed that he does make one considerable venture into the theological part of the question. He really has something to say of infallibility, though without venturing to affirm that the Nicene fathers believed the Bishop of Rome to be infallible, which indeed might not be worse than saying that they believed the moon to be made of green cheese. Dr. Littledale had asserted that the declaration of the Pope's individual infallibility had made the permanence of any ancient dogma in the Romish Church altogether precarious. Father Ryder's answer is that "an infallible teacher who contradicts the faith is a self-contradiction." That is, the Pope is infallible because he cannot deny the faith, and he cannot deny the faith because he is infallible. This is a link in that chain of Divine certainty which the proselytizers make so much of. Go to Rome and somehow or other you become certain of whatever—Rome has declared to be true, though at one time it may have allowed the very same thing to be declared a lie. (See Keenan's Catechism in its editions before 1870.) But Father Ryder after a page or two breaks his wonderful chain into fragments. Having told us that an heretical Pope is a self-contradiction, that is, an impossibility, he boldly admits that the monster is possible. He says "if the Pope should contradict by any utterance however solemn any article of the Catholic faith, the Catholic Episcopate would proceed against the Pope for heresy!" "That this is the action authorized by the highest authority," adds Father Ryder, "on such an hypothesis may be sufficiently gathered from the terms of union with the Greeks which Pope Alexander IV. testified in 1256 had been accepted and approved by his immediate predecessor Innocent IV., *de fratrum suorum Consilio*, of which the 8th article lays down that the Pope in questions of faith, if any shall emerge, shall before any other bishop deliver the judgment of his will, which judgment, *provided only it gainsay not the evangelical and canonical testimonies*, the rest shall obediently receive and follow." Thus is completely dissolved the delightful vision of Roman certainty by which sometimes unstable souls among ourselves are beguiled. Father Ryder had just dismissed with gay contempt the question of an heretical Pope, as a self-contradiction; but soon after we find him providing for that very emergency. The exigency which insists on one definite basis of certainty is imposing, but to be uncertain about the basis of certainty involves universal scepticism. Apparently Father Ryder is still a minimizer, and he must know that the most powerful school in his own Church anathematize minimizing as heretical. Why should he rally the Church of England on her odd company of minimizers and maximizers "pigging (to use Burke's phrase) in the same truckle bed?" The Vatican Council expressly ruled that Papal decrees are irre-

formable by the Church, but Father Ryder submits Papal decrees to the correction of the Episcopate. In short, all this talk of the Pope as the basis of certainty evaporates in the old Protestant commonplace "so long as he speaks according to the law and the testimony." The Pope is placed above the Episcopate, and the Episcopate above the Pope, but if the Pope is only infallible when he speaks so as to be believed, the Episcopate can scarcely be more infallible, and they too must be judged by some tribunal. What is it and where is it? Father Ryder is on a sliding scale, and may be found at last pigging with Protestants in the bed of private judgment. Papal infallibility is a highly ornate top stone, but if it has been taken out of the foundation to decorate the superstructure, there is danger of the whole building coming down.—*Church Review*.

DR. NEWMAN.

THE following, taken from one of our daily papers, shows in what estimation the secular press of England and America hold the great intellect whom the whole Anglican Episcopate denounced, and whose labours, like those of John Wesley, they could neither understand nor appreciate. [How long and how often shall such blunders be repeated?]

The news that Dr. Newman had been offered a Cardinal's hat was received unanimously by the London press as a tardy recognition of a long deserved honor. In the vigor of his powers he sacrificed all except conscience that was most precious to him, while later converts than he, who did not possess a tithe of his gifts, have been raised to the highest places in the Church. There were vulgar minds, thirty-three years ago, who saw in his act of secession from the Protestant Church only the bribes by which they themselves would be tempted, and with such men belief was current that his elevation to the Cardinalate would follow at once. Then there were those who thought it would follow as a stroke of policy to effect a union between the Vatican and English intelligence. But *The Times*, of London, remarks that acute observers saw that the Papal policy would result in nothing of this kind. Dr. Newman's secession was not the work of the Vatican, nor was it an act for the Vatican to reward; it was an English growth, as much so as Methodism, and for a generation at least it was not possible that the Vatican should understand it. The Vatican was afraid of him in so far that if he were embraced with arms too open he might prove to its bosom consuming fire. The most active and eager members of the Church have never liked and never trusted him. His Catholicism has been less a matter of the emotions and of ambition than of reason and logic. Indeed so widely did he vary in many respects from the Ultramontanes that another paper intimates that his elevation marks almost more than any other single act the divergence of Leo XIII's policy from Pius IX's, for all that is most alien from the temper of the Vatican in the last thirty years is summed up in his name. He has cared more for human welfare than for the ends and aims of this or that order of men; and *The Standard* adds that not the least of the benefits which his career has bestowed on England is this, that he has set the example of "a man of boundless intellectual force and subtlety, whose aim was not the mere attainment of success." In him his countrymen recognize a wise and honorable man, one of the last of the old order, and the world will probably never know how many young men, not born in his faith, have been

attracted to him by the charm of his personality, by the fame he has won, and by the magic of his style. *The Saturday Review* pronounces him "not only the greatest convert, but the greatest mind the Roman Catholic Church can boast for many generations."

PUNCTUATION.

A very interesting debate arose in Convocation upon punctuation; a subject of which Canon Jeffreys has taken special charge. An important change has been introduced into the Nicene Creed, namely, a semicolon before "By whom all things were made." We fear too many persons imagine that "whom" here refers to the Father. A comma has also been introduced before "Giver of Life," but we doubt whether it will make much difference. The real meaning of the article is "I believe in the Holy, Sovran and Quickening Spirit." The easiest emendation would be to omit the "and;" thus—"The Holy Ghost, the Lord, the Giver of Life." Another well-meaning, but abortive, amendment is to introduce a comma after Father at the opening of the Litany. The meaning is "*Cælestis Pater*," or "*Pater de Cælis*," not "*Pater Calorum*." The best emendation would be to let the Invocation run, "O God, the Father, Maker of Heaven and earth"—but it would take an Act of Parliament to make the change. Lastly, there was a sharp discussion upon a proposal to punctuate the Apostles' Creed thus—"Was crucified, dead and buried; He descended into hell, the third day he arose again from the dead." This agrees with Bishop Pearson, and with the version of the Creed given both in the Baptismal Office and in the service for the Visitation of the Sick. We were surprised, however, to find that Canon Bright objected to it, and that under his guidance the House refused to meddle with the point. It is worth while to notice the matter because a most objectionable and even grotesque usage has sprang up in some Churches whose strainings after accurate ritual are sometimes more remarkable than their success. They repeat the words "He descended into hell," with a hushed voice and an accent of shuddering awe, as if they supposed that our Lord had suffered the pains of Gehenna. The truth, however, is that when our Lord said "It is finished," His humiliation, and possibly His sufferings ended. His Death was a triumphant one. As He had said no man took His life from Him, but He laid it down Himself; and His act was answered, as it were, by a royal salute—by the earthquake and the awful portents that extorted from His murderers the confession, "Truly this was the Son of God." His Burial was that of a noble; and His descent into hell was the progress of a Conqueror. A magnificent reproduction of the Catholic view of the matter is given in *Piers the Plowman*, and mediæval art delighted in representing Him descending victoriously with His banner displayed, into the haunt of the great Enemy of our race and spoiling the spoiler of his prey. We trust that, at all events, this new-fangled method of reciting the Creed will be abandoned, and that it will be said through on one level. It can be hardly right to make distinctions between one article of the Faith and another.

Church Times.

"THE LORD HATH NEED OF HIM,"¹

Content thyself, my heart—"The Lord hath need of thee."

Why should'st thou care to scan

The attitude of man

If only thou canst say, "My Lord hath need of me?"

¹ See S. Luke xix. 29-34; and xxii. 10-14.

Content thyself, my heart—poor though thy calling be,
 Thou hast an end in view
 In all thou hast to do,
 If truly thou canst say, "The Lord hath need of me."
 Far off in time and place one lowly peasant heart
 Unknowing minister'd
 To the Incarnate Word
 And in the greatest act the world hath seen had part.
 For when the morning rose upon one Eastern home,
 The Passover at hand,
 They for some pilgrim band
 Must cleanse and furnish forth and deck their upper room.
 And one poor peasant maid, thus much we may believe,
 Of unrecorded name—
 To simple duties came,
 And knew not in the morn Who would be there at eve!
 Perhaps with careless hand she brushed the dust away,
 And with unwilling tread
 The long guest-table spread,
 And blamed the lot which placed her there to serve that day.
 Perhaps with thoughts devout, an Israelite indeed,
 With reverential care,
 She made all ready there,
 And blest who there should find the shelter he should need.
 We know not—all is dark—and yet one thing is sure,
 That she prepared for Him,
 Before Whom suns grow dim,
 For Him who came from Heaven the whole World's ill to cure!
 Ah, could they then have known, and seen as *now* we see—
 What zeal had been too great,
 What love commensurate,
 Lord, in Thy low estate, to tend and wait on Thee?
 O let us learn betimes, ere all has passed away,
 True at His side to fight,
 To walk by faith, not sight,
 As children of the light and of the unclouded day;
 Lest at the end of all our piteous cry should be,
 E'en at the golden gate—
 "Ah, known and loved too late!
 Earth's trial o'er, the Lord no more hath need of me!"
J. R., in *Monthly Packet*.

Correspondence.

To the Editor of the Church Eclectic :

In your March issue appeared a paragraph quoting a testimony to the effect that the Mexican Church Reformers have "weeded out" from their worship almost everything that would give it a Churchly and Catholic character, called by that testimony "Romanizing dogmas." That such at one time was largely the tendency of their efforts, must be admitted with

infinite regret. Their movement was very like a reaction, undertaken doubtless in the fear and faith of God, but not done entirely in accordance with Catholic precept and prescription, and as this Church, by her action with regard to Italy and elsewhere, only can countenance. There was very much that was defective, not only in their faith, but also in their practice. They did, undoubtedly, as your informant alleges, receive the Blessed Sacrament "sitting," and celebrated it altogether very crudely and unsatisfactorily.

But to the fraternal remonstrance and request addressed to their clergy by the present writer, who was privileged two years ago to administer the Holy Communion in their noble Church of St. Francis to the Anglicans then in the City of Mexico, and who went so far as to intimate afterwards his conviction that they (the Mexican brethren) would have to conduct their own service in some similarly Catholic manner before they could expect a cordial approval on the part of the American Church, there was a most prompt and gratifying response and statement that their sole wish was to return to primitive faith and practice, to do everything, in short, as it ought to be done in the Catholic Church of Christ.

I can hardly believe, therefore, that such a custom as that of "receiving" in a *sitting* position is still maintained. It would be important to settle the point from some unimpeachable testimony, acquainted with the present facts. The writer can only repeat his glowing conviction that never in God's world were found a company of people more devoutly earnest, and anxious to do their whole duty, and more blessedly amenable to every gentle, godly effort to instruct them in the way of truth and to set their feet in the one Apostolic path of right.

But at the same time, knowing their great ignorance and the lack of necessary scholarship on the part of their clergy, he cannot but feel most anxious as to their future, it not having come to his knowledge as yet that any steps suitable to the emergency have been taken by this Church, which has assumed the sponsorship over them, to train them for their tremendous responsibilities.

If satisfactory information could be received that their new Mozarabic Ritual (than which none better and grander could be reproduced) had been fully substituted for the very inadequate Liturgy in use before, and that due measures had been taken to secure competent instruction in their Seminary, together with the carrying out of some other important practical details, doubtless much room would be made for the conviction at last that all was being done in Mexico that is possible to remedy the errors of the past, and towards moulding the movement into a complete Catholic consistency.

A. Z. G.

LETTER FROM ITALY.

BY THE REV. DR. VAN RENSSELAER.

ONE travels to little purpose if he does not make peoples and their customs and characteristics his study, as well as scenery and works of art. Italy is the most ancient civilized country which meets the traveller from the West. Here Etruscan, Grecian and Roman civilization had their home, developing each its peculiar type, and leaving its impress for all time on the land, the people, and their ways. Even the language is not so different from that spoken by Terence and Cicero that we can fail to recognize its paternity. But more than this, Italy is the first land which the western pilgrim reaches that beyond all dispute received the Christian Faith from the original sources. We know that on these shores and upon these hills eighteen hundred years ago, Paganism had full and undisputed sway. Its superstitions claimed the credulity of emperors and subjects. It appealed to the fears of its votaries by its omens and prodigies and dark and bloody rites, while it delighted and amused them by its festivals and shows and many ways of ministering to their natural love of pleasure, as well as to their lowest animal passions. For Nature deified, and that is Paganism, means the Animal in man deified; that is, all his passions turned into gods. Such was what the first heralds of the Cross met here, and can we suppose that it was an easy task to overcome it? Can we wonder that superstitions so deeply rooted in the minds and hearts of whole nations, and entwined with their occupations and enjoyments, when driven, as they were by the progress of the Gospel, from the cities and towns, held their own for generations after in glens and mountains and among the villages and hamlets of the plains? Heroic faith, undying love, supreme devotion, contempt for the world, unfailling charity and pity, thorough mastery of self, an apostolic spirit, alone achieved this conquest over heathenism, and made these people obedient to the Faith of which the Cross is the symbol and the quickener. Hence the awakening to the new life and the casting off the old lusts. Hence a higher law of duty, a higher object of aspiration. Hence a life "hid with Christ in God," and saintly devotion. Fortitude, Justice, Temperance, Prudence, are the highest ideals of natural virtue, and Patriotism the highest form of natural self-devotion.

But the Christian missionary added the Divine graces of Faith, Hope and Charity, and the readiness "to spend and be spent," that all men might be saved. It is an inspiring thought, amid many very saddening ones, that here, on this very shore, the ancestors of these people were won step by step to the Gospel; that their descendants have persevered through the ages since in professing the faith in Christ crucified; and that amid all the superstitions and corruptions, gross and debasing as they are, which the receding wave of the elder devotion has left behind on the shore, none can fail to see that the witness of the earlier message has been preserved. God has guarded His own Truth though men have overlaid it, and some day, we must hope, it will arise and claim its own, and assert its majesty.

The outward and visible forms under which Christianity is seen here, in laws, in social and domestic life, in language, in literature, in architecture, in sculpture, in painting, all testify to the intense reality with which its facts and its spirit have been grasped and held by the hearts and minds of men. The conviction that "God has been here, and so God is here still"—this is what genius has devoted itself to illustrate, wealth has been poured out to perpetuate, and zeal and devotion have been consecrated to spread. All the events in the Bible, all the great facts of the Incarnation, the eternal truths revealed for our salvation, you will find expressed, as they have been nowhere else, in works to which the greatest men have devoted their best powers and the flower of their days, and into which they have wrought the very fibre of their souls. The impression of the vivid realization of spiritual truths which the works of Raphael and Fra Angelico make upon the mind is overpowering. While we dare not justify any abuses of the religious imagination in running riot amid legends of saints and things not revealed, we cannot forget the Divine truths realized and enunciated, nor yet reject the belief that sooner or later they will manifest their power.

The abuses of saint-worship, of relics, of miracle-pictures, of winking madonnas, of works of supererogation, and all the kindred errors, have miserably obscured and perverted a great truth, of which the witness has nevertheless been carefully preserved under them all from the first century. I cannot express this so well as in the eloquent words of Phillips Brooks, in a sermon on All Saints lately published: "Ever from out the past, from the old saints who lived in other times, from Enoch, David, Paul, and John, Augustin, Jerome, Luther, Leighton, there comes down the power of God to us. Because they were full of it, we, by association with them, grow fuller of it than we could be by ourselves. Our reverence and love for them becomes akin to, and bears like fruit in us with our reverence and love for God. Our faith mounts up with their exultant prayers. Our weak devotion, tired and drooping, rests against the strong pillars of their certain trust. Their quick sight teaches our half opened eyes the way to look toward the light that shall unseal them wholly. How large a part of our godward life is travelled not by clear landmarks seen far off in the promised land, but as travellers climb a mountain peak, by putting footstep after footstep, slowly and patiently into the prints which some going before us, with keener sight, with stronger nerves, tied to us by the cord of saintly sympathy, has planted deep into the pathless snow of the bleak distance that stretches up between humanity and God!" The superstitions with which these churches have preserved the memories of their "great cloud of witnesses" have not destroyed the true power of saintliness. It survives and must reveal itself in that true light, like Christ's own life, in which the Gospel holds them up to our reverence and imitation.

Among the hills near us is a sulphur spring, furnishing both hot and cold water. This is "Acqua Santa"—"Holy Water"—and like similar fountains everywhere, is resorted to by invalids. The approach to it is through the

valley of the Lena, one of the numerous streams which come down from the mountains, and empty into the Gulf of Genoa at a town called Voltri. A drive along the shore to Voltri brings before one many an amusing and interesting feature of the life of the coast people of the province of Genoa. If you start early enough you will see the fishing fleet of Pegli coming in with the night's catch, and assembling a busy and noisy crowd on the gravelly beach. From each boat the bare-legged crew of men and boys spring into the surf, as it nears the shore, and draw it up as their fathers drew up their log canoes two thousand years ago, or more. Then each *capo*, or chief, proceeds to sell by auction the contents of their nets, in a quiet and business-like way, and the nets are spread out on the beach to dry, and the boats stand on the shore waiting for night to prove the falsehood of the Pisans' old taunt that the Genoese had "a sea without fish." If it is a sunny day you will see the whole population—men, women and children—in the open air, sunning themselves before their dwellings, and as they delight in gay colours, it is a very showy scene. The favourite head-dress of the women is a bright-coloured kerchief, while the men wear a red woolen cap, of the Phrygian style. The better class of females wear only black veils gracefully falling on their shoulders, producing a very pleasing effect. The children are multitudinous—brown, black-eyed, bright-looking urchins, dirty and good-natured, always on the watch for a copper coin. The chief out-door occupation of the women seems to be washing clothes, and this you see them doing not only at fountains, but in streams which receive the drainage of the streets and buildings, and all kinds of unsavoury deposits, but it makes no difference to them if it does to the garments. Their methods of drying the clothes are a study; for this they use the shingle on the beach and the gravelly beds of the rivers, spreading them out with stones on each corner; but the favourite method is to hang them from the windows, and especially the front windows. So that you pass row after row of ex-palaces, frescoed from ground to battlement with these odd hangings, of all colours, suspended from the windows. Donkeys toil by laden with vegetables in panniers, or bundles of faggots, or sacks of grain or flour, sometimes almost hidden by the load; or huge drays drawn by two, three or four mules in line lumber along the road. Then you meet a diligence, a combination of an omnibus and a chaise, ancient, rickety and dirty, drawn by a pair of lean and spavined horses with rope traces, and driven by a man in a blue blouse and red cap; the sight of it reminds one of fleas and other vermin.

You drive by ancient towers and fortalices on the shore, and villas and monasteries enclosed by walls thick and high, and pierced with loop-holes, all reminding you of the time, not so very remote, when no one could go to sleep along this coast with the certainty that he would not be aroused by some roving band of corsairs or plunderers before morning. In spite of many handsome houses and grounds, decay is stamped upon all that you look upon, and the tokens of a land too narrow for its inhabitants.

You see the signs of faded splendour on all around—in extensive palaces once elegantly frescoed, turned into hotels or tenement houses, with windows decorated with all manner of garments drying in the sun; in walls from which the painting has faded away or the plaster peeled off; in gardens and grounds no longer kept up as they were laid out. Yet not a foot of ground is wasted, and the hillsides are terraced to the very summit for vineyards and vegetable gardens, and it would be impossible to find a more industrious and laborious people than those around you.

To reach the *Acqua Santa* we leave the coast road, and turn to the right at Voltri into the narrow valley of the *Lena*, which is a rapid stream running from the mountains between lofty and precipitous hills. There is just room for the road between these and the river. Soon after entering the valley you are struck by the stupendous arches, like those of the Roman Aqueducts, which form the substruction and support of a great terrace crowned with villas and gardens. It was the property of the munificent Duke of Galliera, who gave Genoa \$4,000,000 for the improvement of the harbour; and whose wife presented her family palace and art-collections to the city for the use of her fellow citizens, with an endowment for their perpetual maintenance.

The road winds gradually upwards between the hills, the stream running along or tumbling in rapids or cascades on the left. The sloping sides, terraced to the summit or thickly wooded, with here and there outcropping rocks or rough and heath covered wastes, with farm houses and hamlets and the cross crowned tower of a church on every “coign of vantage,” give a perfect idea of the picturesque. Nor has the useful been forgotten, for the water power is employed carefully in turning the machinery of the cotton, paper, and other mills which are strung along the valley, sometimes built one below the other, the lower one receiving water from the upper. It is stated that there are more than sixty paper mills alone on the stream. The holy spring is situated about three miles up the valley and about one thousand feet above the sea, in a romantic glen, through which the river goes brawling in two streams parted by a rocky island, and crossed by a noble stone bridge. The spring bursts forth on this island in a hot and cold stream side by side, strongly impregnated with sulphur. Over the spring is built a small circular chapel, from which a marble staircase ascends to the road, divided at the top by a shrine in which is an image of our Saviour. A little back from the road, on the opposite side from the chapel, is a large church, and attached to it on one side a monastery, and on the other a hotel. Very great privileges and indulgences can be gained by worshipping in the chapel at the spring, as a notice on the walls informs the visitor. In fact, Pius IX. and Leo XIII. have raised it to the rank of the basilica of St. John Lateran at Rome, “the mother and mistress of all the churches in Rome and in the whole world,” as the notice states. Crutches are hung on the walls as witnesses of the cures effected; which, by the way, are often ornaments of country churches, but I have never seen them in cities.

And one is oppressed and overwhelmed with the sad conviction that God can do no work of mercy and grace among these people, without their guides and teachers, inspired from Rome, turning it into an incitement to superstition, of which the prevailing infidelity and materialism is an out-crop. Of course this beautiful retreat must be a delightful summer resort for the well as much as for the invalids, and those who believe it will help their souls as well as their bodies. A curious notice on the hotel shows how rooted is a certain vice among the Italians, and indicates the effort to check it: "No gaming permitted before 5 P. M." It is a vice in which all participate without scruple or compunction, and which, in the form of the Lottery, was sanctioned by the Papal government, which drew large revenues from it, and still exists, to corrupt and demoralize the people.

M. V. R.

Church Work.

SISTERHOODS—THEIR PURPOSE, CHARACTER AND INFLUENCE.

IN this great awakening in our Church, this revival of the ancient faith and practice, when the Church is "enlarging her borders, and strengthening her stakes;" establishing missions both at home and abroad, and carrying the Gospel to the poor, the ignorant, and the desolate everywhere, people are beginning to realize the importance of regular, systematic work, and inquiries are being frequently made respecting Sisterhoods. The desultory, spasmodic work of untrained individuals is found often to be a hindrance rather than a help to the growth of a parish, and both clergy and laity are trying to find Sisters to take charge of the parish work.

But why is it that a Sister can do so much more and so much better than a lay woman? Why is it that two Sisters can take charge of an Industrial School and a Mothers' meeting, or any other parish work, and it will go on smoothly and successfully, ever increasing and throwing out its branches in other directions, while a dozen other earnest women will try to do the same thing, as they think, in the same way, and all will utterly fail, and the work at length be abandoned? We can only answer by looking for a moment at Sisterhoods; their life and their work. The idea of connecting their life with their work, has hardly yet begun to dawn upon the murky, unspiritual atmosphere of this age. Are there not many charitable works carried on under the direction of superintendents, matrons and other officials, hired for the purpose? Why, then, should we link together the religious life with such works of mercy as homes for the orphan, the aged, the sick and the sinful, when similar works are prosecuted without such life? What possible connection can there be between them? Let us look at it more carefully and examine the works of the secular, com-

paring them with those of the religious, and see if the difference in the work does not arise mainly from the difference in the life.

What, then, are Sisterhoods—their origin, their purpose, their life? Sisterhoods are the development of a great idea, and the outgrowth of a great need. The idea is that of the ascetic and sacramental life; following the three counsels of perfection; not merely walking closely in the pathway of the Blessed Lord, but treading in His very footsteps. As He gave up His life for us, so would they give up all for Him. It is a life of self-abnegation, prayer, and toil. The beginning, middle, and end of all work, is prayer. Mid weariness, privation and difficulty their work goes on, obstacles only serving to stimulate their zeal and energy. The principle that underlies the organization is obedience. There is one controlling power, and one rule for all; but it is by no means a despotic power. It is not the arbitrary will of one who is undisciplined and untrained, but the government of one who has herself learned to obey, and is self-governed and self-subdued. The rule of all religious houses is substantially the same; flexible in its adaptation to the outward circumstances of the place and the work, inflexible in its relation to the inner life; the hours of silence, of prayer, and of meditation and Holy Eucharist. While the underlying principle is obedience, the constraining power is love. The service is not for hire; and whether there are two or twenty or fifty or a hundred, all work together harmoniously, because all are in accord, animated by one sentiment, actuated by one high motive, and all cheerfully yielding to the wish of the Superior, who is sweetly and reverently called the Mother. In a Sisterhood, no one seeks her own will, or her own advantage. How different is it in all secular organizations, where each seeks only her own will. Each wishes to be preferred above the others. Each has a vocation for directing, but little for serving. Hence are continually arising jealousies and bickerings. Everybody who has had any experience in parish work, or in any of the voluntary associations for charity, which are so numerous, knows too well how often the work is hindered—how often wholly frustrated—through the jealousies and disagreements of the “Managers.” Who has not some time been disgusted, and resolved never to have anything more to do with any society whatsoever?

Then when an asylum, or hospital, or house of any kind is established, and under the direction of trustees, or “managers” and hired officials, how it is continually changing hands! A new board of directors every year, and all its affairs inspected and discussed! The patients, orphans, or beneficiaries of whatever sort, no sooner get accustomed to one set of managers, than there is a general overturn, and all passes again under a new regime. Thus all is changing and uncertain. Time and means are wasted, and though no doubt some good is accomplished in the long run, yet it is only the minimum, immeasurably less than in an organization where the work and the life are connected; the one the complement of the other. Though the idea of the Sisterhood is the ascetic life, yet the life without

other object than individual perfection, would prove a failure. Individual perfection is the end to be gained, and though prayer and sacrament and meditation and self-discipline are great means to that end, these alone are not sufficient. It is wrought out together with these, by unselfish, untiring, unceasing work for others. The Sisters pray that they may the better work, and their work grows and expands and flowers out in marvellous variety, because it is nourished and sustained by prayer. Work is the necessity of the religious life. Sisterhoods among us originate in the demand for some special work, and the desire for a life of entire self-consecration, going out to meet that demand. They have very small and feeble beginnings, but their branches cover the earth. Let us look at their work somewhat in detail.

It would be impossible to enumerate and sketch them all, in the limited space allotted to this paper, but a glance at some of the largest of them, will be sufficient for our purpose. The Sisterhood of S. John Baptist, is the oldest of them, having been founded in 1852. It started with only three Sisters in a little cottage in Clewer, England. Now they have in Clewer alone, a House of Mercy, an Orphanage and Industrial School, a Convalescent Hospital for both men and women, a Cottage for convalescent ladies of limited means, a College for young ladies, a High School for girls, and National Schools for boys and girls. Beside these five institutions in Clewer, they have scattered in London and other parts of England and America, several other houses, including schools, hospitals, homes for the aged and the convalescent, houses of mercy, and missions for the care of the sick and the poor, and the distribution of food and clothing. Thirty years ago, three Sisters in one little cottage; now, I know not how many Sisters, though I think upwards of a hundred, with twenty-three flourishing institutions. Here in New York they have a branch house for the training of novices, with an industrial school for girls. They have also the care of a Home for Aged Women, a Mission among the German poor, and a Mission and school at Newark, N. J.

Next to the Sisterhood of S. John Baptist, comes that of the "Sisters of the Poor," commenced in 1851, in the parish of All Saints' Church, London. We know them by the title of "All Saints Sisters." They began their work with a mission among the poor and the sick, visiting them and supplying their wants, and this is still the principal feature of their work; but it has extended, till now they have in London an Asylum for Aged Women, an Industrial School, an Orphanage, a Home for Incurables, a Nurses' Home, from which trained nurses are sent out to nurse in private families, and also where nurses who are no longer able to work find a permanent home. The entire nursing in University College Hospital, London, is under the charge of these Sisters, and they have a Pharmacy for dispensing medicines to the poor, and a mortuary chapel for the parish of All Saints, where the bodies of the dead are received free of charge, until the funeral. Besides these, they have other Missions and Homes in other

parts of England; one in Edinburgh, and in Africa and India; and in Baltimore they have charge of the mission work of Mt. Calvary Parish, a Young Ladies' School, and a School for colored girls. They are also training here a colored Sisterhood, for special work among their own people.

A full detail of the work of S. Margaret's Sisterhood, East Grinstead, has been already given in a recent number of the *ECLECTIC*, so it needs only a brief mention here. It began in 1854 with only three Sisters in one small house, and now numbers one hundred, with orphanages, schools and hospitals, and branch houses in Scotland and in Boston, and missions in various other places. Beside all the work here mentioned, each of these Sisterhoods has a special department for Church embroidery of all kinds, and the making of ecclesiastical vestments.

There are also in England the Holy Cross Sisters, the Sisters of S. Peter, the Sisters of the Church, the Sisterhood of S. John, Sisterhood of S. Mary's Hospital, Sisterhood of the Holy Rood, Sisterhood of All Hallows, Sisterhood of Mercy of the Holy Trinity, Sisterhood of S. Thomas the Martyr, Sisterhood of S. Mary the Virgin, all engaged in the same work; that of caring for the sick and the poor.

Then we have our own Sisterhood of S. Mary in New York, originating with a little band of faithful women, who sought some earnest work to do for the Master. The House of Mercy was established in New York amid great difficulties and discouragements by the self-denying, persevering effort of one woman—Mrs. Richmond—who worked day and night, and night and day to found a Home for that most wretched and forlorn of all classes in society. But after having procured the house, and secured a refuge for these outcasts, she could not carry on the work alone, even had her health remained unshaken. She broke down under her burden of fatigue and responsibility, and what should she do with her poor Magdalens, for whom she had sacrificed her time, her health, her means, her life? There was no religious order to which to entrust it; she was not willing to leave it in the ordinary way, to trustees and a hired matron, and to whose care, then, should she commit this heavy charge? "God's ways are not our ways, nor His thoughts our thoughts." He had put it into the hearts of three or four faithful women to dedicate themselves to His service. Each was in her own home, but together they had consulted, and were waiting till God should call them in His own time and way. To these women, the House of Mercy was committed. They undertook the charge, living in the House, and entering at once into the life of the Religious. In that first winter they were put to the severest test. Their faith, their steadfastness, their courage were sorely tried. They had given up homes of affluence, and a life of leisure, for one of privation and labor, and for a time it was actual poverty which they endured. The house was so cold, that they had even to sit at table with cloaks and hoods on, and all the household work was performed with their own hands. But their faith and their courage failed them not. It was the Blessed Lord's work they

had undertaken, and in Him they trusted, though called to follow Him closely in weariness and toil and suffering. Thus the Sisterhood of S. Mary began, and the work grew and extended. Under the fostering care of the Bishop of New York, they formed themselves into a religious Order. Orphan and homeless children were given to their care, new fields of labor were opened to them, and though few in numbers, they shrank from no undertaking to which in the Providence of God they were called, looking always to Him for the way and the means. Sixteen years ago they started with only five, for one special work. Now that House of Mercy is one of the best regulated and most successful charitable institutions in the city of New York, and this little company of five has increased to nearly fifty. Beside the House of Mercy, they have under their charge a Children's Hospital, an Infirmary, a Home for the Aged, and a large School for Young Ladies—all in New York city. Also a Young Ladies' School at Peekskill, where is now the mother house for the training of novices; another school in the far West—Kemper Hall at Kenosha, Wisconsin, and an Orphanage and School for girls in Memphis, Tenn., where four Sisters entered into their rest last Summer, stricken down by the fearful pestilence that was raging there. "Greater love hath no man than this, that a man lay down his life for his friends."

Cheerfully did these Sisters lay down their life for those friendless orphans, but death had no terrors for them; it was but the gateway of the life eternal. Their absence, however, makes a great gap in their Community. Who will come to fill these empty places? The work which the Sisters do goes on silently and unceasingly, like the work of nature. God works upon a plan. The seasons come and go; the night succeeds the day, and each fulfils its own appointed purpose. Look at that majestic tree! How came it there? We dropped a tiny seed into the ground, and we watched and guarded and watered it; that was all. Noiselessly and imperceptibly it unfolded and expanded, and put forth leaves and branches, and towered upward toward the clouds. How it was we know not—but it was God's work. We planted the seed—He took care of the result. As in the natural world, so in the supernatural. One Sister in one little room takes care of some poor child of sin or suffering: it is the tiny seed from which springs up a Sisterhood, expanding and flowering out in a wonderful way, into hospitals, orphanages and homes for all classes of the needy and the helpless; it is God's work, wrought out by human means, or rather by the union of the human with the divine; it is the blessing of God upon a life of sacrament and prayer—the "golden key that opens the gate of heaven."

The growth of the tree is constant and uninterrupted. In the activity of Summer and the rest of Winter, amid storm or sunshine, heat or cold, the process goes steadily on. So is it with the work of the Sisters; because the life and the work are inseparably joined together. A Sister takes charge of some parish work, and she has no other duties, no other engage-

ments; her whole time she devotes to this one thing. She drops no loose threads for others to pick up, but she holds all firmly in her own hands, and is always at her post; whereas a lay woman, however earnest and faithful, has many duties and many engagements, both at home and in society; consequently her heart is divided, and her time not always at her own disposal, and when she undertakes some parish work, the duties she has assumed, being secondary to the claims of home and friends, are constantly giving way, and the work is necessarily neglected. It drops down one day, to be jerked up the next, and thus is ever unsteady and irregular. The Sisters' work is by no means limited to their special charities. Beside this open, active work among the poor, there is another work going on, scarcely less important, though unseen and unheard. It is the power of their unconscious influence, which distils like the dew, upon the hearts of those who come in contact with them. They usually have classes for instruction in Church History and Church Doctrine; and they have sweet Vesper services, and they arrange Retreats for women, and thus associating with them, one catches something of their spirit, and learns to be more gentle and unworldly, and the tone of spirituality is deepened in every parish where they reside. It is a high vocation, to which few are called. It is a life utterly unworldly and unselfish; a life hidden and holy, manifested only in deeds of love and mercy. Though we may not be able to take up the life, yet may we not enter somewhat into its spirit, and aid these devoted women in their noble work, by kindly sympathy and generous offerings?

ELLEN M. FOGG.

PAROCHIAL "MISSIONS."

MISSIONS are growing into favour among Churchmen in Baltimore. The example several times set, and again quite recently, by Mt. Calvary Church, has just been followed by St. Paul's, the mother Church there, of which the Rev. Dr. J. S. B. Hodges is Rector. It began on Ash-Wednesday, and is proceeding as we write. On that day there were *eight services*, viz: Communion at 7 A. M. and at 8 P. M.; Morning Prayer at 10½ A. M.; Litany, Sermon and Communion, at 11 A. M.; Service for men only, at 3 P. M.; for children, at 4 P. M.; Evening Prayer at 5 P. M.; Mission Service and Sermon at 8 P. M. The Missioners are Fathers Grafton and Osborne, of the Order of S. John the Evangelist. The sermons and addresses are characterized by extreme simplicity and intense fervour, and are delivered without notes.

The Passion, Compassion and Intercession of Jesus, are the ruling themes. The music at the regular Mission Services is strictly congregational, and is said to be very striking in its power and earnestness. This is due to the admirable arrangements of the Rector, whose musical knowledge and taste are well known. The attendance on these services is reported by the same paper from which we glean these particulars, as "unu-

sually large," in spite of most unfavourable weather. This Mission is another hopeful sign of the great Awakening begun amongst us. It is indeed a natural outcome of the newly stirred Church life prevailing in Baltimore; it is equally true that it must now become a powerful means for deepening and extending that movement.

It is strange that the Mission takes root so slowly amongst us. In England it is recognized everywhere as a part of the working machinery of the Church. Beginning among the "advanced" clergy, it was successively adopted by High, Low, and even Broad Churchmen, in forms variously modified; until Bishops and Archbishops, of every "school," have thrown themselves heartily into the thing, and have headed missions with great activity, and with earnest, powerful preaching. But here, amongst ourselves, the idea languishes. The Bishops, to whom we should look as leaders in every good work, almost without exception, have kept entirely aloof from every Mission held here. In fact, we do not recall a single instance of one of them taking part in the conduct of a Mission. Why is this? What is the difficulty with the Bishops? If they fear the predominance of the "Revival" element on the one hand, or the "Romanizing" on the other, why do they not seek to *regulate* any tendencies to either extreme; and by throwing the whole weight of their official and personal influence into the Mission, give a great impetus to what all must acknowledge to be a perfectly legitimate, as well as powerful, lever for raising torpid parishes into spiritual life? With all respect, but with entire sincerity and directness, we put the question. Let the Bishops answer. There is a fatal congregationalism and consequent apathy among us, with all the mutual gratulation, the vaunting of progress and display of skilfully handled statistics, resorted to by some among us. There is plenty of worldliness, and covetousness, of indifference and sloth among us. There is still, in most parishes, a lamentable absence of missionary zeal for the heathen within their own limits. The same state of things existed in England, and does yet to some extent. But what marvellous results have flowed from the use of Missions conducted by trained and skilful Missioners, under the tacit sanction of the Bishops in general, and, in some prominent instances, with the personal leadership of some of them! Why, then, should our Bishops hesitate longer to set the seal of their authority and influence on this thing, and to aid it to the utmost by active participation and leadership? Why should so much time and energy and means of the Clergy be expended—nay, thrown away, as far as the people are concerned—on "Convocations?" Of all the elaborate devices used among us to accomplish little or nothing, those gatherings take the lead.

As a "system," the Convocation is practically as exclusive a privilege of the clergy as is the pew the privilege of the laity who rent the pews. Clergy and Bishops meet from time to time, in one Parish or another, to preach sermons or read essays, or engage in spiritless, or perchance too spirited, debates, which only the faithful hear; or to celebrate Eucharists in which but a handful of devout women partake.

Not only are the Laymen of the Church indifferent, but the masses of the community are yet more indifferent; and all the more because they see so little interest in the matter among Church people. Hence, Bishops and Priests often give their time and their well-considered themes, and spend their scanty means, and leave their work, their sick and their domestic exigencies, only to meet one another and a few people. Yet, in quite a large proportion of our Dioceses, the Bishop and the "Convention" think that they have made a fine stroke when they have legislated into existence a "Convocational System" for the Diocese. The truth is, judging from the facts as far as we know them, the benefits derived from the Convocation are chiefly confined to the Clergy, in the social and fraternal intercourse which it brings them, in the intellectual advantage derived from the utterance and interchange of thought, and in the spiritual refreshment obtained by joint participation in holy Rites and by mutual conference. Outside of these, the actual results to the Christian people are ludicrously small in proportion to the ponderous and extensive machinery put in motion; while the effect upon the famishing multitudes may be estimated at less than nothing.

If some of our readers will not take up and thoroughly ventilate this whole subject of Convocations, we may return to it. We stop here with the suggestion, that it might be well either to find a more practical substitute for them, or to import into every Convocational meeting a strong "Mission" element. One thing is certain, whatever doubts we may have as to the means for bringing it about—we must reach "the multitude." This is, practically speaking, *articulus stantis vel cadentis Ecclesiæ*. †

BISHOP WANTED.

To the Editor of the Eclectic:

In the *Churchman* of this date, a Bishop of the Church advertises for five clergymen, who must agree to certain stipulations. I offer to be one of the five, on the conditions named below:

I am a presbyter, of middle age, in good standing in the Church. I am Rector of a large and flourishing parish, in which a good degree of prosperity, and peace and harmony prevail. I am furnished with a comfortable living. I hereby agree to leave my parish for a longer or shorter period, if the diocesan and my congregation consent, to go into the Diocese of the Bishop above named, on the following conditions:

I. The Bishop must have in his Church or Cathedral the daily Morning and Evening Prayer, and the administration of the Lord's Supper at the usual time of assembling the whole congregation every Sunday.

II. He must assure me that he holds and teaches the primitive faith *as it is literally expressed in the New Testament*, as it was restored at the Reformation, and that he interprets the Prayer Book by the Scriptures, not the Scriptures by the Prayer Book.

III. He must give me authority to go into any vacant parish, or into any town, city or village in which there is no parish, in order to do and teach the foregoing, irrespective of the prevailing customs in the said parish, or other parishes of the diocese, or the Church, and not interfere in the exercise of the authority so committed to me.

(a.) This third condition implies that if the temporal authorities of a regularly constituted parish, in any case, standing upon their vested rights, rebel against the restoration of primitive order and administration of the sacraments, I shall claim the right to rebuke them for their sin, and withdraw with the faithful from their property. The preservation of the Word and Sacraments is of more importance than the preservation of dead stones, the more especially when one is a trust we *must* keep, and the other often-times a debt which we had no business to have incurred.

(b.) It also implies that the rebellious shall be denied all privileges of the Gospel as administered by the Protestant Episcopal Church, until they repent and return to allegiance according to their covenanted relations in Christ.

IV. In the event of any expenditure of money for buildings in which to preach the Word and administer the Sacraments, it must be under my absolute direction and control.

With these conditions assured, I ask for no pledged salary. Our heavenly Father knows who are dependent upon me, and will supply all that we need. Questions of manners, morals, and intellectual ability; or of wisdom, love, patience in dealing with sinful men, and of soundness in the faith, must be left to my record.

I add only, that this is a *bona fide* proposition, made in sincerity and truth to the Bishop advertising, or to any other Bishop of the American Church. All communications addressed A. B. C., to the care of the ECLECTIC, will reach me, and will be treated strictly confidential, not being made the basis, or subject, of statistics.

Easter Even, 1879.

PRESBYTER.

HYMN FOR EASTER EVE.

"By which also He went and preached unto the spirits in prison."

"As for Thee also, by the blood of Thy covenant, I have sent forth Thy prisoners out of the pit wherein is no water. Turn ye to your Stronghold, ye prisoners of hope."

"Behold, I am alive for evermore, and have the keys of hell and of death."

Into the world from eyesight shrouded,
Our Lord hath gone, and there declared
The tidings of God's love unclouded,
Until to hope the weakest dared.

O blessed record! Love immortal!
If grace could reach those hearts defiled,
If Christ for them might burst the portal,
Then may we hope for each lost child.

No bounds to loving intercession
Thy gracious Word, O Lord, has set;

"Ask, ye shall have!"—without transgression

We dare to ask—accept them yet!

The loved and lost, the early taken,
Whose bodies rest beneath the sod,
Nay, even those who seem'd forsaken,
Thou shalt forsake not, Lord our God.

Thy love our feeble love exceedeth,
Thou art the Father, Thine are they;
And wheresoe'er Thy Spirit leadeth,
Rests Christ the Life, the Truth, the Way.

Grant in the ages spread before us,
That we all friends again may meet
And blend in love's ecstatic chorus,
O All Sustainer, at Thy feet.

To Thee, O Jesus, sole Key-bearer,
Of death and hell, worst sinner's Friend,
Than all the soul can image fairer,
We now our loved and lost commend.

ARCHER GURNEY.

Trinity Vicarage, Lambeth, April, 1879.

Literary Notes.

The History of the Christian Church during the first Ten Centuries, from its foundation to the full establishment of the Holy Roman Empire and the Papal Power; by Philip Smith, B. A., (with illustrations.) New York: Harper & Bros.

This work is by the author of those excellent volumes "Old Testament" and "New Testament" Histories, and forms one of that "Student's Series." As those volumes condense almost all that is to be found in Horne, Prideaux and others with much that is to be found nowhere previous to recent archæological researches, so this volume aims to be a digest of all in ecclesiastical history that comes within the range of ascertained fact. The book makes a good deal, as appears to us, of the authority of Dr. Schaff, as one "free from bias" (?) and a Churchman will receive some things with many grains of allowance, but his encyclopedic plan brings together the facts and authorities from which one may very well draw his own inferences. The Apostolic Fathers, the early and later heresies, the General Councils, the age of Justinian, of Gregory I., the Eastern Church after the Mahometan Conquest, the Forged Decretals, &c., are especially well treated.

The monasticism and missions of the West are well brought in review. In short the work makes a capital *hand-book* for students of general Church History for the first ten centuries, to be filled out for particular periods by more elaborate special treatises.

For sale by all booksellers.

Bedouin Tribes of the Euphrates; by Lady Anne Blunt. Edited with a Preface and some account of the Arabs and their Horses, by W. S. B. (with Map and Sketches by the Author.) New York: Harper & Bros.

This is one of the "books of the season," and although we have had lately many books about Asia by such travelers as Porter, Burnaby and McGregor, yet this is really *new* and is the *first* account of any value of the regions it describes. The route was from Scanderoon and Aleppo down the Euphrates and

across to Bagdad on the Tigris, up that river to Sherghat, below Mozul, and then west across the desert to Damascus and Beyrout. It was during the Russo-Turkish war, when interior administration in Asia was much relaxed, and our travelers had opportunities among the people which only the absence of Turkish police could have allowed. It is the most fascinating book of travels issued in some time, full of incident and of really interesting information.

The husband of the author gives a full account of the Arabian horse, with a curious genealogical table of his descent. The book is well illustrated with cuts and a handsome map.

English Synonymes explained in Alphabetical Order, with copious illustrations, and examples drawn from the best writers, to which is now added an Index to the Words: by Geo. Crabb, A. M. New Edition, with additions and corrections. New York: Harper & Bros.

This standard old book, considered for a generation past indispensable to all in any way engaged in literary work, is here brought out in new & improved form, and greatly enlarged. To persons much employed in composition, like clergymen and journalists, such a book is as necessary as a Dictionary, and it is safe to say that "Crabb's Synonyms" will never be out of date. Newspapers are playing the mischief with our language. Gushing and sentimental "reporters" just out of college, who betake themselves to the press for want of a school to teach, should be required to provide themselves with an English Grammar, some simple work on Rhetoric, and with Crabb's Synonyms.

In the article from the *Church Quarterly Review* reprinted in the CHURCH ECLECTIC, Vol. VII. page 26, line 14 from bottom, occurs the statement, "Nothing but the personal interference of the Emperor William—a man of eighty—as *Summus Episcopus* prevented the Apostles' Creed from being struck out of the Prussian Liturgy in 1877, by the vote of the Consistories."

On the above, a letter to the London *Guardian*, Feb. 26, 1879, page 259, says as follows:

"This is a curiously distorted version, for—1, the consistories have no power of altering the Liturgy; 2, the consistories being the courts of the *summus episcopus*, cannot be conceived as needing his personal interference; and 3, as a matter of fact, the consistories had nothing to do with the attempt to strike out the Apostles' Creed. It was a much simpler and more insignificant affair: in one of the district synods of Berlin, one pastor proposed that the recital of the Apostles' Creed should not be obligatory in public worship, and, after a long discussion the synod passed a resolution 'That it be an instruction to the provincial synod to consider the matter.' This slight outburst of Rationalism was immediately repudiated by other synods; the Supreme Council came down on the synod for exceeding its powers, and the offending pastor was compelled to apologise for his hasty action.

The matter was duly reported in my letters of last June and July, and your readers will find from them that it was by no means so serious as appears in the above mentioned article."

1. *The Dawn of History*: An Introduction to prehistoric study. Edited by C. F. Keary, M. A., of the British Museum. New York: Charles Scribner's Sons. 12mo., pp. 240. 1879.
2. *The Origin of Nations*: In two parts. (1) On Early Civilizations. (2) On Ethnic Affinities. By George Rawlinson, M. A., Camden Professor of Ancient History, Oxford, and Canon of Canterbury, &c. New York: Scribner, Welford & Armstrong. 12mo., pp. 272. 1878.

We name these two small books together, because they are alike in merit and interest as well as in the object they treat of. The "*Dawn of History*" gives us in the briefest way *all* that is known of prehistoric man—or man in prehistoric times; *all that is known* and all of the best part of what is fairly conjectured or reasonably inferred from what we know. There are three writers—two of them evidently ladies—and all of them Christian believers: the book is wonderful for its fullness, its completeness, its fairness, its precision of statement, and its facility in giving the best and most lucid illustration. Possibly the authors have been a little too liberal in allowing time to "prehistoric men." We think they had not seen Dr. Southall's work noticed in the *ECLECTIC*, last May number, p. 134. But as Dr. Pusey says, "we can afford to allow the Scientists all the time they want;

God has enough of it; Eternity is full of it."

There are fourteen chapters in the book, the titles of seven of which are as follows: "The Earliest Traces of Man" (Geological); "the Growth of Language" and the "Families of Language;" "Early Social Life" and "Village Communities;" "Early Religions—Mythologies and Folklore;" "Picture Writing," "Phonetic Writing," &c.

One can see from these selections from the subjects treated of, that the book is a complete manual of all that is known of man's prehistoric history, if we may be pardoned the solecism—all that late researches in Geology and in Comparative Philosophy disclose to us with regard to man before the beginning of the history which we find in inscriptions and writings like those of Mesopotamia, Egypt, &c.

The other book—Prof. Rawlinson's—takes up the subject where Keary's leaves it, and gives us an account of the earliest history of man, as made known to us by such *written* documents as we have been able thus far to discover and decipher. Canon Rawlinson is too well known to need any commendation or endorsement. His work seems to us indispensable to the right understanding of the historic portions of the earlier books of the Bible; and the two together, Keary's and Rawlinson's are quite complete and satisfactory; they are *trustworthy* as authorities. *What the authors speak of they know about*. And they know too all about what is conjectured and suggested, but not yet fit to be spoken of as science or truth, or anything else but the wild conjectures which no sensible man can expect to be confirmed by any ingenious investigations or discoveries that are yet to be made.

The books are sold for about a dollar and a quarter each—easily bought and paid for—quickly read, and remembered with pleasure; and we have no doubt they will be often referred to and consulted by those who have once read them.

—We have received from Strahan & Co., Paternoster Row, London, a pam-

phlet reprint of Dr. Littledale's celebrated article in the *Contemporary Review* for April, on "The Professional Studies of the English Clergy"—an article of prime value in point of information and suggestiveness to the clergy of this country as well. If it appears to be generally desired, and there opens no other way of easily obtaining it in this country, we may undertake to reprint it in the *ECLECTIC*.

—Whitaker (2 Bible House, N. Y.) has issued the *fourth* edition of Rev. Dr. Richey's "*Churchman's Handbook*," a practical Guide on the Rights and Duties of Rectors, Wardens and Vestrymen, &c. It is very neatly printed and conveniently and lucidly arranged. It gives all the rules and proceedings in regard to postulants and candidates for orders, as well as the duties of Standing Committees in addition to those of wardens and vestry. The Appendix contains the forms and blanks for Church Incorporation as well as for all other proceedings under the general Canons.

—Claxton, Remsen & Haffelfinger of Philadelphia, are the publishers of another and larger work on *The Rights and Duties of Rectors, Churchwardens and Vestrymen in the American Church*, by Rev. Henry Mason Baum.

More than two thirds of this book is taken up with the subject of "Rectors," the rest being occupied with Wardens and Vestrymen. The author draws largely upon Dr. Hawks and Judge Hoffman, evidently inclines to Dr. Hawks as the better ecclesiastical lawyer. The decision of Beardsley, C. J., in the case of *Lynd vs. Menzies, et al.*, in New Jersey, is given in full in regard to the operation of English ecclesiastical law in this country, and is very important and interesting; while the history and meaning of the Canon on Cure of Souls, is illustrated by Bp. Potter's admonition in the Tyng case. We entirely agree with Mr. Baum, that the Rector has the sole right to appoint his Assistants, including Organist and Sexton, and that a Vestry has no right to appoint a "Music Committee."

—A dear friend writes us: "Your Latin tribute to Dr. DeK., I thought was beautiful and touching and beyond criticism. I am glad you are to have an account of *that funeral*—the most glorious and Catholic and loving the Anglican communion has ever known. His departure from us, in full strength, with honors heaped upon him, in all his purity and sweetness, with his chivalric witness to Catholicity undimmed—no compromises—a noble confessor—though reviled, reviling not again—all this will be a tower of strength in years to come. There are some trees so great you cannot measure their size till they are down."

—Owens' *Introduction to Dogmatic Theology* (Masters, pub.) and Martensen's *Christian Dogmatics* (T. & T. Clark, Edinburgh) are books that will become of standard use among both laymen and students. We ought to circulate *Sadler's* books as widely as we can.

—Canon Perry, in his Church History, recently noticed by us, gives the following note on the famous "Advertisements of Elizabeth," so much relied upon by the Privy Council in the Ridsdale Judgment:

There has been much controversy on this head. It is not pretended that the *Advertisements* were ever published under the Great Seal, but it is said they were adopted by a Royal Proclamation afterwards. There is no trace of such a Proclamation. On the contrary, the way in which the *Advertisements* were always described plainly shows that they were not adopted by the Queen. This is proved by Parker's language in the text, and also by the expressions which he uses to Grindal, charging him to see 'her Majesty's laws and orders duly observed, and also these *our convenient* orders described in these books at this present sent unto your lordship.' In the canons of 1571 the *Advertisements* are simply called *Libellus admonitionum*, without having any royal authority attributed to them. In the Canons of 1576 an allusion to them was struck out by the Queen, apparently for no other reason than lest she might be thought in ratifying the canons to give the *Advertisements* her authority.

—The *Nineteenth Century* for April has an article by Mr. Froude entitled "A few words on Mr. Freeman." We should rather like to hear what Mr. Froude has

to say on the literary humbugs that Mr. Freeman has so effectively exploded.

—The *Contemporary* for April gives us Dr. Littledale's article on "The Professional Studies of the English Clergy" and "The Disinclosure of the Anglican Pad-dock," which at least would get rid of Lord Penzance. But it ought to be possible to drive out vermin without burning down the house. Mr. Mackonochie and Mr. Mossman, however, do not think so.

—The Skeffingtons will not be publishers of the *Literary Churchman* after June 30, not agreeing with "some features" since Canon Ashwell's retirement from its editorship two years ago. It will go on under "other auspices."

—The ancient ceremony of serving up the boar's head at Queen's College, Oxford, on Christmas Day, was duly observed this year, when the rooms of the college were thrown open to the public. The unusual severity of the weather tended to limit the attendance, which, however, was large. The head, prepared by the college maniple, Mr. W. Horn, weighed between 70lb. and 80lb., and was adorned with crown and flags. It was carried on a silver dish in procession, the college choir chanting the Boar's Head song. The origin of the ceremony is involved in some obscurity, but there is very little doubt that it has been observed for more than 500 years. It has been said that the ceremony is in memory of a noble exploit performed, as tradition relates, by a scholar of Queen's College, in killing a wild boar in Shotover-wood. Being attacked by the animal, which came at him with extended jaws, intending to make but a mouthful of him, he thrust a copy of "Aristotle" down its throat. The animal fell prostrate at his feet and soon afterward was carried in triumph to the college. But this is only tradition, and it is not known when the custom was first observed. Anthony Wood, who wrote in 1660, says,—"It is an ancient custom, as old, as 'tis tho't, as the college itself; but no reason is to be given for it."

—One of the most ancient and characteristic distinctions of the Christmas festival in the West was the treble celebration of Mass, the first taking place at midnight in memory of the time of the Nativity, which is found in the Sacramentary of Gelasius in the fifth century. The Pope used to celebrate the first Mass in the Liberian basilica, the second, at day-break, in the church of St. Anastasia,

the third in the Vatican. Gregory the Great speaks of these three Masses, of which various explanations are given by liturgical writers; but that of Aquinas is most commonly adopted, that by the first at midnight is signified the everlasting generation of Christ from the Father, concealed from human gaze; by the second at daybreak, His temporal birth of the Virgin Mary; and by the third His spiritual nativity by grace in the hearts of His disciples. There was formerly a midnight Mass at Easter also, traces of which still survive in the forms of the Latin ritual, and perhaps at some other festivals; but the Christmas Celebration, which has of late years been popularized in many Anglican churches, has alone held its place.

TIMES' NOTES.

"First-born" was a title of such honour amongst the Jews that it was commonly given even to an only child to denote his rank as heir. And this is St. Jerome's explanation of St. Matt. i. 25. But, moreover, the exact translation of the Greek is "her Son, the First-born;" so that we very probably have here the same emphatic title of Christ intended as in Romans viii. 29; Col. i. 15, 18; Heb. i. 6; and Rev. i. 5.

—The Missal Rubrics are all in Latin, and thus are no guide as to the meaning of English words. "Fair" in Tudor English meant "rich" or handsome, as in such a phrase as "a fayre jewell of gold." We think that the epithet "plain" applied to the alb was meant to exclude rich figured materials, and to enjoin linen or lace, but the matter is disputed.

—R. C. priests, by their acts in England, are violating the decrees of the early General Councils, which forbid the intrusion of one bishop in the diocese of another. As to our having got our Orders from Rome, that no more gives the Pope a right to interfere in England, than the Archbishop of Canterbury has to interfere in America, because American Orders came from England. If you had an estate, what should you think of a man poaching your game and robbing your orchard, on the plea that he belonged to an elder branch of your family?

—Nothing cancels Holy Orders, not even deposition, although the exercise or the acceptance of the ministry of a deposed bishop or priest is accounted sin. But if he were to be restored, there would be no reordination, only reconciliation.

—In Zechariah iii. 8, and vi. 12, where Christ is called the *Branch*, the Greek Bible translates it the *East*, and becaus

of this, as also of the texts in Malachi vi. 2, where He is called the *Sun* of Righteousness, and St. Luke i. 78, the *Day-spring*, the early Christians regarded the East as a symbol of Christ, and believed that His second coming will take place from that quarter of the heavens; and, consequently, turned in that direction for prayer, a custom at least seventeen hundred years old, as witnessed to by St. Clement of Alexandria and Tertullian. And so soon as there were Christian churches built, the sanctuary and altar were placed at the Eastern end (*Apost. Const.* ii. 57), possibly, too, in contradistinction to the Jewish Temple, where the Holy of Holies was at the western extremity, this again being a protest against the Sun worship. Turning to the East specially at the Creed is a survival from the primitive rites of Baptism.

—The rubrics of the Communion Office seem to imply that the *Gloria in Excelsis* is to be said kneeling, as there is no direction for a change of posture for the congregation from the Confession till after the blessing. But, as it is a triumphal hymn, it is often said standing, and especially at High Celebrations.

—The objection to Evening Communion is not on the ground of the *hour* at which they take place, but that hour makes the fast before Communion nearly impracticable, and also brings the congregation together when weary and exhausted by the day's work, instead of being fresh and alert. You will find that the hour was changed even in St. Paul's day from supper time (*i. e.*, about 8 or 9 p. m.) to about 1 a. m. (Acts xx 7), and these early morning Eucharists were the rule for more than two hundred years. The Christmas midnight Mass is the sole Western survival of this use. But in the fourth and fifth centuries Mass was often postponed during Lent till after 3 p. m., in order to ensure the prolongation of a strict fast till evening. The Paschal Supper, which preceded the first Institution, was a sacred sacrificial rite, not a common meal, but our dinners and teas have no such character. Moreover, the Holy Eucharist is the communion and showing forth of Christ's death, which took place after a fast of some 18 hours.

—The Literary Churchman gives us the following, under the title of "China's Commercial Suicide;" the *Friend of China* has the following paragraph:

A volume of Consular Reports published by the United States Government is introduced by a letter by the U. S. Secretary of the State, the Hon. Wm. M.

Evarts, who comments upon the trade between China and foreign countries in the following terms:

The principal articles of foreign import and native export were as follows:

Imports.—Opium, \$41,628,000; Cotton goods, \$29,314,000; Woollen goods, \$6,300,000; Metal, wrought & unwrought, \$5,446,000; *Exports.*—Tea, \$53,163,000; Silk and silk goods, \$51,928,000; Sugar, \$3,359,000.

"The opposition of opium and tea in the above statement is a commercial exhibit not paralleled by any other nation for suicidal consequences to itself—sending out to all the nations of the earth tea to the value of 53,000,000 dollars, and receiving in return opium to an almost equal amount!

"So firmly has the use of this deadly drug taken root in the vitiated appetites of the people, that it now defies eradication. Notwithstanding the severity of the laws passed against its use; notwithstanding the great increase in the production of the native drug, even while the land is filled with decrees prohibiting its cultivation, the import—all from British India—during 1876 exceeds that of any single year since 1867."

Patristic Sermons, Vol. 2 Origen the Preacher: being Fifty Short Sermon Notes founded upon Select Passages from his Writings. By J. M. Ashley, B. C. L., Vicar of Fewston, Hayes.

Mr. Ashley tells us in his preface that his present task has been an easier one than his companion labours on St. Augustine. Certainly his *excursus* through Origen bears evident marks of having been pursued *con amore*. We find fault with one word in the title, for these sketches are not "short." Each of them is remarkably full, and contains materials for several sermons of ordinary length. Mr. Ashley is no mere Dryasdust. He himself contrasts the preaching of the ante-Nicene fathers with modern preaching, and each sentence of condensed meaning witnesses not only to conscientious workmanship, but to the influence of a nineteenth century mind adapting and amplifying. The sketches are in fact studies upon Origen, which an original mind can imitate Mr. Ashley at his best by using for its own purposes. At the same time the preacher who is short of originality or short of time will find, if he likes, the skeleton already more than half clothed for him. Mr. Ashley's next sermon raid is to be made on St. Ambrose.

—The question is not what this man or that woman likes in the matter of music for the house of God, but what has the Church designated as the style suitable to the solemn service of the sanctuary

Summaries.

FOREIGN.

A Mrs. Gundry complained to the Bishop of Salisbury of a tract circulated by the rector (a Mr. Towne) advising confession and absolution. Bp. Moberly replies that while he disapproves of its "repeated and continued use," he "feels bound to say that the legitimate use of the ordinance of confession and absolution is a real part of the institution of the Christian Church, and most precious and useful in a generation such as that in which we live." In a second letter he says that he "cannot agree in thinking that the ordinance of confession is in the Prayer Book confined to sick people, or that it is proper that a third party should be present."

—Rev. Dr. Vaughan, Master of the Temple, has been appointed to the Deanery of Llandaff, which he refused on account of the protest of a number of Welsh clergy, but has since accepted, urged to it by the Bishop.

—The Rev. H. W. Tucker, author of *Under His Banner*, and about to publish a Life of Bp. Selwyn, has been made Secretary of the S. P. G. in place of the late Mr. Bullock, whose assistant he was for some time.

—The Ven. Archdeacon Garbett, Bampton Lecturer in 1842, is dead at the age of 77.

—The Duke of Northumberland has promised £10,000, and the Bishop-Elect of Durham £3,000, towards the foundation of the Bishopric at Newcastle.

—Rev. W. J. Knox Little returned to England, not having been able to fulfil his mission in Canada during the sickness and death of the late Bishop of Toronto.

—The "Father Ignatius" who became a Roman Catholic, is not, as we understand it, Mr. Lyne, but the late Hon. and Rev. George Spencer.

—A new bishopric, of Caledonia, British Columbia, has been given to a former Indian missionary, Rev. W. Ridley of Huddersfield.

ANOTHER AGGRIEVED PARISHIONER—A FACT.—Choirman (discussing new vicar with a member of the congregation): "You see, sir, he wants to make us religious. Now I've been in choirs for many years, and I've never known any choir-men who were religious, and I don't think, sir, we can stand it." The vicar wished his choirmen to kneel, abstain from writing notes to each other during service, &c., but is by no means a High Churchman.

—The Church papers, including the *Guardian*, are surprised and amused at the glowing eulogies in the *Times* on Archdeacon Garbett, Bampton Lecturer for 1842, and Oxford Professor of Poetry elected to Keble's chair against such a man as Isaac Williams. The *Guardian* discusses the question, "How Myths arise?" We should say from mere blind partisanship. His successor is to be Mr. Russell Walker, Canon of Chichester.

—Members of Parliament are getting nearly as bad as Congressmen in their quotations of Scripture. Here is one from a speech of Sir W. Harcourt. In the Zulu debate the Hon. and learned gentleman said that "when the High Commissioner Nathan was sent to give back the ewe lamb taken by David, he went and delivered an *ultimatum* to Na-both!"

—Mr. Widgery, a local preacher, has been converted to the Church by studying Wesley's writings, and is lecturing on the subject.

—The Old Testament Company has got as far in its second revision of the Historical Books as 1 Sam. xx. 17.

—British Columbia is to be divided into the Sees of "Westminster" and "Caledonia." Dr. Hills retains his present title, but his successor will be Bishop of Vancouver. The S. P. C. K. has given £1,000 for each See.

—The services at All Souls, Langham Place, and S. Mary le Strand, have been completely revolutionised by the successors of Dr. Evans and Mr. Freshfield. They are now of the "lowest" type.

—Father Newman has accepted the Cardinalate after all. It is probably too late for him to be of much use to Pope

Leo against what he once called "the insolent and aggressive faction."

—*Anglo-Catholic Principles Vindicated* (J. Parker & Co.) is a re-issue of papers for years printed as Supplements to the *English Churchman*, a good deal more Anglo than Catholic. It includes the views of Freeman, Vogan, Trevor, and Biber on the Eucharist, which the *Church Times* calls *Nestorian*. Also the famous Pastoral of the English Episcopate, Mch. 1, 1875.

—The *Church Times*, like other Church papers in England, is rather throwing cold water on the Hyacinthe enterprise, and says if the Dutch Prelates cannot help him, there must be some reason for it which ought to deter English Bishops from meddling. We fear that our enterprise in Mexico is hardly so managed as to justify its quotation as an example by the Scotch Primus.

—The Bishop of Oxford's Appeal from the *mandamus* granted by the Queen's Bench, was to be heard April 23d.

—The *Church Times* speaks in high terms of Bp. Doane's remarks on the Lambeth Conference, which it quotes from our pages. It also quotes from the *Churchman* a notable statement, which sounds like some unexpected outburst from a bashful man, to this effect: "It is a pity that the London *Times* always gets a blockhead to write up its editorials on religious matters." But then this spasmodic departure from what Horace Greeley once happily described as a "gagged and mincing neutrality," was expended on a very remote object indeed, and one at a very safe distance. But the *Church Times* answers for the Thunderer in this case, by simply remarking:

As the *Churchman* takes so accurate a view of our big namesake, it would be well if it would practice a little introspection; in which case it would discover how equally a pity it is that it should take equally the same course with regard to its London correspondence.

—The same paper thus comments on the recent royal wedding:

The marriage of the Duke of Connaught and Princess Margaret of Prussia suggests very important reflections. In the

first place, we can only repeat our regret that the Court should so gratuitously have taken pains to insult the Church of the country by selecting the middle of Lent for the wedding. One would have thought that the Royal Family would have been glad of a somewhat longer interval after the death of one of its members for whom it professed so profound an attachment as the late Grand Duchess of Hesse. On the other hand, one cannot but contrast with feelings at once of amusement and indignation the floriid, if not very good, ritual which has been adopted for the honour and glorification of two cadets of Royal Houses, and the Quakerly "simplicity" which the Persecution Company is seeking to force upon so comparatively insignificant a matter as the worship of the King of Kings. We observe that some of the papers are discussing the absence of Mr. Gladstone, who, it is affirmed, was made the victim of a deliberate slight on the part of the Court. This we do not in the very least believe. It seems to us much more likely that the right honorable gentleman who, is a Christian and a Churchman, declined to sanction by his presence the indecency of a Lenten wedding.

—Mr. H. J. Martyn, Minister of Cannon-street Independent Chapel, has notified his deacons of his intention to join the Church of England and to seek ordination. He has been a strong Liberal and an advocate of disestablishment, having spoken at meetings held with that object.

—The *John Bull* says of the proposals made by the *Spectator* (given in our Miscellany—"Clewes Case"):

This is undoubtedly very good common sense; but if our contemporary really believes that the authors and litigants of the Public Worship Act have the slightest desire for freedom of worship we must say we greatly admire its simplicity. Why the very essence and motive of the Act is to prevent freedom of worship. The aggrieved parishioner is a mere legal fiction. He never attends, or wants to attend, the services he complains of. He already has his liberty, and brags of it; what he seeks is to put down the liberty of others. To do as he likes himself is nothing; the liberty he demands is to make other people do as he likes. In fact a very large part of what is called public worship in this country consists in protesting against the public worship of others. The old English and Scotch Protestants stood at prayers and sat when singing only because the Church did the contrary. There was neither Scripture nor reason for it.

The "conscience" was all in protesting against Popery and Prelacy. Our English Dissenters have backslided into the customs of the English Church in these and other respects; but in Scotland, they still dominate the Presbyterian conscience, in blissful ignorance that foreign Papists sit like themselves at the Psalms, and Eastern Catholics stand at prayers. Does any one suppose that the Church Association spends its thousands in law to secure to Evangelicals the free use of gown and bands in the pulpit, or that the gown has any merit in their eyes except as a protest against some other garment? He could as easily suppose that the Burial agitation was to secure freedom for Nonconforming rites, and not the prohibition of Church consecration.

It holds nothing will do but the repeal of the P. W. R. A.

—The *Literary Churchman* has a good notice of a posthumous work on Architecture, by the late G. G. Scott, which we will reprint.

—*Heroes of the Mission Field* (Hodder & Stoughton) is the title which the Bishop of Ossory has given to a series of magazine papers on missionary worthies of various ages and countries, from S. Martin of Tours down to Christian Frederic Schwartz.

—Cardinal Newman gets his hat May 8th, at Rome. The Pope writes a pathetic letter on Protestant and infidel schools in Rome, and has appointed a commission to improve education under Catholic auspices.

Cardinal Nina has a conciliatory message from Bismarck, and the Pope hopes to win back the old Catholic leaders. Republican France is getting roused against Jesuit control of education. A law is pending confining the power of giving degrees to State Universities. After all, as in the first revolution, it will be the fault of Rome, if there is to be another war between society and religion. To be sure, infidelity is everywhere and always aggressive, against any Christian civilization, but it can be met only by a Christian statesmanship that possesses common sense.

—The *Church Times* ascribes the defeat of Provost Whitaker, and the gradual advance of Low Churchism in the High Church Diocese of Toronto, solely

to the "moderate" policy and teaching of the High and Dry, seeking as it were to face both ways—a *via media* course, which professes to believe the Real Presence, priestly Absolution, Apostolical succession, sacramental grace, &c., and yet is conspicuous in denouncing all attempts to make these doctrines visible and practical in the Church. High Churchism thus becomes a sort of esoteric thing with the clergy alone, while the laity hardly dream what it means, and are never taught it by word or deed. So it is the great majority of the laity have little or no knowledge of or belief in the real theology of the Church, and their attention is called chiefly to those "liberal" ones among the clergy who seek reputation by rather disparaging Church doctrine, disregarding rubrics, and discarding the observances prescribed by the Church in her Prayer Book. There is no doubt much truth in this. While 83 clergymen voted for Provost Whitaker, they could get only 44 of their lay delegates (far less than a majority) to go with them. We remember, too, how it was in Albany. The policy of reserve must be exchanged for positive teaching from the pulpit, and less timidity in the services.

—The *Daily News* in a long article against Confession, says "the Confessional is an attempt to reverse the immutable law that we mortal millions live alone. In the long run, every man and woman find that they must bear their own burdens." Thus it is, as Nevins says, that Protestantism turns society into a sand heap. This, too, in the face of the Scriptures they profess to follow: "Ye are members one of another"—"Bear ye one another's burdens"—"Confess your faults one to another." How would Methodism take such arguments against confession?

—Baring Gould has been giving Lent lectures on the Place and Duties of Woman in the Present Age." Said to be original and interesting. It is hoped they may be published.

•—A pamphlet by T. J. Bailey, author of the well known work on Anglican Orders, is just out showing up the invalidity

of the ordinations of the "Reformed Episcopal" Ministers. (Hayes & Co.)

—In Convocation, Feb. 18, suitable notice was taken of the death of Princess Alice, also of the death of Deans Sanders of Peterboro, Lewellin of S. David's, and Blosse of Llandaff: and of Archdeacons Mildmay, Morgan, and Bp. Mackenzie. The Archbishop read a petition of Rev. E. L. Cutts in favor of rendering aid and instruction to the Eastern Christians called Nestorians, who have asked it. They claim not to hold the error condemned by the Council of Ephesus. Referred to a Committee.

Hon. C. L. Wood for the E. C. U. presented a petition against allowing the Churches to be desecrated by the marriage of divorced persons.

Another agitation is begun against the Athanasian Creed, by fellows and scholars at Cambridge. Sent as a *gravamen* to the Upper House.

Archdeacon Randall presented a *gravamen* protesting against the *intrusion* proposed by the Primus of Scotland's tender of "provisional oversight" to M. Loyson's congregation in Paris. It was decided to wait and see whether the matter was *un fait accompli*.

The subject of a uniform Hymnal was shelved again.

At the York Convocation, for the first time since 1803, the two Houses sat separately. A resolution was also passed declaring the expediency on some occasions of the Convocations of both Provinces sitting together, by the Queen's authority according to law—as in 1660–64, the Senior Bishop of the whole Church to preside.

A good deal of discussion was had on the Bishop of Carlisle's bill in Parliament for regulating from time to time the "rites and ceremonies" of the Church as changes of circumstances may require, and for providing additional services. It was left subject to the pleasure of the "Government" to bring in such a measure.

A long report on the marriage laws was adopted, allowing in place of banns or licence, a certificate, on 21 days' notice

of the resident parish priest addressed to the clergyman of any Church where the parties wish to be married, and recommending the abolition of Scotch irregular marriages, and of that Scotch law which makes subsequent marriage legitimise children born out of wedlock.

The debate on Cathedrals showed that the Cathedral system was now better worked than ever, and becoming very popular. There are thirteen of the New foundation and nine of the Old, these last having the power to revise their own statutes. Adjourned to March 20.

HOME.

Dr. Wilson's able paper at Auburn gives the finishing stroke to *Materialism*, by showing that its pretended difficulties are ethical rather than intellectual.

The excellent Paper on *Sisterhoods* occupies our usual space for "Church Work," and will be of great interest and value to all our readers.

Dr. Van Rensselaer sends us his last letter. He will sail for home from Liverpool, May 8th.

The service of *Benediction* for a private residence at Newark, W. N. Y., is something new for that region. This kind of service is also appropriate for many other things, of which examples may be found in the "Priest's Prayer Book."

—In our next we purpose to reprint, for the benefit of our new subscribers, and a number of clergy who desire extra copies, Dr. Dix's Address on the "Progress of the Church during Fifty Years." The edition of the *ECLECTIC* containing that article has long been exhausted, and we think our patrons will amply justify us in reprinting it.

—We have an admirable tribute to the character and influence in the Northwest of the late Dr. DeKoven, from the Rev. Dr. Ashley, received too late for this number of the *ECLECTIC*. It will by no means be repetition to give it in our next.

—We should like to see a volume issued containing the late Dr. DeKoven's essays and articles on theological subjects including perhaps some of his speeches at General Convention. Such a volume at this time might be made

to help materially in raising the memorial endowment fund of Racine College. It would be of great value to Churchmen everywhere and to theological students.

Some of our best Church literature is more highly appreciated in England than here. Notably is this the case with Dr. Mahan's works, edited by Dr. Hopkins, of the last two volumes of which, we understand, there are only about fifty copies left, the plates having been melted up. The first volume (the Church History) will be kept in market by Pott, Young & Co. Of Dr. Hopkins' Life of his Father, the late Bishop of Vermont, it is hardly possible to overestimate the value, as an accurate *history* of the American Church for a large and most important period of its existence. We have never heard the slightest specification of inaccuracy, even of detail, substantiated against this most interesting and valuable biography.

—We have in type an excellent article on Dean Hook, crowded out of this number, as are also Dr. Richey on the Parables and several other contributed papers. In spite of what our English exchanges say in asking for more original matter, we cannot lose sight of our main purpose, which was and is to reprint the best things they give us. Their contest against the Calvinistic and rationalistic school of Protestantism is ours also, and we know of no more intelligent and effective *anti-Roman* literature, too, than that of the Catholic or High Church press in England. Primitive polity and sacramental theology is the only remedy for that destructive spirit of ultra Protestantism which is now tearing the Bible to pieces as it has torn the Church.

—Dr. Wilson has well shown that the chief cause of modern materialism is after all a practical, ethical one, rather than intellectual—the simple “enmity of the carnal heart.” It is not uncharitable to apply this to a good deal of the Protestant zeal against what are called “innovations,” which one finds that the most worldly and even profane men always profess to share. “Religion is a good thing enough, only we don't want too

much of it.” These daily services, weekly communions, prayers, fastings, and especially almsgiving—these perpetual subscriptions for hospitals, orphanages, and things we hardly ever used to hear of—where does all this put *us*, and where will it land us? We protest against these “novelties that disturb our peace,”—Sunday is enough for religious services—we believe in “justification by faith only”—a doctrine convenient for those who suppose a sick bed repentance is equivalent to a religious life. All this worldly element is bound to oppose any attempts to introduce more frequent use of the means of grace, and to raise the standard of personal religion in our churches. They refer the outside world to the Prayer Book for their religion, not to any “living Epistles” among themselves, not seeing that a church which has only a *Form* of godliness is vastly worse off than a sectarian organization which has *nothing* to refer to if it cannot show examples of personal Christianity. Somehow Evangelical Episcopalianism always did know how to harmonise its claims on Heaven with the enjoyment of the good things of this world. “The Saints shall inherit the earth.”

It seems almost impossible for a parishioner of this spirit to realise or understand the distress or despondency of his patient and quiet pastor over the spiritual condition and measure of his people. The influential pew holder, however, will see to it, that he lets well enough alone, that he gets no new-fangled notions to disturb the parochial repose, or compromise the “ancient respectability” of “our church.” Providence alone breaks up this thick grown crust of Pharisaism by social and political revolutions, commercial revulsions, hard times, and general unrest, which give new meaning to the question, “Who is my neighbor?”

—Dr. Sullivan's very discriminating and just eulogy of Dr. DeKoven was read in the chapel at Racine a week after the funeral.

—We observe that in the Episcopal election at Toronto, Dr. Sullivan had 25 clergy and 55 parishes in his favor during

some twenty ballotings, while Archdeacon Whitaker had 83 clergy and 44 parishes. Archdeacon Sweatman of the Diocese of Huron, was agreed upon by a Committee of Conference, and almost unanimously elected.

We cannot help thanking the *Brooklyn Eagle* for its very correct and appreciative view of Rev. Knox Little's preaching in this country, as compared with such Evangelists as Mr. Moody. Knox Little has been preaching at the mid-day services at S. Paul's Cathedral during Lent to enormous crowds. He has accepted the vicarage of S. Barnabas', Pimlico, to the great grief of his Manchester parishioners of S. Albans, Cheetwood.

—We desire to enter our "mild protest" against the practice prevailing in this and other cities, of publishing beforehand in the daily papers, the "Programme of Services" for Christmas, Easter, &c., in our Churches. If Romanists and Sectarians do it, let them have a monopoly of it. It belongs to the Prima Donnas and Managers who are going to display their prodigies in the Opera House and Theatres to keep the papers full of glowing descriptions beforehand. An outsider asked us, "Is it all music and solos in the Episcopal Church on Easter; what does the clergyman do?" It looks too much like touting for an audience. It aggravates what is already a great evil, the habit of wandering from place to place, according to the temporary attractions of each, without incurring any obligation to give *stated* support to any one—many seats being *free* in most of our churches.

—The venerable John A. Dix, so long a conspicuous figure in our political and military annals, has passed away at a ripe old age. His activities in public life continued almost to the very last. Of large and many sided capacities and attainments, he was distinguished in many different departments of public service, both military and civil. One of the recollections of our boyhood, is of listening to a scholarly address by him before the College Literary Society to which we belonged, where he seemed as much at home as he ever was either in the Senate

of the nation, the gubernatorial chair of his State, or in his military command. In days when political corruption taints the very air, no breath of slander clouds the purity of his reputation, as a Christian soldier and statesman.

—The *N. Y. Observer*, with extraordinary ignorance for a journal of such long experience, speaks of Dr. Colenso as still a Bishop of the Church of England. It might as well speak of Mr. Cheney as a Bishop or Presbyter of the Protestant Episcopal Church, merely because the courts allowed him to carry off the church property. Bp. Colenso was *deposed*, and the sentence accepted and recognized by the American Church among the rest. He is not "in communion" with the Church of England, but the civil courts maintained him in possession of the temporalities of his See. A new See was therefore created, that of Pietermaritzburg, which takes the place in the same country of the "See of Natal." Those who adhere to Colenso, are not recognized by the Province or the Metropolitan. Whitaker's Almanac only gives all Bishoprics established by law, as a sort of *civil list*.

—Rev. Dr. Bolles has been delivering a most interesting series of lectures on the Theology of Shakspeare. One can not fail to be struck with the general tone of faith and religious truth cropping out here and there; but he lived in an age when the public mind was saturated with religious truths—when these were the greatest subjects of public concern, and even of political conflicts.

—It is the rule for the *decani*, or dean's side, to sing the odd verses, and the *cantoris* the even verses, the *decani* being on the south and the *cantoris* on the north side of the church. The reverse of this order is exceptional, as is the case in the cathedral and diocese of Ely.

—S. Mark's Church, Evanston, Ill. (Rev. J. Stewart Smith, rector,) has been made a free church by vote of the congregation, with but one dissenting voice. The same is true of Trinity Church, Utica, N. Y., the old mother parish of the city. Three out of the five parishes and one mission are now free, leaving but two pewed

churches—Grace and Calvary—in this city.

—We hear that Bp. Lay's health is better. He is still in Rome, and it is uncertain when he will be able to return home.

—We seriously hope that our sober and steadfast Church community of Baltimore are not going to be taken possession of by the Virginia "F. F. V's." It is not a good time to introduce elements of bitterness and controversy when multitudes of men are earnestly inquiring after the ways of truth and peace and the things that accompany salvation. It is a time to be exceedingly tolerant of the special ways and means by which almost any class of genuine Christians may be seeking to help those who are trying to escape the overrunning flood of ungodliness in this land and this evil day. Why was it necessary to have a "protest" against the teachings of those Evangelist Fathers who are engaged in a work of unmistakable good and blessing? May we not be sure that any little excesses or mistakes of human infirmity will be neutralised or cure themselves? Is it a generation that is in danger of becoming *too religious*, or taking a yoke which its fathers were not able to bear? We don't complain if even Mr. Moody's extravagances produce the wholesome fruit of bringing thieves to confession and restitution, or help a common citizen to see the elementary truth that it is as wrong to *steal* from a corporation as from an individual! "The people" need the instruction of the Catechism.

But while this "Protest of certain clergy talks about Confession being made a matter of *moral compulsion*, it virtually refutes itself by quoting the tract circulated at the mission, which says, "You are not obliged to confess at all unless you like, but if you volunteer to confess, it is a great sin to keep back anything." The difference between this and Romanism is as wide as the poles asunder.

We propose to publish in our next the article of the *Contemporary Review* on this subject, by a physician, a layman.

—The "*Ritual Reason Why*" is published by Hayes, London, at 4s.

Just before going to press, we have received the *Church Quarterly Review* for April, which is swelling the question of the "Petrine Claims" to an elaborate treatise, not even yet finished. Doubtless the whole series will be given to the public in a volume, which will be the ablest polemic against Rome since the days of Chillingworth, Barrow and Bull. This number is full of the most valuable matter, and most suggestive to the student of this age—the one who is making a study of his own day and generation.

The Rivingtons also send us, by Pott, Young & Co., N. Y., *Catholic Reform* and the *Anglican Church*, the correspondence published by M. Loyson: and also "*The Principles of Catholic Reform*, or the harmony of Catholicism and civilization," by M. Hyacinthe Loyson, priest, being the Conferences of 1878 in the "Cirque D'Hiver," Paris, with a Preface by the Bishop of Edinburgh.

Nothing can be truer than the motto prefixed to these Conferences, "Popery makes the weakness of Catholicism, and Catholicism the strength of Popery." This is the key to the whole subject. Those who will not let us have Catholicism, only strengthen Popery. We can not now review the books, but it certainly is a pretty good guaranty of M. Loyson's position to find him at the outset asking his hearers to listen to him "not as a philosopher, but as a *priest*," who speaks "not as the representative of his personal opinions, but in the name of Catholic tradition," which is by no means the same as the Catholicism of the Pope. This is the thesis he sets himself to work out with all his old time eloquence and power.

—Pere Hyacinthe's pamphlet is issued by Grassart, 2 Rue de la Paix, Paris.

—"As in mines of gold, any one who is skilled in such matters, could not bear to overlook the slightest vein, inasmuch as it is capable of yielding great riches; so in like manner in Divine Scriptures, we cannot pass over one jot or one tittle without loss; but it is necessary throughout to investigate all things. For all these things are spoken by the Holy Spirit; nor is there in them anything which is superfluous."—*S. Chrysostomos in Joannem Hom. XXXVI.*

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HEATHENISM AND REVEALED WORSHIP.¹

IT is plain that the great purpose of the first Table of the Law, is to direct the minds of men to the sublime Object of revealed worship, and to provide the safeguards necessary in the approach of the creature to the Creator. The heavenly association or communion of man with God, is sanctioned and protected from error, and the training or education needful for its completion and confirmation, is enjoined in precepts of profoundest wisdom.

The second Table is strictly parallel to the first. Therein the relation of man to man is in like manner sanctioned and guarded; human society is elevated, and obtains the Divine benediction.

Let us rapidly sketch the beautiful and symmetrical relations which are thus presented to our minds, before we examine more particularly those precepts of the first Table which bear directly upon the distinctions between heathenism and revealed worship. We shall thus fortify ourselves against the charge of interpreting one commandment without due reference to the harmonious relations which must exist throughout.

We assume, in accordance with a tradition which has abundant authority in its favour, that the true division is into five and five—an equal number in each table; and we shall find the internal evidence in beautiful accord with this arrangement.

In the first commandment, then, we have presented to view the great Object of Adoration, in opposition to all false gods.

In the second, Idolatry—the worship of false gods, or of the true God under false or unauthorized forms or symbols—is solemnly condemned.

In the third, is equally condemned the presumptuous attempt to worship that vain conceit of the intellect—God as the absolute, the inconceivable, the immeasurable, the Infinite—which is the fountain of sacrilege, scorning as it must all association of God with time or space.

God demands the worship of His creatures; but He is not to be approached by means of forms and symbols unworthy of His dignity and

¹ The writer is much indebted in the explanation of the Ten Commandments, to Worsley's "Province of the Intellect in Religion."

His holiness; no less imperative is it, however, that He should not be approached save under such restrictions as He has set Himself, and through such conditions as He has Himself revealed. So far the first three commandments, which contain the fundamental principles of Divine Worship. In the fourth and fifth, completing the first Table, Divine Wisdom provides the discipline or training needful for the conservation of these great principles: first, by setting apart times and seasons for the express fulfilment of the duties of worship; second, by providing that our natural relationships, above all, the subjection of childhood to its earthly authors and governors, shall constitute a figure of the relation of man to God, and become the surest training in a heavenly loyalty and self-surrender.

The second Table, in its order and symmetrical arrangement, most strictly corresponds to the first.

The threefold relation which men by nature occupy toward one another is sanctioned by God Himself, as necessary in His Church; it is purified and elevated and provided with its proper safeguards; and the training of the heart within, through which alone unity and peace can exist among men, is solemnly enjoined. By the sixth command, "Thou shalt not kill," the individual life is guarded; by the seventh, the life of the family is protected from pollution; and by the eighth, the tie which binds men together in society, is made a holy thing. The individual, the family, society; these comprehend the whole field of human relations, and by this Sacred Law they are made sacred, raised above the natural, and taken into the supernatural order of things.

The ninth commandment, like the fourth, is conservative of the principles previously enunciated. By providing for truthful witness it is ensured that all sins against the great precepts of human duty shall be brought to light, and thus, in State or Church, the powers of government shall be able to administer reproof, correction or punishment, to each transgressor.

Last of all, the tenth enjoins the chastening of the heart, the source of evil commission, a discipline by which the will may be so subdued that the very desire of evil may be eradicated. And in the three divisions of this precept, each beginning "Thou shalt not covet," we find manifestly repeated the principles which it is the purpose of this Table to declare, the sanctity of the three aspects of life which God has established, that of the individual, the family, and society. And furthermore, dealing as it does with the motions of the heart within, and thus in its scope reaching beyond the range of the old Covenant, it becomes a connecting link between the old and the new, between the Ten Commandments of the Sinaitic dispensation and their evangelical interpretation in the Sermon on the Mount.

Having thus in brief indicated the purport of the Words spoken of old to the chosen people, and handed on in the Christian Church as a sacred summary of the Law of God, let us return to the fuller consideration of the first Table, and of those precepts in which are contained the principles of Worship.

In the first three commandments, then, as has been said, God, the One, the Only Object of supreme Adoration is set before us distinguished from all things which men may substitute for Him, whether real and tangible existences in nature or art or the world unseen, or whether, on the other hand, they are mere fictions of the imagination, the creations of thought or the products of reasoning.

"I am the Lord thy God; thou shall have none other gods but Me." Here is declared the existence of God and the necessity that He be acknowledged and held as God by the creatures whom He has made. Observe the form employed in this grand enunciation. Atheism is assumed to be impossible. So deep is the necessity in human nature by which it is impelled to stretch forth for aid and support to some power beyond itself, so strong the instinct of worship, that the profession of Atheism, the rejection of God, inevitably leads on to the adoption of some object of reverent loyalty, of adoring service which may in some sort supply to the soul its greatest need. The alternative is not between the acceptance of God and the absolute rejection of divine ideas, but between the acknowledgment of the true God and some form of heathenism. To this is borne the witness of nations as well as individuals; the twilight superstitions of the Australian and the Indian, the gross idolatries of the Eastern devotee or the African negro, the elaborate rituals of the pantheistic Buddhist, as well as the example of the modern philosopher who elaborated his materialistic system by which all philosophy and all religion were to be superseded; and then, unable to resist this persistent instinct, crowned or crushed his whole work by proposing to his followers a monstrous travesty of Catholic worship, in which an ideal humanity, or rather, perhaps, the aggregate human mass, should be the god. All these bear evidence that man, by the necessity of his nature, must have a god. The question is not between religion and no religion, but between the true and the false, between the religion of divine revelation and some form of heathenism. All this is involved in the first commandment; but in the two following it receives a fuller development in accordance with the proper divisions of the subject.

Heathenism, the proper contrary of the religion of God, may be defined as the worship of God apart from that revelation of Himself and of the principles of worship acceptable to Him, which He has made to mankind. It is of two kinds; for such acknowledgment of God is equally heathenism, whether it makes use of tangible forms and symbols, when it is commonly called idolatry, or whether it is content with a mental conception, a metaphysical abstraction. The gods of the nations, with their rituals, are in one direction; the god of the deist in another, but both equally belong to the category of heathenism, since both are at one in the wilfulness of which they are the products, and both are idolatrous in that they substitute *eidola* for the true God.

It is to the first form of this error that the second commandment has especial reference, as being that in which so large a portion of mankind is

involved, and to which those in whom the instinct of religion is strong, without the knowledge or correct apprehension of divine truth, are most liable in all ages. When the God of revelation has been rejected or forgotten, men undertake to worship the God of Nature. They make to themselves images according to their own poor and gross conceptions. They form, perhaps, elaborate rituals replete with symbolical significance, embodying no doubt many things derived from primeval revelation, but so commingled with corruptions and adulterations as to degrade instead of elevating the worshipper. They separate divine attributes into distinct deities; they adore the manifestation of divine power and strength in the heavens, in the storm, the wind, fire, heat and light; in striking features of the natural world, as rivers and seas, forests and mountains; or they adore the divine love as manifested in the circuit of the year with its recurring seasons, and in the fruitfulness and beauty of the earth. Or again, unable to penetrate the mystery of evil or to own it impenetrable, they confound God with his opposite, and worship the hurtful, the hideous and the vile. This is the heathenism which belongs to the nations of mankind who have never received the Gospel, and yet by these tokens make known their "groaning and travailing," their reaching out for God, and bear witness to the spiritual necessities and aspirations of the race of men.

But the other and, in one sense, opposite form of heathenism is more subtle and more dangerous. The first belongs to the infancy of Faith and may supply the elements, though "beggarly elements" of better things, while this belongs to Faith's decay and death. When men no longer seek God either through Nature or Revelation, but by the path of abstract thought and metaphysical speculation; when disdaining the revealed form of Truth and the Incarnate Lord presented visibly before the eyes of men, real, tangible, and under limitations which make it possible for humanity to approach, to look upon, to adore, with a love, a worship capable of satisfying to the full the wants and aspirations of the soul,—when rejecting all this, together with the idolatries with which they endeavor to confound it, they presume to approach the Infinite, the Unrevealed, the Absolute,—we then find a heathenism far more fatal in its consequences than the corruptions or perversions of the grosser idolatries. Under the pretence of a lofty purity, it threatens the existence of all religion, first chilling and finally eradicating the instinct of religion in the soul, and destroying at last the very idea of God, which at first it pretended to exalt. The mind which follows this path finds itself first ceasing to worship that which has become to it a mere abstraction or hypothesis, and at last as it arrives at the contradictions which every deistic conception involves, plunged inextricably into a gulf of darkness and despair.

To worship God vainly, to take His name upon the lips in vain prayers, is to attempt to address Him apart from, outside of the Form and manner in which He has revealed Himself. It was the worship upon the "High places" condemned of old in the chosen people, when ignoring Temple and

Priesthood and the sacred ritual, they thought to approach God more nearly by placing their altars upon very high hills, under the white light of the natural heaven. It is the assumption now of a "spiritual worship" which despises Church, Priesthood and Sacraments, and thinks unassisted to commune with the Infinite. Against all such error the third commandment utters its eternal protest: "Thou shalt not take the name of the Lord thy God in vain," or as it might be rendered, "Thou shalt not take the name of the Lord thy God (in the way of prayer or worship) towards or unto nothingness." What could be a stronger prohibition of worship without a definite Object, or of worship independent of the covenant conditions under which alone God permits the approach of mortal man? It is vain to take the name of God upon the lips, vain to call upon Him in the language of prayer and praise, if His revelation of Himself is rejected. The idolater worships a false incarnation, but this error rejects every incarnation, and thus establishes an impassable gulf between the Creator and the creature.

The third commandment is usually explained as condemning all profanity and sacrilege. We can now see the rationale of this. Rejection of the Incarnation and refusal to believe that God can condescend to the finite by revealing Himself under limitations of time and space, necessarily involves the rejection of any idea of sanctity as connected with times or places, and leads naturally to the exhibition of scorn and contempt toward those seasons and those places and objects about which cluster in the mind of the Catholic Christian the divinest sanctions, the most hallowed associations. Thus the Christian year is flung aside, the Cross is spurned, the Church becomes a meeting house of the people, instead of the House of the Lord, and worse than all, the sacraments are disparaged and despised, on the presumptuous claim that nothing can be allowed to come between God and the soul.

To sum up what has been said: The first commandment guards the name of God from all rejection.

The second guards it from all idolatrous perversion; from being addressed under unauthorized and monstrous forms, through systems and rituals not sanctioned of God, and of a depraved and degrading character.

The third guards the sacred Name from the vain and presumptuous apprehension of those who along with idolatry venture to reject that conception of God which He Himself has set before us under the old dispensation, in His Presence within the veil; under the new in that Incarnate Form in which the Pleroma dwells, and through which alone we have confidence to approach the Infinite and Eternal.

Atheism, Idolatry, Deism, these are the three great errors in the conception of God, and of the duty of mankind Godward, to which humanity is liable. It is not without significance that the number is three, the symbol of Divinity; and furthermore it might be shown that these errors touch respectively each of the three Persons of the Adorable Trinity, God the

Father, source and fountain of Divinity, the centre of Unity in Godhead ; God the Son, in whom as manifested in the Incarnation, the one and only visible Form was revealed, which it is lawful for men to have before them when they lift up their hearts on high ; God the Holy Ghost, in whose sphere the children of God living and moving and having their being give the lie to that bold conception which alienates God from His creatures, and makes it a problem incapable of solution, whether the Creator is concerned with the transactions of this lower world.

II.

The principles of worship which we derive from this consideration of the great commands by which our approach to God is regulated are these : 1st. God is to be worshipped ; 2nd. In that worship is forbidden the use of all sensible objects which either represent existences which it is not lawful to adore, or else gross, inadequate, or corrupt conceptions of God Himself ; in other words, all forms and symbols which are not divinely authorized. 3rd. God in the Absolute, outside of all economy, all covenant relations, cannot be approached without awful presumption. While it is forbidden on the one hand to devise imaginary limitations or incarnations, it is equally forbidden to approach God apart from those limitations which are involved in His covenant relations with man, wherein God condescends to reveal Himself under finite conditions to suit the capacities of finite being.

The highest worship cannot be addressed to idols, but neither can it lack some objective point, and for this provision has been made in each succeeding dispensation. What was the character of the worship enjoined upon the Jews, to whom these divine words were first delivered ? They are commanded to make no image *to themselves* of things in heaven or earth, or under the earth, and to make such the objects of their worship. They are equally forbidden to worship toward mere emptiness, as the sky or open space, or an abstract conception. Whither then shall they direct their thoughts, their faces, and their acts of adoration ?

The centre of their worship was not far away, vague, undefined ; but the abode of God was with men, and He was worshipped as manifesting Himself in time and space. They were forbidden to make to themselves images or symbols, and yet what Object stood in the Most Holy Place toward which was turned the face of every pious Jew ? Was it not the resplendent figures of two Cherubim of pure gold, the handiwork of Bezaleel ?

That sacred Presence which dwelt between the Cherubim, by them visibly indicated and as it were reverently screened,—that Presence thus limited, thus denoted by symbols which were under divine inspiration the work of men's hands, that and that only was it lawful for the Jew to worship. Toward this the sojourner in strange lands bowed his head ; the captive's longing prayers were directed hither. To the same spot Daniel turned, when he prayed three times a day. Far or near, in the Temple,

in the Holy Land, or among the heathen, they still at the hour of prayer turned their faces toward the Holy Place, the seat of God's presence on earth.

This was, however, nothing else but the restoration under new limitations of the near approach vouchsafed to man in the Primitive age, first when God walked with man in the Garden of Innocence, in sweet, familiar converse; afterwards when though fallen, there was still a "Presence of the Lord" manifested by the Cherubim with flaming sword; before which Cain and Abel offered sacrifice, and from which Cain was driven forth to wander apart.

As the wickedness of mankind increases, this visible manifestation is withdrawn, or lost, and in the next age God has no earthly seat, or abiding place, and men are left to address to Him their prayers and offerings as to One afar off. The worship which attaches itself to the "High Places" is tolerated or sanctioned for the time. Thus Abraham ascends Moriah to perform his great typical sacrifice. But the theophanies preserve the patriarchal race from all danger of error, and prepare men for a closer and abiding communion with a Covenant God. No longer as in Eden can He walk with man in familiar converse, but in His mercy He will not leave Him to grope in ignorance, or to lose himself in the vain attempt to grasp the Infinite. By a gracious economy He will enter into covenant with men, and will condescend to reveal Himself under such conditions that the finite mind can realize His Presence, and adore with a loving reverence otherwise impossible.

This dispensation, as we know, was still preparatory. Although patterned after things in heaven, it was but a type of that which takes hold upon heavenly things themselves. In the Tabernacle and Temple God condescended to the place prepared for His abode among men, and afforded manifest tokens of His Presence. But He had not yet appeared in visible Form. Prophets in heavenly ecstasy saw One like unto the Son of Man sitting upon the Throne of God. But not until the new star appeared and angels sang for joy at the new creation, did He in truth and reality take up His perpetual abode with man.

From the moment when the Everlasting Word tabernacled in human flesh, an Object was presented to our adoring contemplation. The second commandment forbids all false limitations, all imaginary incarnations; the third equally rejects as profane and presumptuous all approach without limitation or incarnation. Both together, therefore, surely direct us to the Worship of Him who "for us men and for our salvation came down from heaven and was Incarnate by the Holy Ghost of the Virgin Mary and was made man." We do not send forth aspirations and prayers to lose themselves in vagueness and emptiness, but we have before us continually that glorified and yet human Form "like unto the Son of Man." That blessed Presence was once on earth visibly. This it was that the Apostle of love declared "our eyes have seen, our hands have handled." Men, as the re-

ality was revealed to them, approached and adored. Has that gracious Presence then been removed? Is there now no longer any manifestation either to the eye of sense or of faith, which we can approach and worship here and now? Can that be lacking now which was vouchsafed of old—an Object of Worship near at hand, subject to limitations which bring it within reach of creaturehood with its limitations?

Our Lord Himself has associated His Presence with the Sacrificial elements which He ordained, and the Church throughout the ages has joyfully welcomed Him therein, and millions of worshippers have bent the knee in intensest adoration. And can she in whom the Holy Spirit abides, that Church which has the promise of strength to resist the gates of hell, can she have been mistaken?

Let those who so flippantly bring charges of Idolatry against the highest act of adoration of which man is capable, when discerning the Body of the Lord he bows before It, beware lest the charge return upon themselves—lest the eclectic religionist with his talk of spiritual worship and his presumptuous demand that nothing shall be allowed to come between the soul and God, find too late that his own chosen path is but a form of heathenism and condemned both by the analogy of God's dispensations and by the express law itself to which he is fond of appealing. The natural man instinctively rebels against this central Reality; his reason cannot accept the reconciliation of the finite and the Infinite, the material and the immaterial, the human and Divine; and his unchastened heart will not admit the startling thought that God is in very truth, not far away in space and eternity, but here before him as really as He stood before His apostles when He admitted the touch of S. Thomas, and now as then expecting the same adoring utterance, "My Lord and my God."

It may be found that the religious system which rejects the Catholic worship and Object of worship, logically and in the end actually casts away the Incarnation and enters upon that vain striving to apprehend the Infinite, the Unrevealed, which leads on through the path of Rationalism and Deism to practical Atheism and the death of the soul.

To sum up in brief what has been said: First: It is equally heathenism or idolatry to employ in worship sensible existences without authority, or to address ourselves to that conception of Deity which reason presents to us. Second: Idolatry is not such because it employs sensible objects in its worship, but because the objects are, or represent, existences which it is not lawful to adore, or else are gross, inadequate, or corrupt conceptions of God Himself. Third: Under all dispensations God has revealed Himself through an earthly Presence for the approach of His creatures. If then the last manner in which He has revealed Himself is as One having a bodily Form, who mercifully condescends to our finite condition, it is not to be supposed that that worship which this revelation calls for can be without limitations of space or local direction. If the manifestation of the Divine Presence in the most holy place of old was such in its reality as to

demand the adoration of God's people, so might we expect that the reality of His Presence now would be such as to demand far more. The Church makes no mistake in directing her worship towards those sacramental elements which the Incarnate One Himself has identified with Himself. Here is the true antidote against heathenism of every kind; against Idolatry, for here is the true Incarnation of the true God, the Real Presence of the real King of men and angels; against the vain and empty worship of the abortive conception of unassisted reason, the God of the deist or of the naturalist; for here is the revelation of God to men in such wise that they can apprehend Him and draw near, that love and devotion are quickened and developed, and men are made to feel their brotherhood with Him and in Him, their kinship with the world unseen, their capacity of attaining that most glorious and loftiest aspiration of enlightened being, to become partakers of the Divine Nature.

We may go further. Not only is this no mistake, but this only, in accordance with the deepest principle of the Divine economy, is worship divinely sanctioned; here only is the revealed and authorized Object of human adoration.

W. J. GOLD.

From the Contemporary Review.

CONFESSION : ITS SCIENTIFIC AND MEDICAL ASPECTS.

ψυχῆς ἐνεργεια κατ' ἀρετῇν.

—ARISTOTLE, *Nicomachean Ethics*, Book I.

IT is sometimes put forward as the boast of the present age that Public Opinion is the great corrective of human belief and action. And yet, it is difficult to give one reason for such an assertion that will bear a moment's reflection. The presumption that what the majority of men thinks and does is more likely *ipso facto* to be right is no reason, but is only a restating of the same idea in a different form. The boast can only be true in matters, if such there be, which can be determined by an appeal to the instincts or intuitive perceptions of people, and then only on the supposition that the individual opinions which are formed by the exercise of those natural and inherent faculties will possess a value which is to some extent equal. Even if such cases exist, questions must arise as to how far different degrees of education, how far prejudice, how far individual influence, must and do control the exercise of instinct, even if they do not prevent it altogether. With regard to most questions, it must be admitted that it would be difficult to find a less trustworthy tribunal than Public Opinion; one that was less deliberative or more liable to sudden impulse; one that was less unbiassed or more frequently misled by prejudice. In spite, however, of its thorough untrustworthiness, an appeal to public opinion has its uses. The publicity thereby obtained may be and often is of the greatest benefit. Whilst the opinion which is immediately produced, whether right or wrong, is valueless, the expression of that opinion and the discussion which it excites appeal to the minds of thoughtful men; and the deliberate judgment which they will form and express, although it

may not command a popular majority, will certainly command a public respect, and in its maturer influence will gradually supersede any former expression of opinion, however excited may have been the circumstances under which it was enunciated.

As a case in point, it is not long since that a member of the House of Lords was induced to offer to the appreciation of popular opinion extracts from a book compiled ostensibly as a guide to educated and honourable men in the performance of a most difficult task. The first question which naturally arises in our minds is this: What possible good can be produced in any case by seeking the opinion, of a technically uninstructed multitude, upon extracts, removed from their context, and intelligible only, even when read with their full context, to members of a particular profession? The opinion sought must of necessity be valueless, even if the extracts submitted for public consideration had not been imperfect and therefore capable of misconstruction, and had not been served up with all the rhetorical adjuncts usual in inflamed appeals to popular prejudice. But passion and prejudice must ever yield to thoughtful and earnest inquiry; and it is for the promotion of earnest inquiry that I venture to discuss, from their scientific and medical point of view, some of the questions that are pressed forward most prominently by the appeal that has been made.

It would seem to be almost a work of supererogation to show how close is the connection and how great is the similarity between the work of the priest and the work of the physician, had it not been denied that any parallel existed. If we believe that sin entered into the world, and had so disastrous an effect, that as a consequence of that sin a tendency to disease and death and a tendency to sin and death arose together, we must admit the intimate connection which exists between them. How often may that connection be most plainly demonstrated as one of cause and effect! In how many sad cases may disease be directly traced to individual sin, recognizable by the subject of the disease himself! How frequently too may disease in the children or the children's children be traced by the observant physician to sin in the parent! Here the relation of cause and effect is not so generally known to the unhappy cause of suffering to innocent beings: but there are few physicians who could not recall such cases, most painful as they are, few who have not witnessed the remorse and anguish of mind which such awakened knowledge often produces. Those who have seen much of disease amongst the depraved and destitute poor of large cities, those for instance who do the work of our town hospitals, cannot have failed to recognize how much of the disease with which they have to deal is directly or indirectly due to intemperance or immorality. It is terrible to see how much disease amongst the children of large towns is consequent upon these vices, it may be in one, or even in both parents,—how much suffering these innocent little ones have in fact inherited, and often so patiently bear.

Besides those vices which cannot long be indulged without producing disease in the individual, or in the offspring, or in both, there is a class of evils which cannot be said to produce physical disease, at all events directly. But all alike produce some effect upon the mind; and this in turn will sooner or later manifest itself outwardly in the body, either in the cast of countenance, in the gait, or in the physical or mental condition. As familiar examples of this outward manifestation of vice, how lean and withered does the avaricious or the envious man become; how careworn and suspicious the thief; how evil and forbidding those who give way to anger and hate.

Surely then we must feel that there is an intimate connection between sin and disease; that they must be discovered by the same methods and examined with the same sympathies; that their growth must be combated on the same principles, and their effects cured or alleviated with the same discipline. Soul and body are intimately blended together, and in a state of happiness and health must harmonize with each other. If one suffers the other suffers with it; just as an injury to one member of the body will cause the whole body to suffer with it. As vice will produce disease, so also will disease sometimes lead to sin. Striking instances of this will readily occur to the minds of medical men. But appealing to more general observation, who has not noticed how few persons, comparatively, are patient in sickness, and how many give way to irritability, to temper, and even to cruelty; and how many make their bodily affliction an excuse for some kind of intemperate excess?

It is impossible to dis sever the various parts of our compound human nature. Both priest and physician have to deal with the obscure problems of human life. The one, it is true, looks to the moral side of life, and the other looks to its physical; but the work of both is intimately allied, inasmuch as the moral and the physical parts of man's nature act and react upon each other. It is objected against the reality of this parallel, that the priest has to deal with the supernatural, the physician with the natural, and that therefore they stand altogether upon different grounds. But the scientific man has studied his subject to little purpose if he forgets that the same God created and rules both the supernatural and the natural alike. The known bears but a small proportion to the unknown; but yet both together form a part of one harmonious whole. The priest therefore, in his relations with the supernatural, can no more ignore the laws of nature than can the physician, in his attempts to combat disease and decay, ignore the will and the power of God. The attempt in the one case leads us to the blindest superstition; and in the other it lands us in the most miserable doubt and unbelief.

But does the priest deal only with the supernatural? Or, can the greater portion of his work be said even to border on the supernatural? It is true that it is both his duty and his privilege to "administer the Word and Sacraments." It is his work to speak of a future life beyond the grave, and to remind men of the hope that is in them. It is his duty to hold up for imitation the one example of pure-goodness in the person of the Son of God, the Man Christ Jesus. But in his dealings with collective human life, the social world around him, with the individual units of his charge, with the habits and vices of the age and of the locality in which he labours, is not his work distinctly the opposite of supernatural? must not the counsel and advice which he gives be human and earthly at the same time that he dispenses gifts which are superhuman and heavenly? He has to deal with sin in its various and multitudinous forms and the relation of sin to the soul; but this relation is just as natural and no more supernatural than the relation of disease to the physical body.

One is very apt, in considering how much there is in common in the work of the priest and of the physician, to forget that, after all, the work which they are specially trained and gifted to do more fully, is to a slighter extent the duty of every Christian man and woman living in the world. The great characteristics of Christianity, as compared with every other form of religion, are goodness and love. All who accept Christianity are bound, as far as their ability permits, to relieve the pain and misery of others, whether it be physical or moral, and to do all that in them lies to support those who are weak against temptation and danger. It is the duty of all, according to their power, to fulfil the universal law of love.

It is sometimes asked, how do we comprehend this law of love, the goodness which is the characteristic of Christianity, if it be not by the contrast of evil? We do not sufficiently appreciate the blessing of health until sickness comes and we are laid upon our beds. We look around us, and regard not the gift of sight at its true value; but if we should be stricken with blindness, the full measure of the gift that is lost becomes evident to us. We are apt, then, to look upon goodness as the absence of evil, and to forget that there is something absolutely definite about goodness in itself. Our first parents, when they were first created, knew nothing about evil. They loved and enjoyed goodness for its own sake. They could not judge of goodness by contrast until after the fall.

If goodness be a definite principle, so also is evil a definite principle. Those manifestations of evil, sin and disease, are both mysteries to us. The body was created perfect and beautiful. Not a trace of deformity, not a seed of disease, marked that most perfect of God's works on earth. It was for the time incapable of disease, immortal. The surroundings of this perfect work were also perfect. The earth brought forth her fruit of her own accord. No weeds choked her soil; no tilling was required. There was no fading; there was no decay. Apparently no opportunity for evil existed, but all around was peace and happiness, loveliness and plenty.

But man was not created a dependent creature. He had given to him by God dominion over everything on the earth and in the sea, and, what was more important, dominion over himself. He was endowed with a will. In some mysterious way, God seems to have limited His own divine power over man, and to have permitted man to exercise his own judgment, his own will. And it was in the exercise of his own will that man cast aside God's guidance, and put an end to that perfect, spotless state in which all nature had been created. Man had discovered that he could thwart God's will by his own weak human will: but his rebellion was made at a fearful cost. The immediate result of the introduction of sin, of putting in motion as it were the active principle of evil in the world, was to render all nature liable to decay. It exercises its poisonous influence over every created being and over every created thing. Man had declared his independence. But he must henceforth till the ground, if the earth is to bring forth the fruit which it before produced spontaneously; he must root up the weeds which were unknown before, but which now grow up around both fruit and flower, to choke and destroy them. Every where around him he sees the flowers fading, the fruit falling, animal life languishing and dying, and even man himself subject to change. That perfect body which appeared so sound and enduring has become liable to be deranged. In one part or another, every organized body sooner or later becomes subject to that death and decay which now pervades all animated nature.¹

This is a great mystery. Every human being that is born into the world is guilty of thwarting God's will by the exercise of his own free-will; and the result is a perversion of nature in which man shares. But he is still endowed with a will; and although he cannot avoid the influence of sin, and his body cannot resist derangement and decay, yet he is free to accept or to refuse the means of reconciliation that God in His mercy has provided for him. To this extent man still possesses the independence with which he was created; but he has lost that power over

¹ See Müller: *On the Christian Doctrine of Sin*. Clark's Foreign Theological Library.

nature with which he was originally endowed, and, instead of holding all things under subjection, has himself fallen into subjection.

It may be well, perhaps, to give a few moments' consideration to the remarkable capacity for suffering which the soul and body of man possess. Did God, with the divine knowledge of Adam's fall, originally create man with this capacity for mental suffering and physical disease? or, was it a something superadded as a consequence of that fall? It no doubt happened that, when once man possessed a knowledge both of good and evil, this capacity was developed because it became necessary in order that man might feel the suffering which was inseparable from the bondage of sin. Was it not, too, a condition essential to the working out of man's final reconciliation and forgiveness? Who of all men that ever lived upon earth suffered greater agony of mind or more exquisite physical torture than our Lord Himself? We may doubtless take it for granted, then, that the capacity of which I am speaking is mysteriously connected with the redemption of mankind; but we can hardly conceive that this capacity for suffering and decay was superadded after the fall. The same senses convey to us the sensations of pleasure and pain, but so long as neither agony or pain existed, they could only be exercised in one direction. The mental and physical sensibilities existed as they were essential to man's perfect happiness; but it was not until the fall had taken place, not until suffering had immediately resulted from it, that the sensibilities which had hitherto been used solely for the appreciation of pleasure and happiness, were so far put to a fresh use as to be the means also of feeling pain.

And further, by the constant exercise of these feelings in their new direction, the original power of feeling pleasure became blunted and perverted. That which used to produce a feeling of pleasure, no longer sufficed to do so, and fresh *stimuli* became necessary; and hence it has come to pass, that acts of sin give sensations of pleasure similar to, or which at all events take the place of, those which in the sinless state were otherwise produced.

The capacity for disease which is so remarkable a characteristic of the fallen human body, is also a perversion of the processes of life, rather than a something superadded to the physical being of man as he was first created. We know that by the laws of our being, life and motion and the temperature of our bodies are maintained by molecular change. Particles of our bodies are constantly being used and changed and thrown off, and as constantly being replaced by others which are obtained from the food that we consume. In a state of health, the balance of waste and restoration is maintained, and during a portion of life growth also has to be provided for and upheld. In a perfect state of existence there was no reason why this process of waste and restoration should ever fail, why it should not continue to be completely performed.

But it is otherwise when once the conditions of life have been changed. Our sensibilities are, as I have shown, altered and perverted; and our bodies are thus brought under influences very different from those which they had previously experienced. Disease was of gradual growth, and it was probably several generations before it showed itself. In the early times, violence and old age were the immediate causes of death. Under the new condition of things, the processes of life continued to go on according to the natural law divinely established at the beginning. But there came a time when those processes began to fail, and when the balance between waste and restoration began to be disturbed; and sooner or later death was the result. As generations followed, the processes of life became more and more perverted. New deviations from the first simple

life occurred. New modes of sinful pleasure were devised. The body, although it was known to be made in the image of God, was put to uses for which it was not intended. Its wondrous powers were variously abused. Food was taken in excess. And as a consequence the perverted processes of life held out for a shorter time, and finally assumed the various forms of what we understand as disease.

By another law of life, the disease of the parents was inherited by the children; and thus it is that we see at the present time the capacity for disease developed far and wide. Many are now born with the germs of disease present in one or other of the various organs of the body; some even with disease in active operation. In how many instances are the perverted processes of life stopped within a few hours or a few weeks of birth! proving to us, all too surely, that the guiltless cannot avoid disease and death, and that the sinless inherit the full weight and influence of the active principle of evil.

And herein, again, is fully seen the parallel between the spiritual and physical conditions of the human race. In both, a taint is inherited which is certain and unavoidable. In both, this taint undermines our being and surely conveys an irresistible tendency to destruction and decay. In both, this taint, although in its essence the same in all mankind, is measured out individually in different degrees of intensity. It does not fall to the lot of all men to incur the same amount of physical disease and suffering. It does not fall to the lot of all to be subject to the same temptations or to become enslaved by the same vices. In both conditions, again, insidious attacks can, by the exercise of care, be guarded against and prevented. In both, the effects of this taint can be modified and are alleviated by circumspect living, by proper and sanitary care, and by skilfully applied discipline and remedies. For both, there are required carefully trained guides and advisers whose duty it is to fulfil these important ends, by warning men against the risks and the dangers that surround them, and by teaching and assisting them to modify, relieve, or cure the ravages which they produce.

The relation between the priest and the penitent bears a strong analogy to that between a physician and his patient. The analogy is too often ignored or disputed. It is perhaps very natural, or rather very human, that the minds of men should be more intent upon supplying the wants of their material bodies, than upon thinking of the preservation of their immaterial souls. And in fact, it is part of a modernly revised paganism to deny the premiss that men have souls. Most persons therefore are familiar with the relative positions of physician and patient, and are practically ignorant of the relative positions of priest and penitent. The practice of confession has always been maintained in the Catholic Church, both Eastern and Western: but in the Anglican Communion, which in the eighteenth century had become dormant and almost lifeless, the practice fell largely into disuse, being retained, however, by a few faithful people. It was reserved first to John Wesley and subsequently to the wondrous Church Revival of the present century to restore this aid to a holy life, or as Wesley himself called it this "help to repentance." That the practice is not without value is testified by the rapid increase in the number of those who use it, and in the better lives they are known to lead. Those who abuse the practice have never tried it; whilst those who have subsequently adopted it, have not only ceased to abuse it, but defend the privilege as an ordinance of God. The revival of this practice has then become sufficiently extended to make many persons familiar with the relative positions of the priest and penitent, and it is possible now to compare them with those which exist between the physician and patient.

1. The relation between the physician and his patient ought to be one of complete confidence on the part of the latter. There are no doubt some persons who are foolish enough purposely to attempt to conceal from their physician some of their past history, which it is important that he should know. But they do so at the serious risk of having the disease from which they are suffering misunderstood, and therefore of being more doubtfully treated. It is true, that physicians are often able to obtain the information which they require from collateral evidence, and in ways other than the direct interrogation of their patients; and therefore they are rarely misled by intentional concealment or absolute want of truth. But there are cases now and then where such foolishness proves disastrous. The desire, however, of relief from pain and the other results of physical disease, will prompt most people, some with more or less pressure, others quite spontaneously, to lay bare their former lives, when it is necessary, in order that their physician may be placed in the best position for successfully combating the disease from which they are suffering. The wisdom of this course is apparent, if it be remembered that there is scarcely an organ or part of the body in which the same or a similar disease may not be produced in a variety of ways, each requiring to be differently met. Again, there must be complete reserve on the part of the physician as to the statements of the patient. The only exception to this reserve would be when, for the proper care of the patient, it becomes necessary to inform the friends of his condition, and of the measures necessary for his welfare. There is no surer way of destroying the feeling of confidence which ought to subsist, and which, as a rule, does subsist, between a patient and his physician than for the latter to abuse it by divulging the statements that have been made to him. As an important point of medical ethics, this principle does not always receive the attention which it ought to command.

So also must there be complete confidence on the part of the penitent. It would obviously be worse than useless to seek from a priest "ghostly counsel and advice," and to conceal half the trouble for which relief is sought. It would be adding to that trouble the sins of falsehood and deceit. I need say nothing of secrecy on the part of the priest in confession, as inviolable secrecy is the law of the Church. But it is sometimes objected to the use of confession that it results in placing oneself in the power of the priest. We can readily understand that this would be the case, had we to confess crimes that brought us under the power of the State law. Even here, the restitution that would be demanded of us would soon remove the thralldom. In former times, when the majority of people could neither read nor write, and when the mental, political, and religious condition of the world was very different from the state of society now, the clergy obtained a power over the people which certain historians show much vigour in attacking. But if these criticisms are denuded of the distortion and exaggeration with which they are often clothed, there is left, so far as our subject is concerned, this fact, that in the corrupt mediæval age there were, together with many other abuses, instances of a wrong use having been made, by some priest and some bishops, of the practice of confession. But the question that has to be decided is, whether or not the good effected by the proper use of any custom outweighs the evil that is possible by its corrupt use.

It has occasionally happened that a medical man has abused the confidence reposed in him; and the public prints have revelled in a painful scandal. But it is not sought, in consequence, to brand the whole profession as vile and unworthy of confidence. Medical men might reply

that in at least five out of six of the marvellously few scandals that have arisen, they themselves have been the victims of unfounded charges. So it is with the clergy. The experience of the last forty years has shown that the good resulting from the use of confession far outweighs any abuse to which it may be liable. Indeed, at the present day, the abuses of mediæval times could with difficulty again become common. The relations of social life have completely changed; and priests, in the unflinching discharge of their duty, must be content to share the same risks to which physicians are liable. Perhaps the clergy incur additional risk in this respect, because they are not equally accustomed with medical men to recognize and deal with the peculiar phases of hysteria and incipient insanity.

Many physicians make it a rule never to examine and prescribe for patients of the opposite sex except in the presence of a friend or nurse. In consulting practice this rule cannot be too strongly insisted upon, in the interest of both patients and medical men, although it is often relaxed in the case of the family doctor. I mention this unwritten law here, in order that it may be seen how far priests can obtain the advantage of a similar rule. The appearance in a church of the structure called a "confessional" usually provokes great excitement. I have read somewhere an account of persons, apparently in a state of frenzy, forcing their way into a church and tearing a confessional-box to fragments. And yet to receive confessions in the church is one of the greatest safeguards against the acts of impropriety which such persons freely charge against the clergy. During a recent visit to Brittany and Normandy, it frequently happened that confessions were heard during my visits to the churches, and I could not avoid being struck by the valuable combination of privacy and publicity which the confessional-box afforded. So many persons now claim the right of going to confession that instead of ignoring or repudiating or opposing the practice, it would be far wiser to encourage the adoption of every possible safeguard against abuse.

People sometimes say that if they felt it necessary to communicate their troubles to any one, they would rather do so to a medical man than to a clergyman. And the reason they give is this: that the former as a rule, is a man of wider views and sympathies, or, as they express it, "is more a man of the world," than the latter. By this men mean that from the physician they would expect to receive more sympathy, and that he would be likely to make more allowance for their faults, because he had had a greater experience of human nature. This assertion points to two plain defects in our system, the removal of which would take away all reasonable objection to the proper use of confession. I would point out first that, beyond the narrowness that has been said to characterize all professions, the training of men for the priesthood, in the active exercise of their calling, lies in a still narrower groove than that of physicians. It is true, that it is only of late years that the clergy are again, after long neglect, awaking to their duties in this respect, and that more attention is already being given to the special training that is required. Much might be done by prolonging the usual twelve-months allotted to the diaconate, making it more really a period of probation and training, some part of which should always be spent in town work, amongst the masses. The other blot in our system is the possibility of every priest, as soon as he is ordained, and, at present, before he has any special training, being permitted to perform the special duty of receiving confessions. I am afraid that this objection lies at the door of the episcopate. A few years ago a body of nearly five hundred of the clergy, themselves conscious of this grave difficulty, humbly requested the bishops to recognize a return to the practice of confession

as part of the great revival of religious feeling and life around them, and to take the matter into their own hands by licensing learned and discreet priests in every diocese to hear confessions. It is much to be regretted that our bishops did not comply with this request. It is probably due to the defective practical training in their early days of which I have spoken, that very few of the bishops have been able to travel sufficiently far from that narrow groove to enable them fully to recognize the signs of the times, and especially the revived appreciation of the value of Church discipline which is happily growing up around them, and to assume, as they could easily have done, a position of complete control of a movement which may almost be said to have now left them far behind. I do not say this in any feeling of irreverence toward our bishops. The work of a bishop in the unwieldy dioceses of this country must be arduous in the extreme; but one does long for signs from the episcopate of more independence of action, of more individual and paternal authority, of more sympathy with earnest work, even if it be in a groove different from the bishop's own, and of more fearlessness of anonymous writers in the public press.

2. Many of the facts necessary for a complete diagnosis of any given case have to be ascertained by a system of interrogation. It may be readily supposed that in some of the more simple cases of indisposition, when the patient is incompetent to make a statement of his symptoms, the physician may be able to form an opinion on the case, and to administer the proper remedies, without the necessity on his part of a single question. But this is the exception which proves the rule. It is but seldom that the sufferer, even if medically instructed himself, is able to interpret the significance of his own symptoms, and their relation to the derangements of the organs of his own body. The skilled interrogations of the physician often open the eyes of his patient to the existence of disease which he had never before suspected, or to the utter triviality of a symptom which had raised up untold terrors in his mind. The system of the interrogation of patients is a very important part of medical education. Men will soon cease to consult and to trust those whose questions bear evidence of no order, of no cohesion, and of no relevancy. And with good reason; for such practitioners are utterly unable to arrange and judiciously to weigh the facts on both sides, and therefore are unable to form a sound diagnosis of any but the simplest cases. Care has to be taken, also, to avoid all unnecessary questions—those that would wound the feelings, those that would suggest symptoms to nervous and hysterical people, and those that would suggest evil. Physicians must sometimes ask painful questions, and they would neglect their duty to their patients if they held back when that duty is plain; but they fully appreciate the cautions which have been enumerated.

The interrogation of penitents by clergymen requires even more care than the interrogation of patients at the hands of medical men. And it is the appreciation of this necessary carefulness and the knowledge of the greatness of his responsibility that invests the work of the confessor with its great difficulty. Hence the wisdom of setting apart discreet and learned priests for this work. Hence, too, the preparation of manuals to assist the clergy in their difficult task. Such a book for the assistance of the English clergy has recently found its way into unfriendly hands; and it would be amusing, if it were not distressing, to find its critics ignoring the fact that the clergy are engaged in combating infractions of other commandments than the one they all agree in selecting as the best fitted for public discussion; harping upon extracts referring to difficult cases amongst ignorant persons; and assuming that questions that might be

suitable and necessary in certain cases are indiscriminately used amongst persons of both sexes and of all ages, whatever may be their religious state or state of sinfulness, whatever may be their social condition, education, and temporal surroundings. So far as I have been able to obtain evidence on the subject, it tends to show that in the great majority of cases very little in the way of interrogation is practised, nor, in fact, is it necessary. But in the case of those of the uninstructed, nervous, or uncandid; in the case of those who are not quite clear what they ought to say, or how they ought to say it, or of those who cannot arrange what they have to say, or who show that they are keeping something back which they ought to mention, some firm, judicious, and kind assistance is necessarily required. Dr. Pusey, in a letter to the *Times* of December 11th, 1866, showed that only exceptionally is there any need of interrogation.

As bearing intimately upon this part of the subject, I may add one word of caution with regard to several classes of persons. There are patients who suffer from hypochondriasis, the peculiar characteristic of which condition is the concentration of the patient's attention upon a particular organ or part. Such men are very apt to imagine themselves the subjects of disease of which they have been hearing or reading a description, and they thereby frighten themselves into real illness or great mental distress. These people require the most judicious management at the hands of their medical advisers. To tell such persons that they have nothing the matter with them is to hand them over to the tender mercies of unprincipled charlatans. Their minds are diseased, and must be carefully tended and brought gradually from their own morbid self-concentration to a more healthy state. There are other persons, chiefly women, who are the subjects of another morbid condition of the nervous system, hysteria, in whom the emotional phenomena have become active and too strong for an already weakened, defective, and perverted will. Their health suffers, and they are often really ill. The forms of disease that may be involuntarily simulated are as remarkable as they are innumerable. Such patients require, in their medical interrogation and treatment, the utmost acuteness and care, if their self-control is to be cultivated and their peculiar nervous condition remedied. It is not easy to follow the middle course between harshness and too much kindness, between no sympathy and too great solicitude, and yet either of these extremes is fatal to success.

There are persons of both these classes amongst those who go to confession. Their minds have been aroused in some more or less judicious way, and from continually dwelling upon one subject, have become so unhealthy, that these persons frighten themselves into the belief that they have committed some great sin, or altogether exaggerate the importance of some less serious delinquency. Such people require the most careful treatment to restore them to mental and spiritual health. Change of scene and mode of life, and even medical treatment, are generally indicated; whilst neglect, or ridicule, or pandering to their morbid ideas, may have the unfortunate result of converting what is only a morbid idea into a confirmed hallucination. It has been said that the confessional contributes many cases to our lunatic asylums; and it is such cases as the above which lend plausibility to the statement, because in their craving for sympathy and assistance such persons are very likely to seek them by going to confession, some of them resorting to it very frequently and persistently. It is indeed of the utmost importance to recognize that they require the most judicious and kind treatment that experience can give, if they are to be reclaimed from a living death. These are just the cases where the

priest and the physician can work together to the great advantage of the penitent and patient, and where either working alone would probably fail.

The question of insanity in relation to the subject before us is far too wide a one for full discussion here. It is well known that religious anxiety and excitement are occasionally causes of insanity. An eminent authority on the subject of insanity, Dr. Maudsley, offers an explanation of this undoubted fact. After speaking of money-getting as the practical religion of the day, and of the Church of England as "the religion of respectability," which however fails to reach "the poor and struggling—those who truly need a gospel of life," he explains that it is the extremes of religious feeling, where they "insensibly merge into Roman Catholicism and Methodism," which really influence life. He charges alike the excitement and "moroseness of the religious life favoured by some of the Dissenters," and "the ignorant influence and misapplied zeal" of the Ritualistic priests, as encouraging self-brooding, and as sometimes a direct cause of insanity. The essence of this charge is, first, that wherever there is religious enthusiasm there is a tendency in certain persons to develop and manifest insanity. But this is a danger which attaches to all forms of mental activity. The predominance of one sex amongst those who are affected by religion is explained by the greater number of women who observe and are influenced by the duties of religion, and by the greater rarity amongst women of other forms of mental activity, they being more excluded from the serious business of the world. The remaining part of the charge is one of inexperience and ignorance on the part of the clergy. This difficulty I have already admitted and explained, and for it I have also suggested a remedy. In the same passage Dr. Maudsley is very careful to exclude the Roman Catholic religion from the charge, as he thinks that religious enthusiasm is not frequent amongst "those who have been born and bred up within its pale." The gravamen is not, therefore, against confession *per se*, but only against confession when used in the Church of England. Dr. Maudsley, however, gives a further explanation, and I venture to think that it is the true one. He says :

In weighing the effect on the mind of any form of religion, it is necessary to bear in mind that a person's particular creed is to some extent the result of his character and mode of development. The egotist whose vanity and self-love have not other outlets of display, will manifest his disposition in his religious views and practice. The victim of a morbid self-feeling, or an extreme self-conceit, will find in a certain religious zeal the convenient gratification of an egotistic passion, of the real nature of which he himself is ignorant. Those who make it their business to get rich by overreaching and deceiving others, invariably end by overreaching and deceiving themselves in the sincere assumption of religious observances entirely inconsistent with the tenor of their daily lives. When such persons become insane, we cannot truly say that religion has been the cause of the disease, although it can admit of no question that the mental degeneration, which has been the natural issue of the mode of development of the character, has found in the religious views and practices adopted circumstances very favourable to its increase.¹

So it is much more probable that the peculiar cast of mind and character should determine the choice of the religious views and practice, than that the religion which is chosen should be itself the original and active cause of insanity. This is in fact borne out by existing statistics. Although religion influences the course of many cases, it is rarely the original cause. An analysis of a large number of collected cases gives a proportion of

¹ The Physiology and Pathology of the Mind : Henry Maudsley, M. D. (1867), p. 301.

three per cent.² Other writers make it even less, with founders of religious sects and "convulsionaires" included amongst the cases.

3. The patient, if he is to derive any benefit from consulting his physician, must follow the regimen and diet directed and take the remedies prescribed. This is surely a self-evident proposition, although it is less frequently followed than would be supposed. There is an intolerance of restraint in human nature; a preference for acting according to one's own will, rather than in obedience to that of another; a feeling which shows itself when rules are laid down in small things, more than when some great thing is prescribed.

The parallel in the last case is, perhaps, not so complete as in the three former instances. This arises from the fact that the penitent, in his intercourse with the priest, does not always consult, and is not even bound to consult him on his course of life, nor upon the steps he shall take for the subdual of any particular fault. In other words, he may go to the priest in his capacity of confessor, he need not go to him in that of director. Direction is no doubt intimately connected with the practice of confession, as a penitent will often ask, and sometimes ought to ask, for direction as to his future mode of living; but it is, of course, a distinct subject, and the two should not be confounded together. There is nothing to prevent a person from placing himself or herself under the direction of the priest whom he or she has sought for spiritual health; and there may be many cases in which such action is desirable. When such action has been taken, then the parallel appears to hold good: and it seems only reasonable that a person should be equally bound with the patient in his consultation with a physician, to act upon the advice which he may receive—perhaps even, he is more bound. But the Church does not contemplate, and Religion would not allow, that any one should silence his individual conscience, and seek what is really impossible, to place the priest in its place. Indeed one great object of direction is to educate the ignorant conscience and to stimulate the inert or sluggish conscience: and in the cases of the great majority of persons, it is more healthy, both mentally and physically, for them to recognize and to obey their own consciences than the directions of another. This fact does not hinder the use of confession; perhaps it helps it. So far, again, as I can gather on this subject, by far the more usual plan is for the clergy to act simply as confessors and not as directors. And I venture on the expression of a very strong opinion that priests would do well to encourage confession in its curative character only, and that they should not assume the general direction of their penitents, unless they are specially asked to do so. The constant association of the two distinct ministerial acts tends very much to foster objections against both: and objections more or less valid against direction may bring the practice of confession, against which no similar objections can be made, into disrepute. I may mention one such objection here. It is that directors are apt to show too much rigour in the discipline that they administer. I have known several cases where health has severely suffered because the rules that have been followed, with regard to fasting and other matters, were enforced with too little appreciation of some existing debility or disease, and without the full recognition of the arbitrary requirements of nature, and of the sometimes exhausting character of her processes. The occurrence of errors of this kind bears additional witness to the defective training of our clergy for this important work.

[*To be continued.*]

² A Manual of Psychological Medicine: Drs. Bucknill and Tuke. Third Edition, p. 106.

From the Guardian.

THE LATE DEAN HOOK.

The Life and Letters of Walter Farquhar Hook, D.D., F.R.S. By his Son-in-Law, R. W. Stephens, Prebendary of Chichester, and Rector of Woolbeding. Two Vols. Bentley, 1878.

MR. Stephens has to tell the story of a really noble life, and of a character, moreover, which stands out clearly and strongly marked, free from all perplexing haziness and reserve, and free also from any fundamental inconsistencies or changes. The first and main impression which it makes upon us in every line—over and above the sense of the living and energetic faith lying at the root of all religious faith—is of a transparent honesty and simplicity of character, above all suspicion of self-interest, and naturally incapable of hypocrisy or unreality. The next is undoubtedly of force—vigour, enthusiasm, energy, power—all directed by a clear, resolute purpose to the service of a Master Whose will is plainly known, and Whose Person is simply and fearlessly loved. After this we should place, as equally unmistakable, a certain definiteness and unchangeableness. Dr. Hook's character was formed at an unusually early period, and while, of course, it developed itself, and had to adapt its action to the changing circumstances of the times, yet we can see that in its essence it remained substantially unchanged to the end. In the sermon which he was called upon to preach at a Visitation, while he was still in deacon's orders, we can trace in all main points the principles which guided his theology and his practical action all his life through. As in after life he retained much of the boy, so, when little more than a boy, we see in him the marked character of the man. Yet, on the other hand, no character was more perfectly free from the narrowness or pedantry of devotion to one system of thought, or from the self-complacency which wraps itself up in its own will and its own wisdom, refusing all influences from without, incapable even of understanding any position but his own. His characteristic warmth of affection and sympathy alone would have utterly prevented this. He always thought for himself, and acted for himself: but few were more open, at the right time and in the right measure, to all influences worthy of regard; and few accordingly understood better how to get others to work for him and with him, and how to give to them, even at the risk of some inconsistencies and mistakes, the freedom without which no good work can be done.

When he evoked shouts of laughter and applause at a Church Congress in his later days by declaring that "he did not manage his parish, but his parish managed him," and comforted a young curate, unhappy at some trivial inconsistency, by telling him that it was by inconsistencies that he had always got on, he simply expressed under the form of humorous paradox, the largeness of heart and view of a true worker. Nor can we fail to see that, in spite of a certain impulsiveness, his character had in it a true harmony of the three great elements—the speculative, the practical, and the devotional—of Christian life. In most characters there is a dominant note, but it is ill if the under notes are not preserved. Now, in Dr. Hook's life it was undoubtedly the practical element which was largely predominant. He was a great worker rather than a great thinker; he lived in the rougher air of practical life, rather than in the retirement of solitary devotion. But, nevertheless, he always thought vigorously, clearly, resolutely, with the originality, if not of discovery, yet of strong mental grasp and independent judgment; and his life was pervaded by a spirit of true, sim-

ple devotion, the secret of his great influence in the individual pastoral visitation, especially in time of trial or suffering, in which he took his chief delight as a parish priest, and giving a higher inspiration to the emotional element, easily moved even to tears, so remarkably mingling with the practical energy and strength of his character. Add to these characteristics a strong physique, an impulsive temper, naturally irritable, but mostly kept resolutely in check, a singularly affectionate disposition, a strong sense of humour, genial rather than subtle or brilliant, a tenacity of purpose, and a capacity of work, astonishing even to hard workers—and we have before us in Mr. Stephens's pages, the picture of one who has been rightly styled the greatest parish priest of his time.

Mr. Stephens has had, and has well used, the singular advantage of drawing from the recollections of his uncle, Lord Hatherley, which went back to the year 1812 (when Dr. Hook was a schoolboy of fourteen), and continued through a friendship literally unbroken, not only in reality but in familiarity, to the day of his death in 1875; except for two or three years about 1821, when political feeling, running high in those days, actually induced Dr. Hook's father, a strong adherent of George IV., to forbid all intercourse with the son of a leading champion of Queen Caroline. A friendship, stronger than brotherhood, of sixty-three years, must always show much depth of character on both sides. But it must also be held to argue, as in this case, just that sympathy in main principles and diversity of natural disposition which are necessary for a perfect harmony; and it is the union of these characteristics, which gives to Lord Hatherley's remembrances, and to the letters which passed on both sides without intermission, a peculiar value as bearing on the picture of his dear friend's character.

(I.) Not the least interesting portion of these volumes is the story of his childhood and his early youth at Winchester and Christ Church. It is curious that, although he showed something of the true Wykehamist enthusiasm, yet at school he lived a life a good deal out of harmony with the general tone of the place, caring but little for the classical scholarship then all in all in school, and submitting to be so severely "tunded" again and again for preferring solitary reading to fagging at football, that he writes home expressing his last wishes, "if I am killed, as I think I shall be." At Oxford this seems to have been even more completely the case. He shrank from collegiate life in a shyness, which he describes half-piteously and half-humorously: he had lost his bosom friend, who went to Cambridge; he had some academical disappointments, notably in respect of the Newdigate; and we fear that zealous Oxonians will be shocked at his declaration, near the close of his career, of his "longing to escape from this most odious place."

The most marked feature of this part of his life was his enthusiastic devotion to English literature, and especially to Shakspeare, who became literally the god of his idolatry, and (in spite of Puritanism and Republicanism) to Milton. He would steal away to a safe retreat to read them at Winchester; he made a solemn and enthusiastic pilgrimage to Stratford-on-Avon; he constituted hereafter an Order of St. Shakspeare and St. Milton, of which Lord Hatherley and himself were to be Grand Masters. But the quaintest instance of his devotion was shown when he went into the schools in 1821:

He had resolved to place himself in some way under the protection of Shakspeare as his tutelary deity. He therefore took with him a small head of the poet carved out of his mulberry tree—a precious relic which he had brought from Stratford-on-Avon—to hold in his hand during *viva voce*; and in his paper-work he adopted a similar device which the following letter will explain, and which, it appears, had been a practice of old standing with him:

By-the-bye, I must tell you a circumstance which amused the examining masters not a little. I have had a custom of writing the name of W. Shakspeare on every paper which I think of importance from ancient times. You will see it written at the corner of this sheet in very small letters which very few people would discover; but it so happened that Mr. Cardwell, one of the examining masters, observed that this little Shakspeare was in all my copies, and they called me up to know if I meant it as a charm; which I could not quite deny, and it afforded them great amusement. This I have not told to any of my acquaintance here, who would think me a bit of a fool for my pains; but the report about the University is, that I was cutting jokes with the examining masters all the time. They, however, behaved very good naturedly to me, except this morning, when one of them, to the great amusement of all the rest, made me prove the errors of the Roman Catholics in worshipping relics, and the folly of the Jews in wearing phylacteries; the absurdity of superstition, and inutility of charms, all of which subjects I knew pretty well; and this, with something about the doctrine of the Trinity, made up the whole of my examination in Divinity.

This intense delight in English literature, both in the habit of extensive reading which it fostered, and in the kindling of interests and knowledge of human nature outside the sphere of theology, to which hereafter he devoted himself, had probably a powerful influence over the development of his future character. He had always strong literary tastes; he read largely at all times; he wrote much, even in the midst of occupation which might have bewildered most men, and always wrote clearly, forcibly, and vigorously; in his old age he returned gladly to literary work, and achieved results singularly remarkable for one who was not a trained historian and *littérateur*. But, besides this, perhaps even more important, was the fact that, while he was a staunch and thorough theologian, he was something more; while he was before all else a priest of the Church and a preacher of the Gospel, he never forgot that he was a man and an Englishman; and the effect was that he had full understanding of lay life, and large influence over it.

(II.) Very notable is the sudden growth, the almost instantaneous formation of character, which he showed as soon as he found his true vocation, and settled down in his first pastoral work at Whippingham, nominally as his father's curate, virtually in sole charge of the parish. He had announced in a most quaint and amusing letter, what was his "ideal of a country parsonage." We can hardly suppose that it could be realised at Whippingham, or anywhere else outside of Utopia. But he found enough, in fact, to make him always look back with singular delight and thankfulness on that first charge, the quiet preparation for a busy pastoral life. He has left on record his opinion that a country curacy is far the best entrance on ministerial life. It gives opportunity for study. As such he used his first charge with a singular fulness of reading and investigation, which exhibits itself in a really formidable shape. It gives—what he valued even more—the opportunity of personal knowledge, and accordingly of individual pastoral dealing with souls, which are all but impossible in the busy excitement of a great town parish. In that first charge, as in all subsequent posts, he left his mark. In his work there, with all the energy of youth, there is little of the crudity of the beginner. From it he seems to have emerged with his principles substantially fixed.

All his life long he was evidently a strong High Churchman, very much of the old Anglican type—always valuing the Establishment, though in very different degrees at different parts of his career—but (as his celebrated sermon—"Hear the Church"—plainly showed) a vehement opposer of the Erastianism which confused its claims as an Establishment with its higher claims as a Church. As such, he warmly sympathised with the great principles which Dr. Newman has marked in his *Apologia* as the guiding principles of the Tractarian movement—first, the belief in the ab-

solute truth of the Gospel, continuous in living energy in the Church of all ages, amidst all changes and in spite of all perversions; next, the belief in a Divine Life and Grace in the Church as a body, preserved by the blessing of her Master through heresy and schism, deadness and corruption; lastly, a resolute hostility to Rome, both as to her accretions of doctrine and usurpations of authority. From these he never swerved through all his life, even when others who once held them with him had changed their bearings. But in tone, both of thought and devotion, he held an independent, sometimes a diverse position from the chief writers of the *Tracts*. He stood with them nobly when they were unjustly calumniated or attacked, as notably in the oppressive proceedings against Tract XC. and against Dr. Pusey for his sermon on the Eucharist:

He openly avowed his indignation at the arbitrary and secret manner in which, in the year 1843, Dr. Pusey's sermon on the Holy Eucharist was condemned, and the author suspended for two years from the office of Preacher before the University. The sermon had been preached by Dr. Pusey on May 14 in the cathedral at Oxford. The Margaret Professor of Divinity, Dr. Faussett, had called for a copy of the sermon and transmitted it to the Vice-Chancellor, Dr. Wynter. The Vice-Chancellor appointed a board to examine and report on its contents. The board consisted of himself, Dr. Faussett, Dr. Ogilvie, Regius Professor of Pastoral Theology; Dr. Hawkins, Provost of Oriel; Dr. Symons, Warden of Wadham; and Dr. Jelf, Canon of Christ Church. Of these six all but Dr. Jelf, and perhaps one other, were notorious and vehement opponents of the Tractarian school. Dr. Pusey requested the board to give him a hearing; claimed it, indeed, under the statute by which they had been called together; but the request was denied. The sentence of condemnation and suspension was issued on June 2. The specific grounds of complaint against the sermon were not stated, nor were the objectionable passages indicated. A very large majority of the resident members of Convocation, and 230 non-resident members, eminent among whom were Mr. Gladstone, Mr. Justice Coleridge, and the vicar of Leeds, respectfully begged permission to address the Vice-Chancellor on the subject, but their applications were refused. The indignation of the vicar at this outrageous conduct was irrepressible; and all the more because the condemned sermon was, in his judgment, irreproachable in its doctrine.

Dr. Hook chivalrously published a sermon with a dedication to Dr. Pusey thanking him for his "truly evangelical sermon on the Eucharist." He also entered into correspondence with Dr. Jelf, eliciting the fact (perhaps not generally known) that he had dissented from his five colleagues, but declined to publish his dissent after the decision had been issued, considering it would have ill-become him to have descended from the office of juryman and judge into that of advocate and partisan. He acted in the same spirit, when Isaac Williams was candidate for the Professorship of Poetry, and was proscribed on theological grounds. In fact, it was said of him that, while he found fault with the Tract writers himself, he would allow no one else to do so; he afterwards invited the establishment at Leeds of a church where men might "see the doings" as "well as hear the sayings" of Dr. Pusey and his immediate friends. Popularly he was regarded, both by friends and foes, as the exponent in practical work of the principles which the *Tracts* disseminated in theory. But this was only partially true. On many important questions—such as the Jerusalem Bishopric, and the Papal Aggression—he took a wholly different line; and when by his own invitation, but to his subsequent bitter regret, St. Saviour's was planted in Leeds, the divergence became from the first apparent, and soon widened into a painful antagonism. The fact was that, as they indeed complained, High Churchman as he was, there was a good deal of the English Protestant in him. With all his zeal for Church authority, he had a strong sense of the rights of individual religious liberty, and desired to foster a manly and independent religious character in his people. With all his hatred of Erastianism, often vehemently expressed, he had a staunch

English patriotism and a thorough sympathy with English character. He was a Catholic, but certainly an Anglo-Catholic, and when men with whom he had acted began to apologise for or regret the prefix at first gloried in, he drew gradually apart from them.

Towards Nonconformists, Roman or Protestant—for so he was delighted to class them—he took from the beginning a line from which, in evil report and good report, he never swerved. He seldom or never attacked them. But, while he would coöperate with them, more or less cordially, in social or political matters, he simply ignored them in things religious, and occupied himself not unfrequently in strengthening the distinctive position of the Church on the points which they were likely to attack. It was a joke against him at one time of his life that, whatever the subject of his sermon, he always contrived to devote one part of it to assert “the Apostolical Succession of the Church of England.” At the time of his most active ministry the point, which was impressing itself on the minds of men almost as a novelty, was that the Church as such had a mission, and that causeless separation from her was really schism. No man put this forward more strongly than he, especially in Leeds, where the influence of the Church was at a very low ebb, and Dissent, perhaps mainly in the form of Methodism, had almost assumed the character of an established religion. But it is a curious fact that, while from the Evangelical party in the Church itself he experienced much bitter antagonism, which it must be confessed that he returned, yet his relation with the Dissenters was not on the whole unfriendly. Nothing was more remarkable at the close of his long career at Leeds than to observe that among his warmest eulogists at the farewell public meeting were some of the leading Nonconformists of the town. They felt his dominant influence. At times they must have rebelled against his calm assertion of the Church’s mission and authority; but they respected him and felt proud of him nevertheless.

We have anticipated the course of the history, for the reason at which we have already glanced—that his principles were formed early, and changed little except in the way of development. But he was soon to exemplify them in a very different sphere. From the quiet beauty of the Isle of Wight, he was now to pass to the hard and exciting work of a long pastoral charge of thirty-three years in smoky manufacturing towns—in Birmingham and Moseley from 1826 to 1829, in Coventry from 1829 to 1837, in Leeds from 1837 to 1859. Everywhere the story of his life reads much the same. It is a story of earnest work, strong opposition, strong and enthusiastic support, and eventual success. Even in his earlier charges his name and work were long remembered. But at Leeds, to which he gave the prime work of his life for twenty-two years, it is not too much to say that he won for the Church a position which it still in great measure retains, and which is paralleled in none of our great manufacturing towns—that he gave an extraordinary impulse, felt outside the Church as well as in it, to all influences which Christianise and civilise its rough and vigorous life—that he gained a hold of the hearts of all classes, and especially of the working class, which few men in any position, certainly few clergy of the Church of England, have ever secured. Whatever was to be done for good—social, political, ecclesiastical, spiritual—the vicar (“t’ould vicar,” as he soon came to be called) was sure to be invited to take the lead, as a matter of course. And while this was his influence on society at large, many individual souls in all classes confessed that they owed under God to him—to his earnest preaching or his pastoral ministration—the first impulse either of a new or of a renewed spiritual life.

It ought never to be forgotten that in all this work, from the day when he took up his abode at Coventry, he was aided by a wife who was, indeed, one in ten thousand, whose character and powers seemed as if they were purposely designed to strengthen and to supplement his own, and who so completely effaced herself in devotion to her husband that the world at large outside the limits of Coventry and Leeds knew her hardly at all. We cannot refrain from quoting Mr. Stephens' tribute, not more beautiful than true, to her character and her work :

Brightness was eminently her characteristic. The freshness and buoyancy of her spirits never forsook her to the end of her life, although that life was shortened by care, anxiety, and toil which overtasked her physical strength. Naturally elastic, however, as her spirit was, the invariable and equable cheerfulness which she exhibited was partly sustained from a sense of duty. . . . There was no doubt a considerable fund of common sense and practical wisdom in her husband, but there were also some of the eccentricities which belong to that order of mind which we call genius, and the very warmth of his affections and vehemence of his impulses which, on the one hand, constituted his strength, on the other overbore at times his calmer judgment, and hurried him into acts of which the consequences were embarrassing. By her superiority in discernment of character, and in the affairs of practical life, his wife was constantly engaged in saving him or extricating him from the awkward positions into which his reckless generosity, and his violent fits either of affection or antipathy towards individuals, were constantly urging him. To make both ends meet with a large family and small means, to mediate, to conciliate, sometimes to soothe and encourage, sometimes to warn and repress, was the daily task of her life, and nobly did she discharge it. . . . How admirably and wonderfully these "common duties" were discharged, alike in the household and in the parish, cannot be adequately understood save by those who actually witnessed the execution of them; but the depth and fervour of her religious feelings may be known to all who read the *Meditations for Every Day in the Year*, which were composed by her, or *The Cross of Christ*, which she compiled, although, appearing as they did under the editorship of her husband, they have commonly been ascribed to him. There are few women who could turn from the drudgery of account-keeping and other matters of domestic or parochial business to the composition of manuals of devotion, which have been the refreshment and consolation of thousands of pious Christians. . . .

And this union of qualities was the great secret of her remarkable influence alike within the circle of her family and beyond it. She was, indeed, at once the fresh and cheerful companion of her children, entering with keen relish into their amusements and pursuits, especially music, in which she was uncommonly skilled; and also the counsellor on whose sound judgment they could always rely for instruction and advice respecting their duty in this world, and their preparation for the world which is to come. And in like manner, outside the walls of home, the curates, who looked up to her as a mother, and a large number of friends, young and old of both sexes, were wont to turn to her before all others for the Christian sympathy and the wholesome counsel, which were never asked in vain,

Few, indeed, have more nearly fulfilled the description of the virtuous woman drawn long ago by the Wise Man:

She openeth her mouth with wisdom, and in her tongue is the law of kindness.
She looketh well to the ways of her household, and eateth not the bread of idleness.
Her children arise up and call her blessed; her husband also, and he praiseth her.
Many daughters have done virtuously, but thou excellest them all.

And not less applicable to her are the words of one of our wisest and noblest poets:

A being breathing thoughtful breath,
A traveller between life and death,
The reason firm, the temperate will,
Endurance, foresight, strength, and skill :
A perfect woman, nobly planned
To warn, to comfort, and command :
And yet a spirit too, and bright,
With something of an angel light.

AMERICAN CHURCH PROGRESS IN FIFTY YEARS.

From a "Sermon for the Times" in Trinity Church, New York.
April 25, 1867.

BY THE REV. MORGAN DIX, D.D.

THE following is the principal portion of an address delivered at a Festival of Parish Choirs on S. Mark's day twelve years ago, and published at the time by Pott & Amery. It will be new to many of our readers; and to all, its historical reminiscences will be very pleasant and instructive. It admirably holds up the mirror to those who are disposed to complain of the "novelties that disturb our peace." Every step of improvement, spiritual or temporal, in doctrinal teaching, in decency and order, in seemly appointments and reverence of action, in all the beauty of holiness, outward and inward, as will here be seen, is just such a "novelty." Wendell Phillips' "Lost Arts," John Stuart Mill's "Lost Truths" hidden in obsolete formulas, had not more completely disappeared from popular apprehension than the *real principles* of the Prayer Book had become *sealed* to the minds of multitudes of Protestant Episcopalians who professed to venerate "their incomparable Liturgy." And yet as Stuart Mill said of those obsolete formulas, they have served the purpose of *preserving* these precious truths till a generation came capable of reading them and *reviving* them to the consciousness of the common life.

Every presbyter of twenty-five years' experience, will recognise the fidelity of the picture. It is a spirit of progress that may safely be trusted not to go too far: for it holds out the Bible and the Prayer Book before it to confront the already fierce unbelief of the age: its rugged health and vigor—the common sense of practical experience—will cure and *absorb* all abnormal developments.—[ED. ECLECTIC.

In reflecting upon a subject on which to speak to you this morning, it occurred to me that it would be neither uninteresting nor unprofitable to remark upon the changes which have taken place among us in sundry things ecclesiastical within the last quarter or half of a century. They illustrate some principles which we, as American Churchmen, would do well to fix in our minds. Progress is the law in a living Church. And we cannot be thankful enough that at the critical moment in which the connection between the Church of England and the scattered congregations in the American colonies, just recognised as a nation, was severed, there was no legislation on matters non-essential, of such a nature as to prevent the growth and development of the infant Church. What would have been the consequence if the usages of that inchoate period had been made a law for all future time? We can imagine what it might have been, by reviewing the alterations and improvements of intervening years, in all of which there is observable a successful effort at adorning, embellishing, and glorifying the Church, in order to make her a more able teacher of divine truth and to give her the appliances needful for attracting, drawing to herself, and keeping in her fold the wandering children of this miscellaneous society which surrounds us. Such a review will also serve to correct the idea, if it be entertained, that there have been usages, on the several points under con-

sideration, so fixed and so long settled that they ought now to be regarded as having the force of law. The history of the past, so far as externals are concerned, is one of continual change; there cannot be a greater fallacy than that which lies in the statement, if it should be made, that in respect to our churches, their arrangements, their ornaments, and the accessories of divine worship, there has been any usage so prevalent and so well established as to have acquired that authority which comes of long and ancient prescription.

To speak, first, of the structure of our churches. The style of ecclesiastical architecture has been continually varying. During the past fifty years, we have had a manner of Sir Christopher Wren; then a sort of carpenter's Gothic, as it has been not inaptly called; and also a Grecian-temple mode; all of which styles have been varied according to the fancy and caprice of builders or of building committees. The first work on Gothic architecture ever published in this country was printed at Burlington, Vt., A. D. 1836. Its author was Bishop Hopkins: it is a quarto, of some fifty pages, entitled "An Essay on Gothic Architecture, with various Plans and Drawings for Churches: designed chiefly for the use of the Clergy," and the full-page illustrations, which are numerous, were all drawn on stone by the good Bishop himself. The appearance of this work was followed by a careful study of the principles of that glorious art of which it treated; until an era of revival came, in which Mr. Richard Upjohn, the architect of this noble parish church, bore an honorable and distinguished place. The erection of Trinity Church and its consecration, A. D. 1846, gave signal proof of the growth of right ideas and sound learning. Then, two years afterward, some ardent amateurs founded the "Ecclesiological Society," which, by its boldness and breadth of tone, gave the final strong push to a movement which has been proceeding ever since with accelerated force.

In the English Prayer Book there is a rubric to this effect, that "the chancels shall remain as they have done in times past." Were such a law to be enacted by us, say by the next General Convention, we should go distracted in the effort to settle how that was. For in nothing has there been greater change than in the interior arrangements of the churches. Seventy years ago, two modes were in vogue, one of which was usual in the large churches with galleries, the other in smaller churches in the rural districts. In the churches of the former class there was a recessed chancel, with a large and imposing altar, in front of which, and at the head of the middle alley, was a huge structure consisting of the pulpit, reading-pew, and clerk's desk. The only remaining church in New York of that type is S. Paul's Chapel; there may still be seen the chancel "as in times past," the very large altar, solid to the floor, and the immense pulpit, out in the nave, overshadowed by its heavy sounding board; the clerk's desk, however, has long since disappeared, and the present reading-desk, easily accessible, and open on both sides, is all that remains of that cumbrous enclosure with great brass hinges and handles, in which the officiating clergyman used formerly to be shut up. In churches of the second class named above, the chancel was at the east end, and the pulpit, reading-desk, and clerk's desk were either at the west end, or on the south side, about half way down the church: such was the arrangement in the old parish church at Newtown, L. I., and such, I think, is still the arrangement in S. Peter's Church, Philadelphia. In Bishop Hobart's day a great change occurred; the recessed chancels were destroyed, and there succeeded what is historically known as the "Alpine," or "Three-Decker" arrangement. A massive pulpit was set up, or rather piled up, against the east wall, access being afforded by a door in the rear; at some distance

below a reading desk bulged out; while the Lord's Table, much reduced in size, was set below the desk, and enclosed by a small railing. Such was the arrangement in S. John's Chapel, as I remember it some ten years ago; that chapel had, originally, a recessed chancel like S. Paul's, but it was destroyed and replaced by what I have described. In those days, also, they had enormous cushions, as well upon the altar as upon the pulpit and reading-desk, heavy with bullion, and hung with huge tassels, and inviting the officiating clergyman to luxurious repose. What a wonderful sight it was! and what a symbolism was there! It seemed to say, that a sermon is the highest, the most exalted, and the best of all Gospel privileges; that prayers and services are good in their way, but of secondary importance; but sacraments hardly worth considering. By and by another change occurred, and there was a return to a better style, of which the Church of the Ascension afforded the first specimen; it presented a shallow recessed chancel, outside of which, and near the galleries, separated from each other by the whole width of the recess, stood the pulpit on one hand and the reading-desk on the other. Shortly afterward a modification of the idea was exhibited, an elevated platform taking the place of the recess, and two lecterns, precisely alike, being substituted for the pulpit and reading-desk. Then, some twenty years ago, we came to deep chancels, with the sacristy at the farther end, and stalls on either side facing each other, for the clergy, and for the surpliced choirs, foreseen by the "Ecclesiological Society" long before their actual appearance; we knew that they would come, and so we made arrangements for them. Quite recently, we have seen the introduction of apsidal chancels, with the altar advanced, and the bishop's chair behind it; and yet another style, in which a kind of elevated deck runs across the eastern end of the church, in the centre of which the pulpit is reared, like a wheel-house on the side of a steamer, while the Holy Table is hidden away somewhere in behind. Of this last arrangement, and two or three others introduced within a very few years, it is not necessary to speak particularly, further than to say that they are peculiar and without precedent, and not unworthy to dispute the palm of oddity with some of the outlandish styles of ancient days, such as was that in St. Peter's Albany, in 1842, where two mahogany boxes, precisely alike, and looking like cutters or sleigh-fronts, pushed boldly forth through the wall, one on either side of the Holy Table.

Until the deep chancels were introduced, the clergyman, in reading the service, was always required to face the people. Even here, in Trinity, there was, as a part of the furniture of the new church, an extraordinary reading desk, just yonder where the lectern now stands, outside the chancel; and there the service was said. The people took it as an affront if the clergyman looked anywhere but toward them; they seemed to consider, if he turned toward the Lord's Table, that he did so through disrespect for them or in derision of them; they deemed it more important that their minister should be respectful to them than reverential to the Lord. At length this idle notion was given up; and the great reading-desk was removed; and the clergyman took his proper place in the chancel and said the prayers at the faldstool as now.

There was a time, not long ago, when the cross was all but unknown among us as a symbol of our faith and an ornament of our holy places. It was left to the Romanists; by our permission they enjoyed a monopoly of it, as is still the case with other useful and excellent things. I can remember the day when a cross on an Episcopal church was hardly to be seen: the first one that I ever saw in such a position was on the Church of the Ascension of this city; I beheld it, and wondered, and rejoiced, se-

cretly, and not quite sure whether it was right or wrong. Strange to say, there was a long and heated debate in the Vestry of Trinity Church, when this church was built, as to whether there should be a cross on the spire; and when the vote was taken, there was, it is said, a majority of but one in favour of the glorious old symbol as against the arrow, fish, pineapple, or pumpkin. It seems almost incredible; but the prejudice was terribly strong, even so short a time ago.

To pass, secondly, to the manner of performing divine service, we shall find there the same want of settled usage. There was a time when no music was tolerated, except the singing of a psalm or hymn in metre. Chanting was unknown; when first introduced it was denounced as a Popish custom, and strenuous efforts were made to proscribe its use. A few learned and judicious men fought the battle for the privilege to sing the Gloria Patri, Venite, etc. The Rev. William Smith, D. D., author of our "Office of Institution," wrote and published A. D. 1814, a volume of 300 pages, to prove that it is lawful to chant, and that people should be allowed to sing something else besides metrical psalms and hymns. A copy of this very remarkable volume is before me; and as it illustrates the general tone of thought and feeling in those days, I shall remark somewhat at length upon its contents.¹

The author inscribes his work to "the Right Reverend the Bishops and the Reverend the Clergy of the Protestant Episcopal Church in the United States of America." He begins by stating that "from numerous and credible testimonies it appears that the usage of chanting the psalms and hymns of public worship obtained in the times of the apostles and continued to be common to all Christian nations until about two hundred and sixty years ago, when it was, in several parts of Europe, more or less interrupted by the struggles of the Reformation." He then goes on to show that the psalmody of the Jewish Church, itself divinely inspired, was continued "in cathedral establishments throughout the Christian world." He proceeds to invoke the testimony of Holy Scripture and the practice of the Primitive Church in proof of the lawfulness of chanting; and then considers *seriatim* the objections which were rife in his day. I shall transcribe this list in full, as a rare illustration of the kind of opposition which may always be looked for by those who would improve existing customs, remarking, in advance, that if for the word "chanting," there should be substituted the words "intoning," and "choral service," this book would be applicable to the questions agitated in our day. The good Doctor thus classifies the cavils to which he, in turn, replies with great good sense and strong logic:

"Objection I. Chanting is an innovation, and no novelties ought to be admitted into public worship. We can do well enough without chanting.

"Objection II. Chanting is a Popish custom, and therefore it ought not to be admitted into our churches.

"Objection III. The rubrics are more favorable to metre psalmody than they are to chanting.

"Objection IV. We have a sufficient quantity of praise in our churches without chanting.

"Objection V. Chanting takes up too much time.

"Objection VI. So great is the difference between metre psalmody and chanting, that my ears can never be reconciled to it.

¹ "The Reasonableness of setting forth the most worthy praise of Almighty God according to the usage of the Primitive Church, with Historical Views of the Nature, Origin, and Progress of Metre Psalmody: by the Rev. William Smith, D.D., New York: T. & J. Swords, 1814." The author was Rector of Norwalk, Conn., and sent a Memorial to the General Convention of 1811, relative to a book of Music composed by him and called the Churchman's Choral Companion to his Prayer Book. (See Perry's Journals of Gen'l Con., Vol. I., p. 376.)

"Objection VII. As I have neither voice nor ear for music, if chanting be admitted into our churches, I shall be deprived of the benefit which I derive from responsive reading.

"Objection VIII. I am too old, and it is too much trouble to learn to chant.

"Objection IX. Let chanting be omitted during our lifetime (say some aged persons), and when we are gone hence let our posterity accept or reject it as they please.

"Objection X. Chanting is a hindrance to devotion.

"Objection XI. Prosaic psalmody is not so edifying as metre psalmody.

"Objection XII. Chanting is not so animating as metre psalmody.

"Objection XIII. It is inexpedient to use chanting, as there is no internal evidence in the prosaic subjects themselves that they ought to be sung.

"Objection XIV. The English language is not sufficiently harmonious to admit of being sung in prose.

"Objection XV. Chanting cannot be introduced into a church without the aid of a choir, and choirs generally monopolize the singing.

"Objection XVI. It is sufficient to chant one hymn at Morning, and another at Evening Prayer."

"Objection XVII. No prayers ought to be sung; and therefore, as chanting embraces precatory subjects, it is improper to be admitted into the Church."

Such were the objections to chanting, which were raised fifty years ago, when the attempt was first made to introduce it among us. The list seems to be exhaustive and complete; and it will serve very well to-day, *mutatis mutandis*, for those who seek arguments against the choral service; altho' they should remember that, in spite of all this array, chanting was introduced and commended itself to universal esteem. But, at first, violent demonstrations were made against it, by way of support to those cogent and convincing arguments exhibited by the opponents of "innovations." When, for the first time, in one of the parish churches of this city the choir sang the "Gloria Patri" at the conclusion of the psalms, a delegation from among the persons present repaired to the Bishop, in hot wrath calling on him to arise and interpose his Episcopal authority against this abominable Popish innovation.

Let me call your attention, thirdly, to certain points in connection with the administration of the Holy Sacraments. It is only within some twenty or twenty-five years, that Holy Baptism has been ordinarily administered in the churches. The children of well-to-do persons were, as a general rule, christened at home. In old Trinity Church there was not even a decent or proper font, until one was presented by a vestryman lately deceased, and the font, such as it was, stood in what was called the "Christening Pew" near the door, being occasionally used, after service, for the baptism of some poor person's child, and becoming in the intervals grimy with dust. Meanwhile, the children of the rich and prosperous were christened at home, in parlors, before the eyes of a gay company of invited guests, for whom the caudle and other refreshments were provided in an adjoining room.

In those times, the Ante-Communion Service was always read in the desk, unless when there was an administration of the Lord's Supper. No one thought of going into the chancel to say the Altar-Service; and doubtless it was regarded as a dangerous innovation when such a change of place was made, and they who read the Ante-Communion at the Lord's Table were called by names which corresponded to the "Puseyite," "Tractarian," and "Romanizer," so often heard in our day. As for the celebration of the Holy Communion, it occurred, in this parish about eight times in the course of the year, that is to say, on Christmas, Easter, and Whitsun-day, and about four or five other Sundays. After the sermon, which was preached in a black gown—that emblem of sin and death—the congregation was dismissed with a collect, and the minor benediction pronounced

from the pulpit, or, in some cases, at the close of the offertory, which was said in a black gown at the altar. The clergyman then left the church, and went into the vestry-room, while almost all the congregation withdrew. By and by he reappeared, and the service proceeded, without one note of music, except the metre hymn, which was generally started by some courageous sister in the congregation; the first attempt to sing the *Tersanctus* and *Gloria in Excelsis* met with the severest reprehension on the part of the faithful. These sparse and cold communions, six or eight a year, were all that remained of the grand, glorious, and distinctive act of worship in the Catholic Church. God be praised for the change that has come since that day.

But the time would fail to tell of all the strange customs of a period from which we are divided by but a few years. Thus, for instance, in Bishop Hobart's time, the clergy, in going to or from church, and in visitation of the sick, were expected to appear in cassock, gown, bands, scarf, and white silk gloves. When a funeral scarf of linen was presented to a clergyman, he was always expected to wear it in the pulpit the following Sunday. Dr. Wainwright was the first to depart from the custom of wearing gloves with the fore-finger of the right hand glove slit or cut off so as to enable the clergyman to turn over the leaves of the prayer-book and the sheets of his sermon.

I will conclude this portion of my remarks by reference to the subject of floral-decoration. You know how wide-spread is the use of flowers at Easter, how we all love them, and in what profusion we employ them; but, perhaps, you do not know with what alarm and horror their first introduction among us was viewed. As an illustration of this, let me refer to a case which happened before my own eyes. It must have been about fifteen years ago, that, on an Easter morning, the font of one of the churches of this parish, a very modest, shallow vessel, was filled with flowers. The discovery of this phenomenon excited the congregation to a wondrous degree; they arose and stormed. The clergyman quailed before the tempest, even at the blasting of the breath of their displeasure; and no sooner was the service over, than he gave peremptory order that the offending vegetation should be instantly removed from the font, and from the precincts of the church. The order was obeyed, and the wrath of the people subsided, while the poor flowers were brought down here to Trinity, where they had a qualified and dubious reception, but were allowed to remain in a corner for the rest of the day. Such was the history of one of the first appearances of those delicious emblems of the Resurrection in a parish whose churches now vie with each other in the loveliness of their Easter dress; while in the very chapel in which the little handful of violets and heart's-ease in the font produced so terrible a commotion, you may see, any Easter, not only font, but altar, splendid with the pride of the greenhouse, nay more, the stately floral cross, full six feet high, set up above the Holy Table.

Enough has now been said to illustrate the changes in things ecclesiastical which have occurred among us during the last half century, and to demonstrate that the history of that period has been one of steady development and beneficial and valuable acquisition. And now let me add, that in comparing the past and the present, as has been done, the idea of speaking disrespectfully of our fathers or their customs has been as remote as it could be from my thoughts. On the contrary, the hearts of their children turn to them with reverence and affection, while at the same time we cannot help perceiving that we have made progress since those days. The growth has been steady, it has also been inevitable. They did not

foresee what this city was to be, nor what this nation was to be. They walked after their own light in their day; and, to tell the truth, were not conceited like some of their descendants who think themselves competent to regulate matters for all time to come. We do not find fault with the Churchmen of fifty, or seventy-five or one hundred years ago, for not having things just as we have them, any more than with the good people of this city for not using in those days horse-cars, steam-ferries, or omnibuses. There was a time when a stage-coach used to run between New York city and Greenwich village. It set out from the Tontine Coffee-House, at or near the corner of Broadway and Liberty Streets, and jogged on quietly till it arrived at Richmond Hill, about the corner of Varick and Charlton Streets. There the horses were watered, and the passengers, if so disposed, took lunch. It then proceeded toward its destination through the smiling country, as far as what is now Tenth Avenue and Twentieth Street or thereabout. Of these laborious trips some three or four were made in a day. That was sufficient for the wants of the time; it would scarcely answer now. The introduction of modern appliances and accommodations, as we require them, involves no slur on our ancestors; it shows that times have changed, and that the ways and wants of 1867 are not the same as those of 1767. But there are some who seem to think that the Church alone must neither develop in ritual nor avail herself of useful appliances; that she alone must show no signs of growth; that every thing ought to be done now just as it was half or three-quarters of a century ago. There is as much wisdom in this as there would be in a proposition to remodel the architecture of the city, after the style of the old frame-houses and Dutch gables which once lined these streets, or to constrain and limit the travelling public by arrangements based on the system of the old stage coaches to Greenwich village.

There is a moral in every history; and the one which we have been considering, so curious and so instructive, must surely be able to convey a salutary lesson; nor ought it to be disregarded by those in high places, whose duty it is to direct great movements instead of vainly endeavoring to repress them. Let me throw into the form of questions the thoughts which are awakened while we consider what was and what is.

First, then, we ask, Who of us would go back to the old state of things? Who would venture the suggestion that we should return to the usages which, by slow and healthy progress, we have long since outgrown? Who, for instance, would vote to have a wall built across that chancel; to rear against it the lumbering pile of table, desk, and pulpit; to stop the choral service and the chanting, and to suffer no music here but a psalm in metre; to have a celebration six times a year; to see no proper font in church and to witness no baptisms; to have only one or two clergymen to officiate, and to listen to sermons made awful by the paraphernalia of black gown and lavender kid gloves; to behold no flowers nor lights; to hear neither carol nor processional hymn? Who, I say, would dream of suggesting that we should turn round and walk backward to any point twenty-five, fifty, or seventy-five years ago, and remodel everything after the pattern exhibited to us in those days? It would be a very ludicrous proposition; one could not think it to be seriously made.

For, secondly, the question would arise, How could we so go back? How could we, if we would? Has not this growth onward and upward been of the Lord? Has it not been the mere working out, in the Church, of the law of her existence? To say that all this has come of the will of man, is to assert what cannot be proved. If this Church of ours, which we so dearly love, were a sect, we might argue about her and think of her

as men talk and judge of sects. But she is no sect; she is a branch of the Holy Catholic Church. Her sympathies are with the great body whose organic life she shares. Let her alone and she will assert her lineage. It would not be possible to undo what the Lord has done in her; and nothing would prove the truth of this assertion more readily than to make the attempt. The hand of Almighty God has been with us from the first, through all the work of restoration. For these are not innovations; they are reconstructions. What belongs to us we have been recovering; that is the whole story. We would not retrograde; we could not if we would. The common-sense, the common desire of the Church would protest against it.

Then, thirdly, the question arises, Whether the work of restoration and reconstruction should be regarded as complete at its present point, or whether it may be carried still further with advantage to the Church? That is a question which the future will answer; we cannot answer it, because we are not able to look into the future. Still there are one or two things to be said about it, and the first is this: that there ought to be no legislation which can impede the free and healthy growth of the Church, according to the law which holds in every part of the visible, historic Catholic system. The year 1867 is no better able to legislate for 1967 upon minute details of rite and ceremony, of practice and usage, than 1767 was for 1867. Moreover, such legislation would be useless, for it could not be enforced by any ordinary agency. Who can imagine the General Convention, for example, taking up each mooted point in vestments, postures, attitudes, etc., and settling by decree whether men shall or shall not bow at the Sacred Name, and how long we may bow our heads, if permitted to bow at all; and whether we shall face east or west, and how we must hold our hands and place our feet; and whether we may or may not wear cassocks; and in case we may wear them, whether they shall button in front with many buttons or at the side with few; also whether our surplices shall be as long as our cassocks, or whether they may stop before they reach the ground; and, if so, how many inches from it? It is not probable that the General Council of the Church will resolve itself into a Committee of the Whole on tailoring, millinery, candelabra and gas standards, nor that we shall have from that source a minute directorium on flowers and lights, altar cloths and symbols, positions and attitudes, on the cut of vestments, the embroidery of linen cloths, or the color of a stole. But until this be done, we are free to move about, and live and gain and grow; and therefore, it can hardly be doubted that we shall improve every year as we study and learn and become more wise and more earnest. This cannot be doubted, unless, indeed, it should be thought by any that we have reached the acme of perfection in this day, and that an infallibility attaches to things as they are at present. I do not know how others may feel, but there are few, if any, here who entertain such an idea. Some have thought, or seem to think that, about the time of the American Revolution, the usages and customs of the Church were settled forever by men endowed with a wisdom little less than supernatural, in such a manner as to admit of no improvement and require no alteration to the end of time. Others have thought, or seemed to think, that perfection was reached about twenty-five years ago, so that all that has been done since that time has been ill done, that we ought to go back a quarter of a century in order to regain a faultless condition. Such ideas are probably held by few; here, and elsewhere, and generally through the Church, a different view is taken. Men talk of growth as opposed to stagnation, of perfectibility rather than of perfection, of liberty instead of bondage, of beauty as distinguished from

ugliness, and of Catholicism as compared with Sectarianism. The wider, broader, and fuller ideas will, in all probability, win a victory over those which are narrow, straitened, and imperfect. We look for great results in the future, because we notice what has been the order of progress in the past. And, although the same opposition may be hereafter encountered, which has been met with heretofore on the introduction of improvements in divine service, we are confident that those things will ultimately be approved which prejudice may at first oppose and condemn. We are confident of this, because persuaded that the intention of those who have labored in the work of restoration has been to set forth with sincerity, and in simplicity, yet forcibly and distinctly, only such truths as are scriptural, apostolic, primitive and Catholic. Looking about this church, we challenge any one to point out so much as one smallest object which symbolizes Roman doctrine or Roman error. We disclaim, distinctly and earnestly, any sympathy with the peculiar views, practices, or teachings of Rome. It is not toward them that we move; but toward that happy position, if it can be found, and it must be somewhere, at which all true Catholics may meet in unity of doctrine, discipline and worship, and where no edict, whether it be promulgated from one extreme or the other, shall have power to vex and distress God's children.

Finally, brethren, let me add, while speaking of outward things, the inward spirit and life have not been forgotten. What, indeed, are rites and ceremonies, customs and practices, but so many indications and expressions of hidden life? Let growth and beauty, grace, and dignity be ever so great, it were nothing and worse than nothing if unaccompanied by spiritual development. With joy and thankfulness is the conviction declared, that these two processes have been going on amongst us side by side. We have been gaining all those things of which I spoke—beautiful churches, noble and richly-adorned altars, massive fonts, spacious chancels, choral services, better and comelier vestments, Easter flowers, spire, gable, and altar crosses, litany faldstools, eagle lecterns, polychrome decorations, surpliced choirs, processions, and many like things. But along with these we have been also gaining, what is better far, a higher view of the position of our branch of the Church toward the rest of Christendom; a knowledge of her history; a love for those holy traditions which reach far back, across the stormy waters of the Reformation, into the era of the Six General Councils and the First Age of the Church; a deepening reverence for her blessed sacraments; a more correct appreciation of the life to which we are called in her; a clearer view of our duty to ourselves, to men and to God. I can bear witness that I have never seen so plainly as within the past few years the working of God's grace in the consciences of individuals; that I have never seen so much as lately of deep longing after holiness, of settled purpose to make His glory the end of existence, of earnest repentance for sin, of energizing faith toward our Lord Jesus Christ. And, behold, how on every side the Church is putting forth her strength in active charities, in missions at home and abroad, in enterprises for the succour of the orphan, the poor, and the lost, in efforts to win the masses, the laboring folk, and those who are living without God in the world! This growth of Christian love, fervor, zeal, and devotion, evenly with development in the outward expression of reverence toward Almighty God and with belief in the articles of the Catholic faith, gives assurance that the work is the Lord's and that it cannot be overthrown. What we have done has been done in charity. Who are the agitators in the Church? Not they who form the school of restoration and progress; these men seek their end in prayer and faith, resolved to give back no harsh word, but to

work on in quietness, and, if it is possible, to live peaceably with all. There are agitators amongst us; men who cause divisions, who sow the seeds of dissension and call names; but they are not of us, or at least we desire no such agencies to be employed on our side. We labor for peace. We do but ask that this branch of the Catholic Church may have her rights and be permitted to obey the law of her existence. We are not afraid of public opinion: at first it may be against us; it always comes out right, if you will give it time, and that which was our foe ends in being our strongest ally. It is not a thing to be courted; it is not to be dreaded; it is only an aggregate of human opinions, and of how little consequence is human opinion in questions touching divine truth! Ye who have at heart the glory of God, the welfare of men, and the salvation of the ungodly, be not afraid, nor impatient. Answer no man railing for railing; watch and pray, stand fast and trust in the Lord; assured that the same Hand which has led us on thus far will continue to guide us toward higher, better, and holier things in our vocation.

THE PARABLES OF S. MATTHEW.—III.

THE MAN AND THE MUSTARD SEED.

BY THE REV. DR. RICHEY.

The Organic Church a Shelter for the Nations.

Another parable put he forth unto them, saying, The kingdom of heaven is like unto a grain of mustard seed which a man took and sowed in his field: which indeed is the least of all seeds: but when it is sown it is the greatest among herbs, and cometh a tree so that the birds of the air come and lodge in the branches thereof.—*S. Matt. xiii. 31-2.*

THE third and fourth parables bear upon their face the marks of even a closer correspondence than the first and second. The *man* who takes the *mustard seed* in the one has for his counterpart the *woman* who takes the *leaven* in the other. It is manifestly the same fundamental truth which in a somewhat different form is presented in both parables.

The kingdom of heaven is like to a grain of mustard seed which a man took (taking)¹ sowed in his (own)² field. The hindrances to the growth and development of the kingdom noted and disposed of, we are now to learn what the kingdom in its own essential nature is. We have accordingly a change in the image employed: it is no longer field corn, but *mustard seed*. The most notable characteristic of the mustard seed is its *vital* energy and power. It is in appearance the *least of all seeds*, yet has force to sprout up into a tree which is *greater than all the herbs*. So the kingdom of heaven, from the least possible beginning, is in time to grow to be a world empire which will give shelter to all the nations of the earth.

But there is more involved in the comparison than the notion of inherent vitality and power. It is to a single *grain of mustard seed* the kingdom in-

¹ λαβων.

² εν τῷ ἑαυτοῦ ἀγρῷ.

its origin is compared. Nor is this all: but to a grain which a man took and sowed in his own field. In the single grain and the man who took it and sowed it, we have manifest reference made to the mystery of the Incarnation. The taking (*λαβων*) is significant here, as the going forth of the Sower to sow was in the introductory parable. It has its parallel in the statement of S. Paul when, in speaking of the Incarnation, he says the Son took not on him the nature of angels, but took on him the seed of Abraham.³

Nor can it with truth be said that the *mustard seed* of the third parable is in all respects the same as the field corn of the first and second parables. They are, it is true, both seeds; but, as Stier observes, the one is a *garden herb* (*λαχανον*), the other field corn; the one is used for purposes of eating and assimilating, the other for purposes of an entirely different kind. And as with the seed, so also with Him Who sows the seed. Christ as a Prophet and Teacher is one thing; Christ as the Archetypal Germ from Whom is to spring the Great Christian Empire another and a different thing. Before the one can become the other, the seed which is sown must undergo transformation; changes of an important character in the conditions of its life must take place. What changes? Precisely similar to those by which the field corn in the parable becomes a garden herb. Christ took upon Him the nature of man. He is as Son of Man the Second Adam, the child of humanity, in whom human nature finds its ideal, and every child of man a brother; but He is also, as the germ of the Church, of the *seed of Abraham*. The contrast between *seed* and *seeds* in the parable has reference to the esteem in which the Jews as a people were held by the other nations of the earth. God in establishing His kingdom in the world, followed the same rule which He had observed from the beginning: He chose not that which was greatest, but that which was *least*; but while the least, it was possessed of an inherent vitality and power which belonged to none other.

We see, then, Jesus in the seed corn, and in the mustard seed, in a double character, and fulfilling a double relationship. He is the Seminal Truth which, wherever it is sown, proves and tests the soil in which it is sown, whether it retains aught of its productive energy and power; He is the Son of Man whose mission is to the world, and Who exercises Universal Sovereignty for His Body's sake, which is the Church: He is also the seed of Abraham, and the root of David, whence springs the tree whose spreading branches are to prove a shelter to all the tribes of the earth. We have then two different aspects of the kingdom presented in these two groups of parables. In the former it is the *Evangelical* in connection with the preaching of the word—the first and necessary condition of conversion; in the second it is the *Sacramental*, by virtue of which, through union with Christ, and as a partaker of the same life with Him, the Church grows and perpetuates itself according to the form at first impressed upon it.

³ ἐπιλαμβάνεται. Heb. ii. 16.

It is curious as well as instructive (apart from all considerations of a critical nature) to note the advance indicated in the constant change of the images used to unfold the manifold relations of the kingdom. In the Wheat and the Tares we have an advance made from the *ground* of the first parable—the passive yet productive clod—to the busy world, the sphere of intellectual and moral activity. Then in the second group, the image changes from field corn to mustard seed—the one the staple of man's primal needs; the other a garden product, suggestive of advanced culture and social life. It is as if we had passed from the first struggle for bare subsistence to the stage of organized life, with all its superadded gifts of higher culture and social refinement. We have left behind, as it were, in the course of history, the first necessary operation of gathering in disciples and of building them up in the faith against false teachers. The comparison now, as we advance in the direction of the organizing of the disciples into the body, is between the Jewish polity as a garden enclosed, and the nations which are the representatives of worldly power. It is no longer a question between bad soil and good; nor between truth and error, as in the first stage; but between the Church and Kingdom of God as a Divine Creation for the preservation and transmission of redeemed life and the kingdoms of this world. We are thereby reminded that the kingdom of heaven is something more than the preaching of the word to work conviction in the heart of each individual; it is something more than an intellectual process by which we are effectually fortified against error, and are brought to a knowledge of the truth.

What more? It is a Divine *Organization*, of which our Lord Christ Himself, in the mystery of His incarnation, is the archetypal germ and the informing life. The Son of God, it would appear then, in coming into the world proposed to Himself something more than that which is implied in the vocation of a Teacher, by the influencing of the mind and conscience of individuals: He came to do more than to promulgate a new series of ethics, or to found a new school of thought—all this indeed He did. From the very first, as His acts testify, He had another and a greater end in view, viz: the formation in time of a world-wide and imperial society, which shall unite together in *sacramental* bonds all who are His, and make them *one*, not in thought only, or in name only, but one in Himself, Who is at the same time both the Truth and the Life.

The mustard when it is sown *is the least among the herbs, but when it is grown it is the greatest among herbs, and becometh a tree.* S. Gregory⁴ in the sowing and rising again sees a mystical reference to the death and resurrection of Christ. "Christ Himself," he says, "is the grain of mustard seed, who, planted in the garden of the sepulchre, grew up into a great tree: He was a grain of seed when He died, and a tree when He rose again; a grain in the humiliation of His flesh, a tree in the power of His majesty." S. Hil-

⁴ Catena Aurea, vol. i. p. 504.

ary, with more depth, sees in the "tree" "the Apostles, who put forth Christ's might, and overshadowing the world with their boughs, are a tree to which the Gentiles flee in hope of life, and having been long tossed by the winds, that is by the spirits of the Devil, may have rest in the branches." Whatever the reader may think of such a mode of interpretation, he can hardly fail to consent to the remark of Lange⁵ that the changes of species from an herb to a tree in the parable, is indicative of the change which passed over the Church when, instead of being a "garden enclosed," as it was under the Jewish economy, it became in the processes of time a great *world state*.

The "tree" as the symbol of organic unity and imperial power, was an image made familiar by its use among the prophets. Nebuchadnezzar saw in vision his vast empire under the form of a "tree," which grew and was strong; the leaves thereof were fair, and the fruit much; the beasts of the field had their shadow under it, and the birds of the air dwelt in the boughs thereof."⁶ The Assyrian Empire is similarly described by Ezekiel:⁷ "All the fowls of heaven made their nests in its boughs," it is said, "and under his shadow dwelt all great nations." The same prophet⁸ has a sublime announcement of the Kingdom of Messiah under the same figure: he sees a "tender twig" taken and planted "in the mountain of the height of Israel," and "under" its "boughs" "dwell all fowl of every wing." A tree, combining as it does in a wonderful manner the two elements of the individual and the community, is admirably fitted to be the symbol of the organic Church. "It is an *individual* in respect of its presentation of the physiognomy and character of the species, the form, the altitude, the gracefulness, or robust dignity; also in standing alone and dying at the expiration of an allotted term; it is a *community* in respect of its consisting of innumerable minor trees. So long as the constituent twigs remain seated in the bough, they are subject to the laws and vicissitudes of the general mass, sharing life and dying when it dies; detached from it, every one of them is competent to strike root, and by degrees become the pillar of another sub-edifice." Nothing could more aptly represent the union of believers in the mystery of the Church; they are partakers of the one life, and yet each preserves his individual character. The Church is spread throughout the world, and yet it is united together in one by virtue of the relation which each part bears to the living whole.

Stier calls attention to the fact that it is during the process of growth that it is said the *herb* becomes a great *tree*. In this we have intimated the organic unity which exists between the Jewish and the Christian Church. The notion that the Christian Church sprung all at once into existence after the death of Christ, as a separated and isolated Divine Creation, is a notion which has no foundation either in the word of God, or in

⁵ See Commentary, *in loc*.

⁶ Dan. iv. 11.

⁷ Ib. xxxi. 6.

⁸ Ch. xvii. 22,

⁹ Grindon.

the facts of history. During all the time between the death of Christ and the destruction of Jerusalem (nearly half a century), the Church was still a garden enclosed. The Gentile economy, represented by such converts as Cornelius the centurion, lay enfolded in the Jewish, as the fœtus in the mother's womb; the downfall of Jerusalem was, so to speak, the birth pang of Gentile Christianity. The hedge of separation was then broken down, and the garden herb had room to grow into a great tree. The change took place, moreover, by a regular process of organic growth from within. It was from the parent stock of the seed of Abraham the branches shot forth into all the earth. Our Lord Himself, according to the flesh, was a Jew. The apostles were all Jews. Jerusalem was the central seat from which the apostles went forth upon their missionary journeys, and to Jerusalem, as children to their mother's breast, they were accustomed to return. From Jerusalem the Church spread first to Samaria, then to Antioch, then to Ephesus, then across the Hellespont to Greece, then to Rome, then to the farthest limits of the West. Thus externally—internally also—the ritual and order of the Christian Church were developed by a regular process of organic development from the Jewish. The Judaic Sabbath passed by slow degrees into the Christian Sunday; Easter gradually took the place of Passover; Whitsuntide superseded Pentecost; the Eucharist and the Pure Offering the Sacrifices of the old Law. As the old order passed away, the new took its place, rising like the winged Psyche out of the chrysalis which, during the period of transformation, served it for a covering.

But it were a mistake to suppose that the Church in her organic capacity fulfils no other function than the preservation and transmission, after its kind, of the Divine life enshrined in her. This, indeed, is a subject hardly here touched upon. It is not the fruit of the tree that is spoken of, but the tree, as affording a shelter for *the birds of the air* which come and lodge in *the branches thereof*. And there is a reason for this. Organism has its value altogether apart from its use in bearing and transmitting seed, and producing fruit; it acts as a defence for the life enshrined within, as well as affords a shelter to things that are without. Organism was necessary as a defence against heresy. It was by the Church in her councils, that heresy was condemned. It was also necessary to enable the Church to throw the arm of her protection over the nations which, in a little while, are to flee to her for *shelter*. The little seed, in the process of growth, is to become so conspicuous that it will attract to its notice all the birds of heaven; it is to become so strong that it will afford them shelter in its branches. Nothing could more accurately describe the functions of imperial Christianity. The Church, as the Roman Empire fell into decay, grew more and more powerful. The barbarians who trampled ruthlessly under foot the ensigns of Roman power, paused awe struck at the splendour of the Christian shrines, and were attracted by the majesty of the Christian hierarchy. It was so in the West when the Hun stood and bowed himself before the awful majesty of the spiritual power enthroned in

the vacant seat of the Cæsars. It was so in the East when the messengers of Vladimir, overwhelmed by the splendour of the rites of the Church of S. Sophia, exclaimed, "there is nothing like it upon earth ; there in truth God has His dwelling among men ; we can never forget the beauty we saw there ; nor can we now any longer abide in heathenism." To the more solid and lasting influences of the organization of the Church, Guizot (himself not a believer in the Divine organization of the Church) bears notable witness :

"At the end of the fourth, and the beginning of the fifth century," he says, "Christianity was no longer a simple belief, it was an institution ; it had formed itself into a corporate body. It had its government, a body of priests ; a settled ecclesiastical polity for the regulation of their different functions ; revenues ; independent means of influence. It had the rallying points suitable to a great society, in its provincial, national and general councils, in which were wont to be debated in common the affairs of society. In a word, the Christian religion at this epoch was no longer merely a religion, it was a Church. Had it not been a Church, it is hard to say what would have been its fate in the general convulsion which attended the overthrow of the Roman Empire. Looking only to worldly means, putting out of the question the aids and superintending power of Divine Providence, and considering the only natural effects of natural causes, it would be difficult to say how Christianity, if it had continued what it was at first, a mere belief, an individual conviction, could have withstood the shock received by the dissolution of the Roman Empire, and the invasion of the barbarians. At a later period, when it had become an institution, an established Church, it fell in Asia, and North Africa, upon an invasion of a like kind—that of the Mohammedans ; and circumstances seem to point out that it was still more likely such would have been its fate at the fall of the Roman Empire. At that time there existed none of those means by which in the present day moral influences become established or rejected without the aid of institutions ; none of those means by which an abstract truth now makes way, gains an authority over mankind, governs their actions and directs their movements. Nothing of the kind existed in the fourth century ; nothing which could give to simple ideas and personal opinions so much weight and power. Hence I think it may be assumed, that only a society firmly established, under a powerful government and rules of discipline, could hope to bear up amid such disasters—could hope to weather so violent a storm. I think, then, humanly speaking, that it is not too much to aver, that in the fourth and fifth centuries it was the Christian Church that saved Christianity ; that it was the Christian Church with its institutions, its magistrates, its authority—the Christian Church which struggled so vigorously to prevent the interior dissolution of the Empire, which struggled against the barbarian, and which, in fact, overcame the barbarian ; it was the Church, I say, which became the great connecting link—the principle of civilization between the Roman and the barbarian world. It is the *state* of the Church, then, rather than religion strictly understood,—rather than that pure and simple religion which all true believers must regard as the highest triumph—that we must look at in the fifth century, in order to discover what influence Christianity had from this time upon modern civilization, and what are the elements it has introduced into it."

The reader will find in Merivale's "Conversion of the Northern Nations" (p. 118), testimony to the same effect.

Miscellaneous.

From the Literary Churchman.

COMMUNICANT CLASSES.

OF all methods devised for the purpose of maintaining spiritual intercourse between a pastor of souls and his flock, none is simpler, more acceptable, or, if rightly carried out, more certain of success than this of Communicant Classes. It has the great advantage over what are called Bible Classes, of working toward a definite result. It is regular without being over-exacting in its demands upon time. It gives an opportunity of speaking familiarly without violation of good taste or of the reverence due to holy places. It meets on their own ground various forms of Dissent, as especially Wesleyanism. It avoids the self-righteousness and self-assertion which Dissenting Class-meetings are found to produce. It promotes friendliness, and even more than friendliness, hearty love and mutual understanding, between people and Priest, and, what is of no less importance, fellowship and intimacy among the better sort of Church-people. It provides a stay against the tendency which all who are engaged in the work of the Ministry have daily to deplore, the tendency to slothfulness and falling back, so apt after the new fervency of Confirmation or first Communion to take possession of the soul. Lastly, but not least, it gives an opening for pastoral intercourse without creating suspicion or giving occasion to the enemy to blaspheme.

At the risk of being considered egotistical, I will venture here to set down shortly the experience in this matter of upwards of thirty years. And in the first place, let me say that at the outset he who would undertake Communicant Classes will find considerable difficulty. Our people are very shy, very easily discouraged, very sensitive to ridicule. It is easy to invite, very difficult to persuade them to accept. Some opportunity must be laid hold of, either when the heart is specially moved, or, better still, when some *admitted* occasion like Confirmation, or the seriousness of Lent, has accustomed them to give for a considerable period a regular time to religious duties. Before this is quite ended, the Clergyman, having taken great pains thoroughly to interest them, might propose to some on whom he can depend, that Communicant Classes should be formed, so as to maintain at least once in each month the habit of mind which has been growing up. If they fall in with this suggestion, the next point to be considered will be the formation of the Classes. In this the habits of the people themselves must be carefully studied. English society consists of many strata—between which there is nearly as wide a barrier as between Hindoo castes. However much this may be regretted, the prudent Pastor will not leave it out of sight. Except in the House of God itself, and perhaps not always even there, no class feels quite at ease in the company of another, either above it or below it. Parishes will naturally differ greatly in the number of these social grades. In a country village there will often be but two, or at the most three—gentry, farmers, and labourers. In a town almost each separate *employment* has its ranks and orders. Practically I have found it necessary in a country town to form no less than twelve Classes—which are invariably in the week which precedes the first Sunday of every month, and before the greater Festivals. These Classes vary greatly in size. The smallest has eight names only—the largest forty-five. On the *whole* the numbers—which at first were under

thirty—have now passed three hundred. A careful list is kept of absentees, who are always specially visited and invited not to pass one the next time. A few, as might be expected, slip through as years roll on, sometimes from old age or other reasonable causes, sometimes from idleness; but the leakage is more than made up by those whom each Confirmation and close and continual Parochial sifting adds.

A few words of caution may here be given. (1.) On no account should these Classes be held in School-rooms, "Parish-rooms," or aisles of the Church, but in the Parsonage itself. It is of all importance to give them a friendly aspect, to take away stiffness, and to make those who come feel themselves, so to say, thoroughly at home. Chairs, *not forms*, should be arranged comfortably and hospitably around the room, which should also be well warmed and brightly lighted.

(2.) The members of the Classes as each monthly week recurs should be *re-visited* and *re-invited*. General notices given in Church are of less than no value. Nor is it advisable to leave messages with neighbours, for this too often gives opportunity for a sneering remark, and breaks down the delicacy which should characterize all that has—however remotely—to do with communications on spiritual subjects.

(3.) The Classes must on no account be omitted. No call of pleasure or of family convenience—save perhaps once a year, when a holiday is needed for health—should be preferred to them. If once it is perceived that the Clergyman can put them aside for his own purposes, the lesson will soon be learned by those who ought to attend.

Next as to subjects. These will naturally in a great degree depend on the time of year and season of the Church. Advent, Christmas, Lent, Easter, Ascension, Whitsuntide, will each give matter for an address, and are easily made suggestive of special Communion thoughts. At other times some more general subject may be taken, as "Preparation for Holy Communion," "Behaviour during the Service," "The Life of a Communicant," The Explanation of the various portions of the Communion Service." Or again, the mystical or spiritual meaning of passages in Holy Scripture which seem to bear on the Holy Eucharist will furnish excellent material—as Isaiah lv. 1-3, or Psalm xxiii., or xliii., or Zechariah ix. 17, or S. John vi. 1-14. An excellent instance of this may be seen in "Sutton on the Eucharist" where he deals with the history of Zacchæus.

One subject will meet the need of all the different classes, varied in treatment according to their education and intellect, and there need be no difficulty in regard to saying the same things year by year. To this the Apostle's words give—as I venture to remark—full encouragement: "To write the same things to you, to me indeed is not grievous, but for you it is safe." Let me conclude by stating that, in my opinion, all the success of Communicant Classes depends simply on really hard work, which moreover will increase in hardness as the thing itself takes root and grows. Much prayer, much patience, much tact, and much perseverance are here absolutely necessary. If a man is not prepared for this, he had better not attempt to gather them together. If, however, he is not afraid of "spending and being spent," he will, unless in very exceptional circumstances, find, after a time, that he has established, without show or fuss, in this bit of parochial machinery, a most potent auxiliary in his campaign against evil.

WILLIAM BUTLER, *Vicar of Wantage.*

CREMATION AND HISTORY.

WHEN so important an innovation upon Christian sentiment and practice is suggested, as the proposal that we should burn our dead, in such a furnace as has already, it is said, been erected at Woking, readers of the Literary Churchmen may, perhaps, welcome some account of the practice of Cremation compiled from a Christian standpoint. The following are a few notes made on the subject, considered within certain limits of time and place. They are offered, not by any means as a complete treatise, but as some contribution towards the history of Cremation in the times of the Old Testament, and during its continuance in Europe.

It seems to be generally admitted that, throughout the Mosiac dispensation, the law of burial was so completely the "Common Law" of the land of Israel, that, except in respect of the interment of a criminal (Deut. xxi., 23), no written direction as to the disposal of the dead is anywhere found. First, with regard to the disposal of the mutilated and exposed remains of King Saul and Jonathan, it will be observed that (notwithstanding the statement in 1 Sam. xxxi., 12) the men of Judah told King David that the men of Jabesh-Gilead were they (1 Sam. xxxi., 13) *that buried Saul* (2 Sam. ii. 4). However, one or two exceptions to the practice of burial are alleged. In Amos ii., 1., B. C. 787, we read:—"Thus saith the Lord . . . I will not turn away the punishment thereof; because he (*i. e.* the King of Moab), burned the bones of the King of Edom into lime." The Septuagint version, B. C. 265, is to the same effect: Gk. *catecausan ta osta basileos . . . eis conian*; and also the Vulgate, A. D. 420: *eo quod incenderit ossa ejus usque ad cinerem*. Upon the united testimony, therefore, of these three versions of the narrative, we must admit, I think, that we have here an undoubted instance of cremation. The advocates of cremation further adduce the passages describing the disposal of the corpses of two Kings of Judah. Of King Asa, who died B. C. 916, we read (2 Chron. xvi., 14), "They made a very great burning for him;" LXX. *ecphoran megalen, i. e.*, a great funeral. And of King Jehoram, who died B. C. 884 (2 Chron. xxi., 19), "His people made no burning for him" (LXX. *ecphoran*) "like the burning of his fathers." It does not, however, appear that either of these cases was an instance of cremation. Indeed, of King Asa, it is said, they buried him in his own sepulchres which he had made (Heb. digged) for himself . . . and laid him in the bed which was filled with the sweet odors and divers kinds of spices prepared by the apothecaries' art." And it has with much reason been supposed that the offensiveness of the disease of which King Asa died (2 Chron. xvi., 12), rendered desirable the burning of odours at his burial; the same disinfectants being most probably desirable also at the burial of King Jehoram, who likewise died a peculiarly loathsome death (2 Chron. xxi., 19), the withholding of such burnings being specially recorded. With the exception of a passage in the 34th chapter of Jeremiah, verse the 8th (a verse of much difficulty), I am not aware that any other portion of the Old Testament is alleged as bearing upon cremation.

The system, however, was in general use in Greece and in Rome after the death of the dictator, Sulla, B. C. 78. As is well known the Romans termed the funeral pile *rogus* and *pyra*; when burnt up *bustum*, and the place of burning *ustrina*. And when the Body of our Saviour was carried down from Mount Calvary to Joseph's tomb, a few steps distant, cremation was the most common, if not the most honourable, method of disposing of the dead throughout the wide extent of the Roman Empire.

Mr. Parker's photographs show us with what orderly care and honour Cinerary Urns, still undisturbed, were placed, about A. D. 50, in the Columbaria of a public mortuary-club, in the Vigna, Codini, Rome. The early Christians, nevertheless, declined to adopt the system. From the first they realized the nobility of human nature. As God had tabernacled (S. John i., 13) in a human creature, all humanity had become dignified to them.¹ The human body would even rise again from the grave; and was on such considerations deserving of better treatment than to be cast into the fire. They preferred, therefore, to "follow in death the example of Him who was their Model in life." Accordingly in the first persecution, A. D. 34, we find that devout men carried Stephen to his burial" (Acts viii., 2). When about A. D. 54, S. Paul at Ephesus, wrote in his first Epistle to the Corinthians (xiii., 3), "Though I give up my body that I may be burned" (Gk. *hina cautesomai*), it seems most probable that he had in mind some one's bodily suffering, self-inflicted, such as that exhibited on the Janiculum, before Porsenna, by Mucius Sœvola, who held his right hand without flinching in the altar-fire. Close by, on the Vatican, eight of the first twelve Popes of Rome are said to have *been buried*, near the Body of the Blessed Peter;" himself martyred before A. D. 68. Again, in the city of Ephesus it is said (*S. Aug. Hom.* in Joan. cxiv., 2), that S. John the Evangelist, towards the end of his episcopate, caused a tomb to be prepared for his burial, and when it was completed, calmly laid himself forth therein and died, A. D. 100.

On the same coast of Asia Minor, about A. D. 169, Polycarp, Bishop of Smyrna, suffered Martyrdom in the eighty-seventh year of his age, as recorded by Eusebius in his fourth Book. It was one of the Pro-consul's special threats that the venerable Saint should be consumed in the fire. And when, eventually, his dead body, as recorded, was "burnt, according to the custom of the Gentiles," one of the achievements of his friends was, that they gathered up his bones and deposited them where it was proper they should be, *i. e.* in the tomb. About the same time, A. D. 169, in the South of France, the same repugnance to cremation was shown by the Christians. The dead bodies of certain martyrs of Lyons and Vienne, (Eusebius V. 1), after being thrown out for a prey, were yet constantly guarded by military watches, so as to prevent the friends from burying them. It is recorded as a special grief that, at the expiration of six days, the bodies, so long exposed, were burnt, and the ashes cast into the Rhone. At this period we have the interesting narrative called Octavius, by Minucius Felix, which is variously assigned to some year between A. D. 170 and A. D. 217. The scene of the conversation is laid on the banks of the Tiber. In the dialogue the Gentile Cæcilius observes: "From the notion of their revival it is that Christians detest our funeral piles and reprobate (*execrantur et damnant*) all rites of sepulture by fire; as if every corpse, although rescued from the flames, were not necessarily in the progress of years to be reduced to earth. . . . Why object to the way of destroying dead bodies by fire?" The Christian Octavius replies: "We do not, as you suppose, dread any detriment from the burning of our dead bodies; but we retain the ancient and the better custom of burying them." A contemporary, Tertullian, (circa A. D. 200), with somewhat less reservation, states one of the grounds on which cremation was rejected, in his discourse *De Animâ*, where (c. 51) he says; "Some will not have the body consumed at its funeral, by fire, because they would spare the small residue

¹ With regard to the sacredness of the Body, may I refer to my "Christian Burial" (Simpkin and Marshall), new ed., p. 35?

of his soul. There is however," he adds, "another way of accounting for this pious treatment, not as if it meant to favour the relics of the soul, but as if it would avert a cruel custom in the interest even of the body; since, being human, it is in itself undeserving of an end which is also inflicted upon murderers." In the first chapter of the author's *De Resurr. Carnis*, he refers to the practice in the terms following: "The crowd derides, supposing that nothing will survive after death . . . but I on my side must deride it still more, especially when it burns up its dead with harshest inhumanity."

It is of course to be expected that that strange Emperor Julian, who with his "*populous*" beard and inky fingers, photographed himself for the amusement of his witty subjects in Syrian Antioch, would do all he could, in the capacity he assumed of "Supreme Pontiff," to retain cremation, by discouraging the rite of burial in every way. His uncle, Constantine the Great, as first Christian Emperor, had been interred A. D. 337 with Imperial splendour. Julian, therefore, in February, 363, wrote thus (Epis. 67) to the people of Antioch: "We have heard that dead corpses are carried out to *interment* through large crowds of people; and ordered that in future, as a funeral was an ill omened sight, every burial should take place by night instead of by day; "it could make," he wrote, "no difference to the dead."

The learned J. Kirchmann, in his compendious account of the funerals of the Romans, states that he is unable to adduce any decree or law by which cremation ceased, and the older system of burial took its place. That it is so, is indisputable.² The existence of cremation, like that of several contemporary institutions, was sensibly affected by the rise of Christianity. It declined, *pari passu*, as Christianity made good its advances. I am aware of no State decree enforcing burial or forbidding cremation. The great teachers and Bishops of the Church were indeed well known to be opposed to the burning of the human body; never once, I believe, expressing any approval of the practice; but they sparingly refer to it in their writings, and I do not suppose that it was ever prohibited by any Bishop, Pope, or Œcumenical Council. And no set treatise in primitive times seems ever to have been found necessary to oppose it. It was *felt*, however, to be, in some way, inconsistent with the profession of Christianity; and thus the custom at first quietly dropped in the centres of civilisation and influence, and at length died out altogether. In the remoter parts of the Empire, and among tribes least influenced by Christianity, it may have lingered on for a century or two; but an observant author records its extinction in the fifth century.

Macrobius, the Grammarian, who lived perhaps until A. D. 450, is quoted by Bingham ("Christian Antiq.," xxiii., c. ij., s. 4) as saying, in his *Saturnalia* (vii. 7), that in his time the custom of burning the bodies of the dead had become extinct (*nullus usus*). With the cessation, therefore, of the system these scattered notices of its course in History may fittingly be brought to a close. WILLIAM H. SEWELL, *Yaxley Vicarage, Suffolk*.

THE *Times*, referring recently to M. Renan's reception at the French Academy, says that "M. Mezieres, in welcoming him, rallied him on the confidence with which he described S. Paul as short, with a small bald head, pale face, thick beard, aquiline nose, and piercing eyes, with black

² See Bishop Christopher Wordsworth's Sermon in Westminster Abbey on "Burning the Body," July, 1874, p. 7.

eyebrows meeting over the nose. 'Nobody' satirically remarked M. Mezieres, 'had known S. Paul so intimately, and M. Scherer must be right in alleging that you have seen him.' The *Debats*," it continues, "publishes a letter, addressed to M. Mezieres by M. Renan, who cites the authorities for his portrait, viz., the Acts of Thecla, written by an Asiatic priest 100 years after the Apostle's death, and evidently based on tradition; a passage in the dialogue Philopatris, Nicephorus, S. Paul's own words in seventeen passages in Corinthians and one in Galatians. After suggesting that 'the thorn in the flesh' was rheumatism, M. Renan disclaims any idea of caricature, says he shall have need of the intercession of saints, and quotes the remark of a Capuchin friar, who, delighted with his article on S. Francis, would say on hearing him blamed, 'Oh, no doubt; but he has spoken well of S. Francis of Assisi, and S. Francis of Assisi will save him.' 'There,' adds M. Renan, 'is a powerful intercession. I hope S. Paul will add his in consideration of the trouble I have taken, not to represent him as a handsome man, but, to depict him as one of the greatest and most extraordinary minds that ever existed.' The texts relied upon by M. Renan are 1 Cor. ii., 1 and 3; vii., 7 and 8; II Cor. i., 8 and 9; x., 1, 2, and 10; xi., 6 and 30; xii., 5, 7, 9, 10; and Gal. iv., 13, and 14."

The *ad captandum* attempt to evade, by raising a laugh, a serious charge of going beyond what is warranted by his authorities, might well have been dispensed with.

It is as well that some one has at length challenged, though only, it would seem, from a literary point of view, M. Renan's imaginative way of writing history. But we in England must not boast ourselves; for we have some—shall we say illustrious?—examples of this method nearer home.

Literary Churchman.

AT the last Commencement of Washington and Lee University of Virginia the diploma of LL. D. was *honoris causa* conferred on Mr. Beresford Hope, M. P. This diploma was on Tuesday presented to Mr. Beresford-Hope at his residence, Connaught-place, Hyde Park, by a deputation from the Rector, President, Faculty, and Trustees of the University. His Excellency the American Minister (the Hon. John Welsh), in introducing the representatives of the University, said that before the Civil War the State of Virginia, founded by the gallant Cavaliers of England, had been the pride of the whole Union, and he rejoiced to believe that since the war the people of the Old Dominion—happily restored to the Union of States—had nobly attempted to retrieve their fortunes, and would, he hoped, ere long surpass their former greatness. He had pleasure in being present on an occasion when it was intended to honour a gentleman whom he regarded as a friend of the re-united American people. The diploma, engrossed on vellum, having been presented, remarks were made by various gentlemen eulogistic of Mr. Beresford-Hope, and significant of the good feeling and friendship which now exist between the different States of the American Union. Mr. Alfred Green, of Hamilton, Ontario, Canada, said that as the representative of the North America St. George's Union, he had pleasure in testifying to the high respect felt for Mr. Beresford-Hope by Anglo-Americans in Canada and the United States. Mr. Beresford-Hope, in reply, thanked his Excellency and the other gentlemen for their kindness:

"He should value this diploma very highly as the gift of American kinsmen, and as coming from a University so famous. Englishmen were deeply interested in everything relating to America, and on some questions

there had been differences of opinion in this country, as on the other side of the Atlantic. He was, however, glad to believe that Americans, who prided themselves on their own independence, were ready to honour independent thought and action in others. He cordially shared in the good wishes expressed by his Excellency for Virginia, and also for the American people generally. It was gratifying to him to know that he had many kind friends both in the North and South. Blood is thicker than water, and Englishmen and Americans were friends and brothers. He thought the motto of the State of Virginia, "*Sic semper tyrannis*," was an excellent one for a great University like Washington and Lee University, inasmuch as the greatest of all tyrants, ignorance, was slain by such schools of learning."

After an interval of friendly conversation the deputation withdrew. The Washington and Lee University is situated at Lexington, among the most beautiful scenery of the Virginia mountains. The University was endowed by George Washington, and is one of the oldest in America. After the death of General R. E. Lee, who had been its President, "Washington College" became "Washington and Lee University." The present President is General George Washington Custis Lee, the son of General R. E. Lee, and the representative of the Washington and Lee families.—*John Bull.*

THE Bishop of Oxford has addressed to the Archdeacon of Berkshire a letter, entitled "May or Must," on the recent case in which his Lordship appeared in person in the Queen's Bench Division. In it his Lordship says:

"I shall not trouble you with a record of my personal experiences as a suitor in a court of law. If it were my business to write, after the style of our forefathers, an account of a stranger's visit to the temple of justice I should have to say that I observed its manners and customs not without surprise. It might have been expected that its venerable guardians would listen unmoved to the suitors' addresses; and that it would be impossible to penetrate within the veil of dignified reserve which concealed the bias of their minds. On the contrary, vivacity and candour were the characteristics which I chiefly admired in the sages of the law. I noticed their benevolent desire to instruct the advocates, and to convince them of their errors—a benevolence which led them even to sacrifice the opportunity of informing themselves more fully about a branch of jurisprudence naturally unfamiliar to them. They gave no countenance to the idle hopes of success which advocates on the opposite side might have entertained; nor did they encourage the vanity which makes a fond speaker anxious to present his argument in a connected form. In all seriousness I must record my impression—an impression not peculiar to myself—that it was almost impossible to present a connected argument under the constant shower of interruptions from the bench to which each speaker, on one side at least, was subject."

The Bishop then proceeds to state his argument, and to criticise the judgment of the Court. He remarks that

"Had the case been one of immorality or latitudinarianism the court would have sustained the Bishop's discretion without reserve; its judgment in 1859 would have been its judgment now. When it is a question of putting down unpopular opinions and practices courts of law too often do but give effect to the popular will. . . . An end must be put ere long to the distractions which now vex the Church. But this end will

not be gained by delivering the power of prosecution into the hands of every busy-body who believes himself to have a call to undertake it, or of any company of bigots who wish to imprison, it may be hereafter to hang, all such as differ in opinion from themselves. If reprisals should be undertaken we shall have the miserable spectacle of a Church divided against itself, distracted by a perpetual war of law suits, and by the bitterness of spirit which such warfare never fails to produce."

His Lordship observes in a foot note that from time to time he receives letters expressing violent animosities in such outrageous language as to justify the fears he expresses in the foregoing sentences.

DIFFICULTIES OF MODERN DOUBT.

THE followers of M. Comte are not a very large body, but the fervour of their discipleship has not prevented their splitting into two. As it is their fashion to call themselves a Church, and to be in possession of a cult, perhaps they contrast favourably with the Reformed Episcopalians having existed for thirty years without a schism. However, the English portion of the Positivist Church has now split into two sects. one of which is called the pious section and the other the scientific. As even Professor Tyndall recognizes the expediency of cultivating the religious emotions while depriving them of their objects, and as the pious Positivists still profess their zeal for science, the schism seems to us plain persons not to have very intelligible grounds to go upon. It would appear, however, that some of the Positivists do not think piety scientific, though a perusal of the liturgy used by the Positive pietists suggests the suspicion that perhaps the scientific Positivists possess a sense of humour and were indisposed to keep up a sham. Here is an extract from the liturgy used by pious Positivists :

Holy and glorious Humanity, on this thy High Day, at the beginning of a new year, we are met in praise, in prayer, in thanksgiving, to celebrate thy coming in the fulness of time, for the visible perfection of thy as yet unseen work. Priest—We bow before thee in thanksgiving. People—As children of thy past. Priest—We adore thee in hope. People—As thy ministers and stewards for the future. Priest—We commune with thee humbly in prayer. People—As thy servants in the present. All—May our worship as our lives grow more and more worthy of thy great name.

If this, which in Christian times must be called jargon, had appeared in the work of a heathen philosopher before the coming of God in the Flesh, it would have been taken as a remarkable expression of human longings which the Incarnation alone could satisfy, and indeed an unconscious prophecy of that revolution in the history of humanity. Appearing after nineteen centuries of the knowledge of the Incarnation, it is as sad as it is wonderful. For a company of reasonable beings to dress up an abstract idea in the trappings of personality, pray to it, praise it, and bow down before it, while rejecting the only Divine concrete expression of it, is irresistibly comical on one side of it, and inexpressibly mournful on another. No wonder that robust minds revolt against this sickly sham and roll the Jack-o'-lantern in the dust. * * * * *

For some weeks past a discussion has been going on in the columns of the *Examiner* on the question whether a clergyman can with a good conscience retain his benefice after he has ceased to believe in Christianity, or at least in some portions of it. Very intellectual persons have taken part in the discussion, and much delicate weighing of reasons has been the result. Perhaps we might search in vain through the Provincial Letters for instances of an equally refined casuistry. May a priest say "I believe"

when he does not believe? Or may a priest say "I believe" at the Altar and "I do not believe" in the pulpit? The clergyman whose confession of his doubts has given rise to the discussion considers it an important element that he has a wife and children dependent on him, and his intellectual supporters agree with his discriminate view of the case. A further consideration necessary to a right conclusion in the opinion of these intellectual persons is that the doubting clergyman does not see his way to obtaining any other profitable employment if he were to resign his present position. In short, adopting the maxim that every man has his price, and ought to have it if it is high enough, the question is, what is the limit above which a person of superfine intellect like the doubting clergyman may take his price, and not be held to have sacrificed his conscience? How far may a zeal for truth stop short of the spirit of martyrdom? True the doubting clergyman's zeal is for denial rather than for affirmation, but even infidelity once had its martyr in the person of that victim of Mahometan orthodoxy who died denying the existence of a God. Is this doubting clergyman professing to be a Christian and enjoying his benefice to be considered as noble a being as the Constantinopolitan heretic professing to be an atheist and ascending the scaffold? This unfortunate clergyman has been reading Dr. Colenso on the Pentateuch, and he says Colenso has been too much for him. After an otiose acceptance of the Creed and the Catechism, the arithmetical achievements of Dr. Colenso have for the first time started him on the search for truth—and this is the idea of morals he begins with. We advert to this curious case because we suppose it may be taken as a sign of the times. It is an instance of the loss of faith leading to confusion of the moral sense, both, it is noticeable, being vindicated on transcendental grounds far above the range of us inferior beings.

By the way, is there not something ludicrous in the modern scientific worship of "truth?" Much magniloquence is lavished upon this subject, and, of course, it considerably affects us, but we shrewdly suspect that if a modern scientist were to answer the question "What is truth?" the answer would not be anything worth dying for. Yet the interesting clergyman who writes in the *Examiner* studies Colenso's Biblical arithmetic, and is manfully prepared to give up the Apostles' Creed, if necessary, for the sake of what he calls the truth. The modern school of scientists are the most imaginative people in the world, not to say that no savage is more enslaved by the childish sense of wonder. They are partly taken off their feet so that morals and religion become dwarfed, upon the discoveries they have made or expect to make about invisible atoms at one end of the scale, or spots on the sun at the other. Yet in reality there is nothing more wonderful in a sun-spot than in a paving-stone. The talk made about the conquests of science and the continual enlargement of the domain of truth is absolute nonsense. Supposing inhabitants were discovered in the moon, and an electric telegraph were fastened to that luminary, so that the contents of the *Lunar Times* could be on our breakfast-tables every morning, we do not see that any one of the inhabitants of the earth would be any better, or any greater, or any wiser than he is at present. There would be a great deal of wonder and surprise for a long time in both luminaries, and perhaps more there than here. For some time we should be all of us moon-struck here, and earth-struck there. But it is a childish delusion that the multiplication of facts enlarges the domain of truth, or that the discovery of the lost Pleiad would elevate a man in the scale of moral creatures any more than the sudden turning up of a watch which was stolen from him twenty years ago.—*Church Review.*

"SACRAMENT SUNDAY" AND CHRISTIAN WORSHIP.

ON more than one occasion lately the Bishop of Exeter, in preaching at church consecrations, has urged upon his hearers as a most necessary and important truth that the Holy Eucharist is the highest act of Christian Worship. This is encouraging to those who believe with us that no religious reform can be complete, or indeed otherwise than seriously defective, until the Christian Altar has its rightful position assigned to it.

There is no truth more prominent in the history of early Christianity than this—that if any one had asked of a Christian community what its public worship was, the answer would have been the "Liturgy," which before the times of Ambrose, in the West came to be called the Mass. If any one were to ask "What is the public Service of the Church of England on Sunday morning?" a vast number of members would answer "Morning Prayer." An Anglican might answer "Matins." *Practically*, and we defy any Anglican to deny it, the Church of England is the most unprimitive body in Christendom. You may believe many things that a primitive Christian did not believe, observe many customs which would be strange to him, and use ornaments which in his days had not been adopted, and yet in both form and substance he might still recognize essentially the same religious system. But take him to what is at present the chief Sunday morning Service at Westminster Abbey, and he would experience the same sort of surprise as a child of Judah who on the 14th Nisan should have found himself unawares at Dan instead of Jerusalem.

No one was ever so independent of the forms and observances of his national faith, being at the same time not a professed infidel, as the ordinary uneducated Englishman. We do not speak of a failure to produce the highest results, but of a failure to produce any tie, to exact any adherence, to make religion a familiar thing in its external observances, as a necessary aspect of life, or an outward surrounding and profession. The anomaly is not merely that piety languishes, that Christian virtues decay, that the flesh is too strong for the lower classes, just as the world and the devil are too strong for the higher, but that for the lower classes the Church and her system should be a remote and unrecognised object, taken for granted by them as not being for them, and in which they recognize no claims and no beauties that answer to something in their individual mental history. Go among heathens and they have a *cultus* in which every individual feels that he has a share. Go among savages and there is the sense of an unseen power which at all events each feels himself interested in endeavouring to propitiate. There is something in the religion which touches such conscience as he possesses, its associations in some degree wind themselves about his daily life, and cause him to feel himself as one of a multitude joined together in the acknowledgment of a common centre.

The need of religion in this country is to restore the principle of association as a Divine thing. This principle it is which the Church embodied among the Jews, and which Christ intended the Church to embody among Christians. For the Jews it was effected through the public system of sacrificial worship, for Christians it is to be effected in precisely the same way. The Eucharist fills the place which the Temple Altar filled; in both systems the Altar is so far for the same purpose. It is a Divine centre, it involves an overwhelming tie, it is an object which dominates in some form the life of everyone who still professes to believe in religion, whether it be to a degree short of its right claims over the inner life or not. Nothing in civil affairs is more conspicuous than the power which belongs to the principle of association, its outward acts, its symbols, its place of

meeting, its one central object. It ought to be the same in religion, with this enormous addition, that in Christianity the association is Divine; that is, Christianity is not only an association of men who believe in Divine things, but the principle of association is *itself* Divine. All associations among men, if they are moral, are associations together of those who accept Divine things, for all that is moral is Divine; but in these cases the Divine and the human are separate—the human is a variable and perishable accident. On the contrary, the essence of the Church as an association is that the Divine and human are joined together, so that in the human *is* the Divine. All associations provide for some central function, in which the principle which binds men together is shown forth and publicly realized. It is this function which in the Church of Christ is discharged by the Divine Service of the Eucharist. This is not its highest function, but it *necessarily* goes along with its highest function, and if you obscure it you deprive it of the power which by Christ's institution, and by its analogy with the Jewish system which it superseded, belongs to it.

It is the leading heresy of Protestantism to deny that religion and Churchmanship are identical. The identity of Christianity and of Church communion, the power of the Church to attach to herself all Christians, whether strong or feeble, lies in the Eucharist as her normal worship, her public exhibition of all that is Divine in her, the common possession of her members. Anglicans fully recognize the force of the arguments by which Hooker exposed the fallacy of the Puritan principle of restricted Church communion. It is surprising that they should act on the same principle in restricting the right to join in Christian worship. Hooker's most powerful refutation of the Puritan principle is contained in that part of his Fifth Book which expounds the Catholic doctrine of the Incarnation. This principle will still reign among us with its old *virus*, until it is fully recognized that it is the Eucharist which applies the Incarnation, and makes it a practical refutation and an unconquerable safeguard.—*Church Review*.

MR. Gladstone's lecture on Dr. Hook must have interested and pleased not only the late Dean of Chichester's old parishioners in Leeds, but Churchmen generally. For though the great work of Dr. Hook's life was carried on in a localized sphere, the nature of that work, and the successes which he achieved in it, were such as to secure for him a high place in the esteem of almost all parties throughout the country. It is pleasant in reading Mr. Gladstone's genial and appreciative sketch of this remarkable man to feel that the right hon. lecturer does no more than justice to the English character when he maintains that Dr. Hook was in all things eminently a "John Bull." Sincerity, intense reality, directness, a high estimate of duty, and indefatigable diligence in pursuing it: such were unquestionably among Dr. Hook's prominent characteristics, and it is the possession of such qualities as these, together with more or less of the force of will, resource, and organizing power, so conspicuous in him, which accounts for the position held by the English among the peoples of the earth. It would, I fear, be too great an indulgence of national vanity if we were to credit the average native of this country with any such "fund of intense sympathy" as that which Mr. Gladstone truly says was possessed by Dr. Hook. His "love of fun," too, was possibly more typical of the inhabitants of the "merrie England" of which tradition speaks than of the matter-of-fact England of to-day. Perhaps some of your readers have not heard the following, which occurred at a church-rate meeting, held soon

after the vicar's appointment to Leeds, and attended by over 3,000 Yorkshiremen:—A Baptist preacher named Giles in the course of his speech violently attacked the vicar, and the latter thus referred to the harangue: "With regard to the second part of my friend's speech, that which consisted of personal abuse, I would remind you that the most brilliant eloquence without charity may be but as sounding *brass*" (the tone of his voice and the twinkle in his eye as he uttered these words are described by an eye-witness of the scene as irresistibly comic); "and," he proceeded, "I am glad to have this early opportunity of publicly acting upon a Church principle (expectation)—a High Church principle (more expectation)—a *very High Church principle indeed* (a pause, and breathless silence amongst the expectant throng)—I forgive him;" and so saying he stepped up to the astonished Mr. Giles, and shook him heartily by the hand, amidst roars of laughter and thunders of applause from the multitude. "The day was gained," says Dr. Hook's biographer, "the rate was passed, and a vote of thanks to the chairman (the vicar himself) was carried with loud acclamation. It was the first great public occasion, outside the walls of the church, which enabled the people to see of what stuff he was made, and it did much to procure for him that sympathy and respect from the working people which he continued to enjoy to the end of his career at Leeds." It is well that the ex-Premier should have been at the pains to point out the true dignity of such a life as that which formed the subject of his lecture, and by doing so to enforce the manifold lessons which it teaches.—*Cor. Church Times*.

Evolution, the Stone Book, and the Record of Creation, by Thomas Cooper (Hodder and Stoughton).

THIS is the fifth in order of a series of lectures on the Evidences of Christianity delivered by the author, the well-known ex-Chartist, now in advanced old age, a sturdy defender of revealed religion. Mr. Cooper has got, like Mr. Spurgeon, the unhappily rare gift of putting things, and he speaks to the artisan classes in language which they thoroughly understand, and also with a trenchant reasoning which cuts down clean into their minds, while too many clergymen keep "fooling round" the same class of subject, not having the least notion of what constitutes telling argument. Mr. Cooper is a strong Protestant, and is pleased to attack our school in his preface, but we do not care a straw for hard words, and are quite able to face and bear criticism, so that this fact does not prevent us from recommending his book as a trustworthy account of the growth of the evolution theory, and a pithy statement of the principal objections against it, which deprive it of higher rank than that of mere theory. And regarded merely as a sketch of the science of geology, we have seen nothing, except Mr. David Page's text-books, so clear and readable. These remarks apply to the first part of Mr. Cooper's little volume. The second portion deals with the first chapters of Genesis, and its testimony to the order of creation, contending that however it may differ from the theories of Darwin and Lyell, it is in full accord with the teachings of Newton, Laplace, and Helmholtz. There is one important point Mr. Cooper has omitted in his quotation and analysis of the actual Hebrew words in the earlier verses, which is that *tohu ve bohu*, "without form and void," is a phrase that in every other place where it occurs in the Hebrew Bible denotes the condition of a city or country which has been laid waste and reduced to destruction. Hence it is a perfectly legitimate inference that we have here the record of a creation previous to the existing one, of which traces may

be present in geological strata, but which was destroyed before that which we now see was brought into being. One other suggestion which we have to make is that Mr. Cooper would do well to point out this fact, that we have got several other cosmogonies besides the Hebrew one, such as the Hindoo, the Greek, the Finnish, and the Teutonic, but not one of them has a solitary point of agreement with science, or any higher character than that of childish legend, whereas the literal Mosaic record is actually much closer to the very latest results of scientific inquiry than even the opinions current amongst scientific men themselves a couple of generations ago. What is the very last utterance of science as to the origin of things? Simply that motion comes first, and that heat and light are modes of motion. What does Genesis say? "The Spirit of God moved upon the face of the waters. And God said, Let there be light." How came the scribe to put just these two things together, when no one even conjectured their intimate connexion until Newton's day, or indeed more strictly until a few years ago, save in so far as the wave theory of light involved the conclusion? If it were a guess, how did the guess differ so amazingly not only in degree, but in kind, from all other guesses at the enigma which man has ever made? This is a question which the infidel scientists have never honestly faced, for, bring Genesis down as late as the wildest "higher critic" chooses, it is at any rate two thousand years older than the science of geology, and cannot have been fitted together in order to suit geological conclusions. And lastly, to refute the objection that the admission of theologians that the days of Genesis are not days of four-and-twenty hours, is a dishonest evasion of Scripture, forced on them by modern science, it would be quite worth while to say that St. Augustine, more than fourteen hundred years ago, urged in his commentary on Genesis that there could have been no natural days of the week till the sun was created on the fourth Mosaic day, so that we cannot possibly take the literal sense, but must regard *day* as standing for some indefinite period, whose beginning and close is marked by the words "morning" and "evening," while the argument is clenched by noting that there is no evening of the seventh day marked at all, whence the Saint draws the conclusion that the seventh day has been going on ever since, and is not yet ended.—*Church Times*.

(*From the South London Gazette.*)

EDUCATIONAL STATISTICS.

DISSENTERS frequently ask, Who educates the children of the poor? Well, that question is easily answered, so far, at least, as one of our districts is concerned, and that one Southwark. Not long ago, the School Board Inspector for the district sent to the Education Department his official Report. In it he states that the voluntary schools there provide for 12,828 children. Southwark, we know, is proud of its Dissenters, yet out of 32 voluntary schools, only three belong to them. These three provide for the education of 1,251 children; seven Roman Catholic schools accommodate 3,162, whilst the Church of England schools, numbering 22, accommodate the remainder, 8,415 children. A stubborn and unpleasant fact this for our Liberationist friends.

A very interesting return has just been made to the House at the instance of Mr. Sampson Lloyd. It shows the income from school pence, voluntary contributions, &c., average attendance of scholars, the cost of maintaining them, and the relative salaries of their teachers. The Board Schools in England, saving London, can show, it seems, notwithstanding

their enormous expenditure, only an average attendance of 559,078 against the voluntary schools, which provide for 1,846,119. In London alone, the Board Schools have an average attendance of 141,974, the voluntary schools 170,105. The Church of England voluntary schools, other than in London and Wales, provide for no less than 1,368,029 children, as against the combined efforts of Nonconformists, who altogether in the same area, only accommodate 478,900. Now as to cost, the average salary of a master in the Board School is £132, of a mistress £102, an infant mistress, £100. The average salary of a Church of England voluntary school master is £117, a mistress £67, an infant mistress £67; and who is bold enough to affirm that the Board School education is worth the extra amount in procuring it?

A LETTER from M. Loyson, (Père Hyacinthe) to the Rev. W. Forbes, of Edinburgh, which has just been published puts his marriage in a new, and indeed, a startling light. M. Loyson says: "I believe, with a holy-minded Roman Bishop who advised me to marry, that 'Marriage is the first sacrament established by God among men, and upon which the priesthood itself was founded, and that any hindrance placed thereon is of Satan.' I will even venture to repeat what another great Roman Bishop said of my marriage—"You have not only fulfilled the supreme commandment of God, which holds good throughout all time, all circumstances, and all men; but you have by this act alone advanced the destruction of iniquitous Papal oppression, and the ultimate purification of the Catholic Church, at least a century. *We* dare not speak, but *you* have spoken for us all. The innumerable books and petitions on this subject (and I know of hundreds, and some with the approbation of Bishops) are committed to the flames by the Vatican, and that is the end of them, but this great act of yours will remain—the work of reform has begun; and when any reform is to be undertaken, the first thing is to put the question of necessity in the minds of those interested, and by your public and sacerdotal marriage this question has been put to every priest throughout the Roman Church; and, pondering it in their consciences, they have decided that either 'he is wrong and Rome is right, or he is right and Rome wrong;' and I have little doubt in which way they have decided—they think as you and I do—and I send you and the noble Christian woman whom God has given you for your wife my Episcopal benediction." Referring to the argument that his marriage is a hindrance to his work in France, M. Loyson says it is a mistake, for the great majority of French Catholics not only approve of a married clergy, but take it as the only real guarantee of a thorough reform. "I am convinced," he says, "that the majority of priests are with me—some openly, but the greater number, alas, think only in private what they dare not put yet into language. I know very well that there exists a certain worldly and not unimportant class among the clergy, as well as in 'society,' who, in the language of our lamented Mgr. Darboy [the martyred Archbishop of Paris], 'put their immorality under the protection of their Ultramontanism.' Those are they who cry loudest against me, and I also know that there are so-called distinguished and delicate minds who, as M. Guizot said, deny God, but believe in the celibacy of the priests." These statements will, no doubt, be read with surprise, but it is right that M. Loyson should have the opportunity of giving them publicity. We wish he could have stated the names of the two Bishops whose authority he cites.—*Church Times*.

THE OLD CATHOLICS.

AN American Committee has been formed in aid of M. Loyson's (Pere Hyacinthe's) new chapel at Paris, of which the Hon. John Jay of New York, is the treasurer. Bishop Herzog, the old Catholic Bishop of Switzerland, has written to M. Loyson, expressing his warm sympathy. He offers to ordain for him such candidates for the ministry as he shall recommend, and approves his applying to the Anglican Communion for episcopal supervision *pro tem.*, as he himself is not allowed by the Swiss Government to perform episcopal duties out of Switzerland. Bishop Herzog declares his contentment with the words of the Lambeth Conference touching the old Catholic movement, and his readiness to admit Anglicans to the Sacraments. M. Loyson is now assisted by another French priest; his services are now attended by crowds, and a large class of young people are under instruction for their *premiere Communion*.—*Times*.

JOHN WESLEY AND DR. RIGG.

SIR,—It is certainly much to be desired in the interest of the truth that the remainder of John Wesley's writings should be published, or at any rate made accessible. But this, Dr. Rigg—who tells us that he has had access to “valuable sermons, letters, and journals hitherto unpublished”—says is never likely to be done. The reason why will not be far to seek by any one who knows anything of modern Methodism.

But these “unpublished sermons, letters, and journals” are not at all needful in order to enable any one to test the correctness of Dr. Rigg's assertion that “from the year 1746” Wesley may be said to have thrown overboard finally the last of his “High Church leanings” and by the year 1748, “had become a very Low Churchman.”

In matters of discipline, Wesley became, as we all know, not so much a Low Churchman as a Presbyterian, having been converted by the boyish essay of Peter (afterwards Lord Chancellor) King. But in matters of doctrine surely John Wesley is entitled to be heard in his own defence; and within three years of his death he declared—and that more than once—that he had “uniformly gone on for more than fifty years never varying from the Church in any point of doctrine.” (Wesley's Works, IV. 150).

Now Wesley in the year 1771, when he was sixty eight years of age, collected and republished his works in 32 volumes, not completing the re-issue until 1774. And in his preface he says that he had found frequent cause to correct not only the words, but “the sense also,” that he had accordingly made many omissions and alterations, so that in that edition, he presented to serious and candid men his last and maturest thoughts, agreeable, (he hoped) to Scripture, reason, and Christian antiquity.”

Whatever, therefore, Wesley put forth in this edition must needs have the doctrinal principles which he deliberately held during the last fifty years of his life.

Now I suppose it will be generally conceded that the three most prominent marks of what is vulgarly called a High Churchman are his doctrines on Baptism, on the Holy Eucharist, and on the Christian Priesthood.

Ist, then, as regards Baptism, John Wesley put forth in this same edition of 1771—

“The plain meaning of the expression ‘except a man be born of water’ is neither more nor less than this ‘except ye be baptised.’” To attempt

to explain this meaning away he pronounced "vain philosophy." Again, "Baptism is the ordinary instrument of our justification. . . . In the ordinary way there is no other means of entering into the Church or into Heaven." Once more, "By water, as a means, the water of Baptism, we are regenerated, or born again." Vol. xix., p. 282, 283.

2nd. As regards the Holy Eucharist. In the two treatises on the Sacrament adopted by him, and in the hymns put forth by him and his brother, throughout the last forty-five years of his life, he repeatedly speaks of it as "a sacrifice"—an "everlasting sacrifice," says that Christ is "present" there, "specially present," "a Real Presence" and that the flesh of Christ is "on the sacred table laid," whilst in the above mentioned edition of his works he affirms "We freely own that Christ is to be adored in the Lord's Supper, but that the elements are to be adored, we deny." (Vol. xix. 87.)

3rd. As regards the Christian Priesthood, and the Objective Presence in the Eucharist, Wesley reaffirmed in this same edition his statement "We believe that there is and always has been in every Christian Church an outward Priesthood ordained by Jesus Christ, and an outward sacrifice offered therein by men authorized to act as ambassadors of Christ and stewards of the mysteries of God." (Id. vol. xxviii. 348.)

These then represent to us John Wesley's doctrine on the three great questions above mentioned—held by him, as he himself tells us for the last 50 years of his life, and deliberately put forth, at the age of three score and ten, as his "last and maturest thoughts."

To attempt to deny or explain away these statements, so made, is something worse than "vain philosophy."

FREDERICK HOCKIN.

Phillack Rectory, April 8, 1879.

CARDINAL NEWMAN AND EARL BEACONSFIELD.

ON most Saturday afternoons in the last year of the first decade of the present century two boys, aged respectively nine and five, might have been seen playing in the grounds of Bloomsbury-square, London. The boys, both natives of the square, offered the most complete contrast to each other in appearance. The younger, whose head was profuse with long black glossy ringlets, was a child of rare Jewish type of beauty, and full of life and activity. The other was grave in demeanour, wore his hair close-cut, and walked and talked and moved in a way which, in young people, is called "old-fashioned." He was of pure English race and Puritanical family. The names of the children denoted these differences as much as their appearance. The one was Benjamin D'Israeli; the other, John Newman. Sixty-eight years have passed since then, and much has happened in the meantime, but nothing more wonderful than that the handsome little Jew boy should become a Christian, and Prime Minister of Protestant England, and the Puritan lad a Catholic and a Cardinal of the Holy Roman Church.—*Hornet*.

THE question, Who wrote "Icon Basilikè?" has been warmly discussed; and the reviewer has done well in a carefully constructed contrast to put into our hands a summary of the two leading works on each side. Dr. Anthony Walker, about the beginning of the eighteenth century, wrote "an elaborate paper" against the King's authorship, and Dr. C. H. R. Wordsworth in 1824 put forth his argument in defence; and till recently we thought that the royal claim was not only established, but widely acknowledged. Mr. J. R. Green, however, in his "History of the English People,"

makes the following astonishing statement: "The death of Charles gave fresh vigour to the royalist cause, and the new loyalty was stirred to enthusiasm by the publication of the 'Eikon Basilikè,' a work really due to the ingenuity of Dr. Gauden, a *Presbyterian minister*, but which was believed to have been composed by the King himself in his later hours of captivity, and which reflected with admirable skill the hopes, the suffering, and the piety of the royal 'martyr.'" This sentence betrays complete ignorance of the bare outline of the controversy, an ignorance which, on a point of such importance, cannot easily be excused. So far from being a "Presbyterian minister," Dr. Gauden was a royal chaplain; "once only was he in the King's presence, when he preached before him in 1641, and was made Bishop of Exeter in 1660!" Dr. Gauden does not come out very well in the discussion, and we think the readers of the review will come to the conclusion arrived at on page 355, viz: "As Dr. Wordsworth concisely puts it, 'the whole case for Gauden centres ultimately in himself alone.' And is Gauden's evidence—faulty, full of discrepancies and falsehoods—to stand against that which can be produced for the King?"

UNWHOLESOME PUBLICITY.

THERE was one feature of the late Lambeth Conference which was generally commented on unfavourably, but which won our own hearty approbation—we mean the exclusion of newspaper reporters from the debates.

National characteristics, however admirable or harmless in themselves, are apt to become ridiculous or hurtful when pushed to excess. The love of fair and open dealing which leads Englishmen to distrust secret, or even private, proceeding of all kinds, is not only a harmless but a most respectable national characteristic. We like to have even our dirty linen washed in public, and on the whole we think that dirty linen is best washed in the open air, for a great many reasons.

It is, however, going to a most unreasonable excess to conclude that all proceedings of all kinds must be better conducted if done within sight of a gaping public. A surgeon about to perform a delicate operation, for instance, would not choose a crowded theatre to do it in if he wished to do his best. And any reasonable man will be able to imagine a thousand things, both material and moral, which are best kept private in the doing. To insist that everything must be exposed to publicity or else that there is something wrong is a foolish and vulgar error into which too many fall.

There are persons who seem to think that the chief end of a religious ceremony is missed if there is no account of it in the newspapers. For our own part we are inclined to think exactly the reverse. We have known so much of vanity flattered and vanity wounded, so much egotism indulged, so much of what is mean and spiteful gratified, so many unworthy insinuations spread, so many false motives and principles infused into religious ceremonies, so many cowardly drawings back, so much general untruthfulness, all the result of newspaper reports of "functions," that we are generally very sorry to see a flaming account of the dedication octave at St. Vitus', and such-like reports, appear in a paper. Nothing like having a strong sense of how a report of the thing will look in the *Church Standard* before your eyes for taking all the religiousness out of any ceremony you may have to arrange or take part in. The "greater glory of God" disappears before a frantic desire to do the correct thing, or a nervous dread of seeming "extreme."—*Church Review*.

Correspondence.

For the Church Eclectic.

MATERIALISTIC QUESTIONS.

DEAR DR. GIBSON:—It seems to me that *one* of the most important things we have to do is to watch and *ward off* the attacks of the enemies of our Faith. And just now “the materialists” are regarded as among the most dangerous and the most insidious foes we have to guard against. If this is your view, I will, if you desire it, furnish you from time to time a brief “note,” as occasion seems to require. I offer this the more readily on account of the favor with which you have received such communications from me in the past.

I regard Huxley's admission in his address before the British Association last summer (1878), as most significant. He admitted there that the doctrine of “Evolution” was not proved; that the question as to its accordance with the facts of Nature would not be settled, pro or con, for perhaps one or two hundred years; and that neither he nor any one else could tell whether it would be settled for or against the atheistic view of natural phenomena. This was pretty good for a man who had two years before publicly declared that the doctrine of Evolution *without divine agency*, was as well established as the Copernican theory of the solar system.

Another announcement has just reached us from the same source that will be no less surprising.

In an article in the *Nineteenth Century*, republished in Appleton's *Popular Science Monthly* for May, on Sensation and Sensiferous Organs,” he says: “The most elementary study of sensation *justifies* Descartes' position, that we *know more of mind than we do of body*; that the *immaterial world is a firmer reality than the material*.” Of course the italics are my own. Is not this fine? And it is a pity to spoil it. But truth and fair-dealing towards Huxley himself demands that we should do so; for he says in the same article that we know nothing of either mind or matter. He does not show us how, in that case, we can be said to know *more* of one than of the other when, as he says, we know *nothing* of either of them.

He says (p. 100) “Our sensations, our pleasures, our pains, and the relations of these *make up the sum total of the elements of positive, unquestionable knowledge*.”

I suppose that Huxley has heard of the multiplication table, and knows something of the science of mathematics. Is the fact that two and two are four, of our “sensations,” our “pleasures,” our “pains”—or (necessarily) any “relation” between them? Are not the truths of geometry parts of “the elements of our positive unquestionable knowledge?” Do they all relate to our sensations—our pains and pleasures? Do they relate to them at all necessarily? But the point is not worth arguing here. I cite it only to show to what an extreme of scepticism or “agnosticism” men must go in order to be consistent unbelievers. It may be worth remarking, how-

ever, that with such a view of the origin and nature of knowledge, *there can be no religion but sensuality, and no morality but selfishness.*

Huxley says, page 94, "three mutually irreconcilable readings of the riddle [concerning sensation] have been offered:

"The first is that an *immaterial substance* of mind exists, and that it is affected by the mode of motion of the sensorium in such a way as to give rise to the sensation."

"The second is that the sensation is a direct effect of the mode of motion of the sensorium, brought about without the intervention of any substance of mind."

"The third is that the sensation is neither directly or indirectly an effect of the mode of motion of the sensorium, but that it has an independent cause," &c.

Why does Huxley say "*the* sensation," "*the* sensation is a direct effect," "give rise to *the* sensation?" Why does he speak of "a substance of mind," "any substance of mind?" This use of words is not in accordance with common usage, or with English idiom, unless he regards sensation as a concrete substance, and mind as only a mode or property of something. He regards the second theory as the best—"the hypothesis that seems to him the most convenient."

Let us look at it a little. "Sensation is a direct effect of the mode of motion of the sensorium;" it is "a product of the sensiferous apparatus caused by certain modes of motion" produced by objects out of the sensorium (p. 98).

Now here sensation is called "an effect" and a "product." The two words are nearly enough synonymous for our present purpose. "Effects" and "products" alike, are of two kinds. One kind is the result of *an act of creation*—the producing of something out of nothing. This Huxley does not believe in. And in this case if it occurs, and whenever it occurs, the object or "effect" is a concrete substantial thing, as much so as a stone, a tree, the air we breathe, or the soul of an intelligent being.

But *in all other* cases, "effects" are *produced in or on* something; that is they are merely changes in something already existing. A black mark is an "effect" "produced;" but there must be something *on* which it is produced, as well as an agent and an instrument *by* which it is produced. Now in the case of "sensations" on Huxley's theory, the question arises *on* what or *in* what are they produced? He says produced "*by* external objects"—"*by* the sensiferous apparatus," *by* "the mode of motion of the sensorium." But the question remains, *in* what or *on* what? *In* the mind? or *on* the mind? Then of course there is a mind, and there can be no sensation without it, and his first and second "readings," or hypotheses, are the same—or at least, alike in this respect. Nor does the third differ at all from them in this matter. It differs from the first and second only in ascribing the sensation to the act of God, rather than to the external objects which we perceive in or by the sensation.

Or would Huxley say that the sensations are produced *in* or *on* the "sensorium?" then it becomes a mode of the sensorium, or sensiferous apparatus, produced by modes of motion of the sensorium or sensiferous apparatus. This I think is a "riddle" more profound and senseless than any of those he attempts to solve.

So then, on any theory or "reading," sensation, according to Huxley, implies the reality of a mind, "*an immaterial substance*" in the being who has any sensations, or who, at least, is conscious of any.

This, however, is only *ad hominem*. It is quite possible to regard sensation as only and purely a physiological phenomenon, and thus it is "a mode of motion of the sensorium," and not an effect that is produced by such a mode. Those who take this view, and I am one of them, hold that sensation *per se* does not imply mind, as a subject or substance *on* or *in* which they are produced. But then we regard consciousness and perception as *acts of the mind* as an agent, or cause, and so imply and prove its reality.

W. D. WILSON.

THE LATE DR. DEKOVEN.

DEAR DR. GIBSON:—In compliance with your request, I send you the following impressions and convictions touching the character and influence in the Northwest of the Rev. Dr. DeKoven, late Warden or President of Racine College. I write under a profound sense of his irreparable loss to the Church, to the interests of Christian Education, and of high-toned purity, honesty and magnanimity of character. It has been my great privilege to hold intimate relations with James DeKoven for the last nineteen years; and to have been his companion in a six months' tour in Europe. He was endowed with more divers capabilities, and more salutary, winning, and beautiful gifts and graces than any man with whom I have ever been intimate. Not only can I say of him in the words of the Bishop of Illinois, that "he was the best good man I ever knew," but that he was the most thoroughly furnished with "whatsoever things are honest, just, pure, lovely and of good report." Though he was well-nigh a score of years my junior, there was that in him which drew and fastened me to him, in spite of disparity of age, with an irresistible magnetism. I never thought of him as being younger than myself, but older rather, as he certainly was in grace and godly wisdom. I have never seen feminine tenderness and gentleness so sweetly compounded with masculine strength and force and courage, as they were in him. It was this rare combination which has caused me and many others to say of him, he was more like the only perfect and sinless man—Jesus, the Blessed Son of Mary—than any one I have ever known. As with his adorable Master and ours, there was something in his sweet and noble manliness (I trust I may say it without irreverence) which seemed spontaneously to invite the weary and heavy laden to come to him for such rest and refreshment as our Lord has em-

powered His Ministers to dispense in His Name. He was a true Barnabas, a very son of consolation. Many a disheartened clergyman has been cheered and lifted up by his wise and sympathetic words, and his deeds of unaffected brotherly kindness, and so prepared to return to his work with renewed hope and courage. Many an afflicted and disconsolate heart has been enabled, through communion with him, to realize in some small measure, what they must have tasted in its fullness who were permitted to have open and sensible access to the Great and Good Shepherd who "hath borne our griefs and carried our sorrows." Many a young man can testify that Dr. DeKoven was the means, under God, of saving him from the recklessness and ruin which so often follow upon the loss of hope and trust. His ability to sympathize, console and cheer was such, that men took knowledge of him that "he had been with Jesus," and learned of Him how to bind up the broken hearted, and to comfort them that mourn.

Of his influence over the boys and young men who had the good fortune to come under his pastoral care, I have no need to write. I will only say what many fathers and mothers will join me in saying, I am thankful that a son of mine was permitted to be trained by him, and to receive the impress of this Christian nobleman's exalted character. Nor did his salutary influence fail to reach the lowliest person in his employ. One of his men-servants said to me with tears, "I should have gone to the bad but for Dr. DeKoven. He has, I trust, made a good man of me, and I shall always try to live, and do my work, just as I know he wished me to." Up to the time of his death, he was engaged in preparing not only a large class of students, but his coachman as well, for the apostolic rite of confirmation.

I can name no man, clergyman or civilian, within the scope of my acquaintance, who was more universally respected, or whose influence was stronger and more salutary in this community, than that of Dr. DeKoven. As evidence of this let me refer to two or three facts. Three years ago, when the Legislature of Wisconsin was canvassing for a candidate for the United States Senate, his name, I was credibly informed, was seriously spoken of as that of a person who would be an honour to the State and Nation, showing that the editor of the *Boston Advertiser* was not alone in regarding him as "a Christian Statesman." On the 20th of March, the day after his decease, the following proceedings were had in the Legislature of the State of Illinois:

In the Senate of Illinois, on Thursday, March 20th, Senator Dearborn moved that the rules be suspended, in order to adopt the following resolution:

IN MEMORIAM.

WHEREAS, the Senate of the State of Illinois has learned with deep regret of the sudden death of Rev. James DeKoven, D.D., Warden of Racine College: therefore

Resolved, That in the death of Dr. DeKoven, the educational interests of the Northwest have sustained a great loss; society a valued citizen; and the Church one of its brightest ornaments.

Resolved, That as a token of our regard, and as an expression of our sympathy at this irreparable loss, the Secretary of the Senate transmit a copy of these resolutions to the officers of Racine College.

Unanimously adopted by the Senate of the State of Illinois, March 20th, 1879.

Signed by the President and Secretary of the Senate.

Similar resolutions, I have been told were passed in the House of Representatives. That the State Legislature of any State should take such notice of the death of any private citizen, and especially of any clergyman, even of their own State, is quite unusual, if not altogether unprecedented; but that it should be done for a private citizen of another State, is an occurrence, "the like of which I never heard of," as was said by one of the Bishops in attendance at his obsequies. No death since the assassination of President Lincoln, as has been often remarked, called forth such general expressions of regret in Milwaukee, Chicago, St. Louis, and other northwestern towns. In the city of Racine, where he had lived almost a score of years, his death was announced by a Proclamation of the Mayor, which was followed by special and unanimous resolutions of regret and sorrow from the Common Council, and by a general suspension of business for several hours, that all classes of citizens might have opportunity to attend his burial.

The influence of Dr. DeKoven as a Christian Priest was by no means confined to the Church at whose altars he ministered. It extended to the denominations by which he is surrounded, among whom the expression is often heard, "the cause of Christ lost a bright and shining light, and an able and fearless advocate, in the death of Dr. DeKoven." A prominent Congregational minister said of him when we were trying to elect him for our Bishop, "he is big enough intellectually and morally to be Bishop not merely of Wisconsin, but of the whole Northwest." Wealthy citizens of Milwaukee in no way connected with, but opposed rather to the Church, were heard to say, "if Episcopalians will elect him as their Bishop, we will give liberally towards the payment of the debt on the Cathedral." A prominent and scholarly minister of the Lutherans told me, that at a conference of his brethren held soon after the refusal of the laity of Wisconsin to accept him for their Bishop, the unanimous and enthusiastic exclamation was, "Oh, that he only belonged to our church." It was a commonly expressed matter of surprise among all sorts of Christians and non-Christians, as well in Milwaukee as in all other places where he was well known, that he was not chosen by acclamation to the highest office in the gift of the Church.

Never has my indignation been more excited than when told by brethren at the East that my friend was an ambitious intriguer for the highest position in the Church of God. Nothing could be farther from the truth or do him more injustice, than such an opinion. His speech in his own defense at the special Council of the Diocese of Wisconsin, has been cited as evidence of the truth of this allegation. It fell to my lot to preside at that Council, and to be privy to whatever was done, by the majority of his friends, to promote his elevation to the then vacant Episcopate of that Diocese. Dr. DeKoven took no part in any of those measures—nay, positively refused to contribute in any way to that end. He had nothing to do knowingly or intentionally prior to the meeting of the Council, either

with bringing himself forward as a candidate, or with trying to gain votes after his name had been proposed. Though accused of false doctrine, and maligned as a Jesuit in disguise in newspapers and pamphlets and letters, he kept silence even from good words in his own defense. Nor did he open his lips, or even demand the right of self-vindication, until he had been publicly arraigned before the whole Church as a disloyal Priest serving at her altars, and the setter forth of strange and intolerable doctrines, and that in the Council of the very Diocese in which he had lived and wrought with most exemplary zeal, fidelity and self-denial for a score of years. Men who are eagerly ambitious to secure their own advancement to high positions in Church or State, are not wont to assure their intimate friends in moments of familiar and unrestrained intercourse, as he assured me after the close of that extraordinary Council, that he was entirely satisfied with the result; that he had not desired—much less sought—the Episcopate of Wisconsin; but that he *had* both desired and sought the opportunity to vindicate his assailed integrity and loyalty to the Church as openly and publicly as they had been called in question; and having had that opportunity was therewith content. To be accused or suspected of unfaithfulness to the Church of his baptism and loving devotion from the days of his youth, caused him an hundredfold more pain than the failure to be elected Bishop of Wisconsin. I never knew the man whom I believe to have been more incapable of, and exalted above the wiles and tricks of partizanship, or more unselfish, ingenuous, frank and above board; nor one who had the courage to avow and maintain his convictions more openly and bravely than James DeKoven. I never knew the man who was more ready than he to do and to dare, to spend and be spent, to give and if need were to suffer for this Church of ours. I verily believe that had the fires of persecution been kindled around her by Papist or by Protestant, by secularist or by atheist, none of her sons would have been found more willing to embrace the flames of martyrdom for her sake.

If these my convictions of our departed brother's character seem extravagant, I have only to say that they do not seem extravagant to me, nor to any of us who knew him as intimately, and conversed with him as freely and unreservedly as I did. They are at least the honest opinions of one who, as was intimated at the outset of this imperfect sketch, admired and loved him as the best and loveliest good man, the one most like unto the only Sinless One, the Adorable Son of Mary, of all the faithful it has been my privilege to know.

Kemper Hall, April 23, 1879,

WM. BLISS ASHLEY.

Church Work.

FREE AND OPEN CHURCHES.

THE *Advocate* (England) loudly bewails the action of the Board of the new Cathedral of S. Mary, Edinburgh, in exacting "seat-rents" from the regular worshippers. The Board justify themselves on the ground of financial deficiency, and seem to have honestly sought to render the Cathedral accessible to the public by declaring it entirely free and open at all early week-day Communion, and at Evening Service on Sundays, and also by reserving one third of the sittings to be free at all services. They express the hope that the Diocese and the Church at large will in some way provide a permanent source of income, if it is desired that the Cathedral shall be entirely free and open. The *Advocate*, of course, rightly protests, on principle; and its vigorous, outspoken opposition is but an added proof of the growth of a righteous cause. It devotes much space to a contrast of the state of S. Paul's, London, forty years ago, with its condition now. Through strong opposition then on the part of the Cathedral staff, and reluctance on that of the Government, the Free and Open movement has gradually found splendid illustration in the great temple; where, instead of exclusion of the people, and cold, infrequent services, there are now the daily sacrifice of the Holy Eucharist, daily Morning and Evening Prayer, and on Sundays and high days vast congregations; and such choral music, anthems and congregational singing, as were never heard there before.

The *Advocate* urges one more reform to complete the glorious revolution, viz: the "general adoption of the Offertory." This is always a part of the Communion Service; but the complaint is, that there is no collection of offerings from the thousands who assemble there on week-days. Referring to the Edinburgh Cathedral, the *Advocate* calls the action of the Board "a high-handed proceeding;" does not believe that it meets the general approbation of Scotch Churchmen; asks the meaning of the "silence" of the Scottish Free and Open Church Association, and intimates that its members have been "hoodwinked;" and suggests that "the election of a strong lay president might have the effect of enabling the Society to show a bolder front for the future."

There is somewhat invigorating in the strong, breezy way in which our English brethren advocate Church reforms. It is in painful contrast with the feeble, apologetic tone of remonstrance often heard with us. The restoration of *Tewkesbury Abbey*, larger than several of the Cathedrals, only second in size of English abbeys, and rich in architecture and monuments, is rapidly nearing completion; and the building will be ready for reopening in September. Two years ago it was determined that after the reopening services the whole of the seats should be free. Thus prospers the goodly work of making the Houses of God accessible to all people.

In America, where "the world" moves so rapidly, the Church hastens very slowly. There is nothing new to chronicle, in reference to the Free and Open Church movement here. It is, however, quietly progressing in the face of mountains of difficulty. Saddled with such a parochial system as we have, and without endowments, it is hard indeed for the clergy to venture on an untried voluntary system. But it is a "venture of faith" and a righteous work, and as such must eventually succeed, if pushed with perseverance.

—It refreshes one's spirit to look across the ocean and see the growing interest taken in this most hopeful movement by many men of rank and influence among the Laity of the Church in England. At a recent monthly meeting of the general Association in London, Lord Skelmersdale was elected a Vice President, and Lord John Manners, M. P. at another. Earl Nelson, the President, makes no *sinecure* of his office, but is constantly speaking, writing, and attending meetings on behalf of the Association. At a recent public meeting in Chester the Duke of Westminster took the Chair. He made a capital speech, pointed and practical; declaring that the prevailing pew-system has produced "a monstrous state of things." He said that he was churchwarden of St. George's Church, Hanover Square, London (the very shrine of aristocracy), and that it "was so appallingly 'respectable' from the solemn magnificence of its high closed-up pews that it was about the most cheerless and forlorn-looking church he knew." He thought that "facilities should be given to all the poor especially, to attend church." Surely, the pew is being "wounded in the house of its friends." It is doomed in the land of its birth, and among its originators. It cannot thrust God's Poor out of His house much longer. Earl Nelson, speaking at the Chester Diocesan Free and Open Church Association, commented hopefully on the fact that, at the recent great "Mission" in Liverpool every church taking part, whether pew-rented or proprietary, was thrown open free; and that multitudes unused to church-going responded to the invitation to attend the services.

He urged the necessity of these churches now being made "permanently free," if the results of the Mission were to be secured, and the whole thing were not to prove a failure.

The following *morceau* from the *Free and Open Church Advocate*, is not wholly irrelevant in America; nay, it may have a special fitness, since the "churching" of women is even more rare here than their praying privately in churches:

PRIVATE PRAYER IN CHURCHES.—Sir: Please let me cap Capt. Malet's story of the inability of the Protestant mind to take in the possibility of a person saying his or her prayers in church, except during the performance of Divine service.

It fell out on a time to a devout elderly *spinster* friend of mine that she wished to remain on her knees at her private devotions for a few minutes after the public service was over. Conceive how outraged was her sense of decorum, with perhaps a soupçon of the ludicrous, when a sympathetic

and ever-vigilant pew-opener sidled up to, pounced down upon, and asked her, in a stage whisper, whether (proh pudor!) she "wished to be *churched*." Lavender Hill, S. W., Dec. 5, 1878.

J. B. W.

The *Advocate* strongly condemns the "sacred concerts" in churches, and even in cathedrals, recently given; admittance to which was only to be had by purchasing a ticket.

†

MISSIONS AMONG THE JEWS.

THE conversion of Israelites to Christianity must needs be a slow process, especially when we consider the practical difficulties which the modern aspect of Christendom presents to their minds. The thoughtful Jews may well say, "When you have settled among yourselves what is the true form of Christianity, we will consider the propriety of embracing it." But there are peculiar obstacles to the conversion of the Jew. In becoming a Christian he not only encounters the difficulties incident to a change of faith, but he also *denationalizes* himself. In becoming a Christian, he becomes a renegade and traitor to his nation and his family. Such a superhuman sacrifice must he make, that a very "liberal" as well as intelligent Rabbi in America has said that he "did not believe in such a person as a converted Hebrew." He did not see how it was possible for such an one to be sincere. But slow and difficult as the work is, our Communion, in common with the Church of England, considers it no inconsiderable part of her mission to work as well as pray for the conversion of that wonderful race to whom she owes her Lord Incarnate, and for whom *He* prayed and wrought and died.

The Circular of *The Church Society for promoting Christianity among the Jews*, presents the matter strongly and encouragingly. This Society, which has existed for a number of years, has its seat in the city of New York, from which it works as a centre; and the Bishop of New York is its President. Four bishops, including the venerable presiding Bishop, are Vice Presidents; and twenty-five others are patrons. The field of work consists of the 250,000 Jews in the United States, of whom 80,000 are in New York city alone.

Among the agencies of this Society are (1) the Word of God, (2) the Prayer Book, (3) Controversial Tracts, (4) Education, (5) Evangelization, (6) Public Lectures. Bibles and Testaments in seven languages are distributed, readily received, and *read*. The Society maintains a flourishing school for Hebrew children; supplemented by a Sunday School. Two regular missionaries are employed; one trained in England for the work, the other a former Rabbi. By colportage and public meetings they obtain, we learn, a ready hearing from many.

The successful policy of a similar society in the English Church is followed, in delivering sermons and lectures in parish churches. Among the encouraging results of effort among the Jews in England, are the follow-

ing: In 1809 the London Society, after most diligent search, could find but thirty-five Christian Jews in all England. Since then, more than twenty thousand have professed the Faith in Baptism. More than one hundred have been ordained Clergy of the Anglican Church, of whom four have entered the Episcopate; and of these are the late Bp. Auer of Cape Palmas, and Bp. Schereshusky of Shanghai. A "vast change" is said to be coming over the Jews in America. Of the 80,000 in New York city, their Rabbis admit that not more than *one tenth* attend the Synagogue. "The field is ripe for mission work," says the Circular of the Society, "but the work must be strongly taken in hand."

The twentieth Annual Report of the Board of Managers of "the Prot. Episc. Association for the promotion of Christianity among the Jews" was issued in January, in Philadelphia, the centre of the Association. The Bishop of Pennsylvania is President, and seven other Bishops head the list of thirteen "Honorary Vice Presidents." The one missionary employed, reports active travelling and preaching in different States on behalf of the cause. Six baptisms during the year past, and one hundred and one during the twenty years' existence of the Society, make a small showing indeed, if we regard only the figures. But in this, as in most religious work, figures are by no means an infallible test of true success. The Treasurer reports contributions during the past year to the amount of \$3,232, given in different Dioceses.

EDUCATIONAL.

DE VEAUX College issues its Catalogue for its twenty-sixth year (1878-9). The Rev. Geo. Herbert Patterson is President, and the Bishop of W. N. Y. presides over the Board of Trustees. The institution was incorporated in 1853, and in 1857 its buildings and lands were formally devoted to the uses intended by the founder, Samuel DeVeaux. Its domain consists of 360 acres of land at Suspension Bridge, N. Y., and lies along the most picturesque shore of Niagara river. The college edifice is well situated amid fine scenery, is spacious, well ventilated and heated, lighted with gas, amply provided with hot and cold baths, and in all respects claims to be "equipped with a view to health, comfort and efficient administration;" containing school and recitation rooms, library and reading room, common room and dormitories. A large gymnasium has been lately built and fitted with necessary apparatus. A "campus" gives good facilities for out-door sports and "drill." The location is of known healthfulness, and of ready access by various railroads. The religious tone of the College is decidedly Churchly, of course, and its *curriculum* is both scholarly and practical. We are told that the "domestic organization and daily routine is (are?) military." It is not stated whether this is in accordance with the intention of the founder.

It is by no means certain, as far as our observation goes, that this feature adds to the value of an institution of learning. It would appear that

the title of "cadet," and the "full dress" and "undress" uniform, with the "chevrons, side-arms and other accoutrements similar to those in use at the U. S. Military Academy," would tend to distract youthful minds from scholarly or scientific studies; and that the time required for drill and the due care of the students' weapons, must interfere with the hours of study. If the military element be desirable in a school of learning, why was Gen. Lee, a veteran soldier, careful to exclude it rigidly from the College over which he presided in his last years? or why did not Dr. DeKoven, the greatest educator, perhaps, that the Church in America has produced, introduce it at Racine? DeVeaux is entitled to a trial of the experiment, of course; and to the benefit of any doubt. But we venture to predict that eventually it must become either a Military Institute, or a Classical College without the military admixture. Apart, however, from this question, the organization and discipline of DeVeaux College appear to be very thorough, and a *strong moral and religious tone* seems to pervade it. Mr. DeVeaux's munificence enables it to maintain and educate, free of charge, about *twenty* boys, who must be "fatherless, without the means of support or education, in good health, of sound constitution, and of unexceptional character and habits."

There are numerous medals, prizes and testimonials to stimulate the students to exertion and honourable rivalry, and also a rigid and exact system of marking recitations. †

OF CERTAIN CHURCH WEEKLIES.

To the Editor of the Eclectic:

DEAR SIR:—I am amazed at an arrant kind of secularism noticeable in some of our Church papers. Through desire of mere success they seem more and more careless about what they admit into their columns. They advertise any and every thing, without discrimination; and sometimes print serials of dubious moral and religious teaching. Two cases occur to me which seem really to deserve that the attention of Church people should be called to them. A weekly started some months ago in Chicago under favourable auspices, contained on the first page of its first issue, the following advertisement of a book: "*The German*: How to give it, how to dance it, how to lead it." This was followed by a brief eulogistic notice of the book. Several months after this, we saw another copy of the paper containing the same advertisement. As it does not appear in subsequent issues, it is to be hoped that the editors have concluded, for decency's sake, to omit it in the future.

Another weekly, *not* newly started, published in New York, and claiming to be "The Religious Weekly of the Protestant Episcopal Church," has recently printed the last chapter of a German novel, not tinged with even a remote suggestion of healthy Christian character; and the heroine of which turns away the man to whom she is solemnly betrothed in order to marry her own uncle! This act, in defiance of the Table of Prohibited

Degrees of Marriage, meets no censure from the translator of the story, nor even from the editor of the paper. An intelligent lady, a parishioner, who is an old subscriber of the latter paper, in speaking of these cases said to me, "That does injury to the Church." Has she not expressed the opinion of many others? Some Church papers may presently find their subscribers falling away from them, because the intelligent and devout will not tolerate such an incongruous mixture of things profane with things sacred. Of course the swarm of feeble weeklies (pardon the play on words) which afflict the Church must have *some* means of subsistence, and advertisements are the usual, and within certain limits, the legitimate resort. But the line should be and can be drawn somewhere; and many things are proper in a secular print which are manifestly improper in a religious one. But what can justify "*The Religious Weekly*" of the Church, which claims *prestige* of age, circulation and adaptation, in printing a story of immoral tendency?

I, for one, am less disposed than ever to promote—I am rather disposed to do all I can to hinder—the circulation of such papers among my people.

A PARISH PRIEST.

VALENTINE TO-A YOUNG PRIEST OF
THE ORDER OF LEGION.

My son, consume more midnight oil,
Give fewer hours to recreation,
Devote more time to mental toil,
Spend more in prayer and meditation.

Think'st thou 'tis pleasing unto Christ
To see priests bondsmen of prim sinners;
Obeying aye their calls to whist,
Or dances, junkets, routs, or dinners?

In solemn quietude recall
The vows made at thine ordination,
Let not the world thy soul enthral,
Nor o'er thy will have domination.

O ponder more the Holy Book,
If thou would'st sinners mend by preaching;
More deeply in thy Prayer Book look,
And reverence more thy mother's teaching.

'Tis not by copied platitudes
That witless minds will be instructed;
Or selfish wills for God subdued,
Or living temples be constructed.

If thou would'st ignorance dispel,
Thy study must not be neglected;
And thou stern truth must plainly tell
If thou would'st have thy words respected.

The parish priest parochial sin
Should lash, nor prize the worldling's favour;
If he for Heaven men's souls would win
His speech must not of faintness savour.

But can he with good conscience give
To erring brethren meet correction

If he, perverted, fails to live
A life of righteous circumspection?

And lies not ——— parish wide
Insensate in unhallow'd coldness?
Need not its callousness and pride
The fiery darts of priestly boldness?

Holds it not those whose carnal ways
Thou should'st by life devout be shaming,
And churchlings worldly, who their days
Consume in pleasures church-defaming?

Needs there not o'er its moral gloom
True ghostly wisdom's light displaying?
Should not the guide his path illumine
Who home would lead its lost and straying?

But weak must be the priest in zeal—
In godly learning, Christian bravery,
In skilful work for sinner's weal—
Who bears the chain of worldly slavery.

My son, as far as in thee lies,
See that mine honour is maintained;
It is *the Church* the world derides
Whene'er the priestly robe is stained.

The world and its vain things eschew,
Let all thy aims be high and holy;
And, taking up thy cross, pursue
The footsteps of the Master lowly.

And ne'er forget that Reckoning Day
When thou must meet, with joy or weeping,
The Judge Who to each priest shall say—
"Where is the flock thou had'st in keeping?"

MATER LACHRYMOSA.

Valentine-tide, 1879.

Literary Notes.

From Palestine to Egypt: through Sinai, the Wilderness and the South Country. Observations of a Journey made with special reference to the History of the Israelites. By S. C. Bartlett, D.D. LL.D., President of Dartmouth College. (With maps and illustrations.) New York: Harper & Bros.

Of all the numerous books of travel issued by the Harpers, this seems to us so far the most superb. In type, paper, and binding, its elegance is surpassed only by the interest and value of its contents. What a refreshment it is to have a book of personal observation and research over such a historical region, by an educated man and a scholar, competent not only to observe for himself, but to pass judgment upon and digest the best results of all previous researches, as Dr. Bartlett has done in this volume. He has "gathered up compactly and passed in review" all the theories proposed and facts discovered that contribute to ascertain the correspondence between the Land and the Book, as the former is to-day, and as the latter has come down to us. He has incorporated even the results of the late British Ordnance Survey and the existing Palestine Exploration Fund. This is a work in which Bible students, of whatever religious communion, are equally interested, and to which they may contribute their quota of knowledge gained without theological conflict: and all students of the Bible, and ministers of the Gospel, will feel gratefully their deep obligation to Dr. Bartlett for this valuable work.

He does not, indeed, fall in with Piazzi Smith's rather extravagant book about the Scriptural character of the Great Pyramid, dispatching that matter in a brief note of summary objection, but his researches in regard to the land of Goshen, the Exodus, and the peninsula of Sinai and the Desert of the Wandering, with the passage of the Jordan, make the most interesting and valuable part of the book, for its great amount of new information. It will rank with the labors of Drs. Porter, Robinson, and Thomson.

The Vicar of Morwenstow: A Life of Robert Stephen Hawker, M.A., by S. Baring Gould, M.A. New York: Thos. Whittaker.

This is a piece of business enterprise we are glad to see in Mr. Whittaker, and we hope he will be well rewarded for it. Apart from the fact that *any* book by Baring Gould must be good, we hardly know of a more entertaining biography than this of a most eccentric and amusing, yet very able man. He was the grandson of the man who wrote the hymn,

"Lord, dismiss us with thy blessing,"

which he sung once himself when he first ran away from school. Some of his stories are irresistibly comical, and show an unsuspected resemblance between the Cornish mind and that of our backwoodsmen. Hawker was a poet as well as parson, and his life was a remarkable one, for a man so little in the public eye. If he was received into the Roman Church on his death bed, it was with the unconsciousness of an infant, and through the sole act of his second wife. We wish we could find matter for the *ECLECTIC* as entertaining as this book. We know of hardly anything more thrilling than Mr. Hawker's own accounts of the shipwrecks on the Channel coast, and his own funeral services for shipwrecked men.

Zechariah and his Prophecies, considered in relation to Modern Criticism; with a Critical and Grammatical Commentary and New Translation. By Chas. Henry Hamilton Wright, B.D. of Trinity College, Dublin, etc. New York: E. P. Dutton & Co., 1879. 8vo. 690 pp.

This volume, which contains the Bampton Lectures for 1878, is the most elaborate and exhaustive work in the English language on the prophecies of Zechariah. Its exceeding fulness adapts it especially to scholars among the clergy, while at the same time it is not without interest to the laity, in its containing a vast amount of historical and critical matter which one not learned in ancient languages can nevertheless understand and profit by. The contents of the volume are, (1) an Introduction, covering 34 pages; (2) a new translation of the Hebrew, 27 pages; (3) a full discussion of the prophecies of Zechariah, chapter by chapter, 522 pages; (4) a critical and gram-

matical commentary on the Hebrew text, 75 pages; (5) and Index of texts and General Index.

We should naturally be loth to pledge ourselves to all the views set forth by Mr. Wright in this large and admirably printed book, and in a work of this kind most of all; for, where there is so much room for difference of opinion as in the interpretation of ancient prophecy, doctors will disagree, and many things will of necessity remain open for further discussion and research. We do not claim to have studied this volume as it requires in order to be able accurately to weigh its contents and point out its peculiar merits; but we have read and examined enough of it to be ready to avouch its general excellence, to entertain a high respect for the author's diligence and scholarly attainments, and to commend it to the readers of the ECLECTIC as every way worthy their attention.

We quote a paragraph giving the writer's view as to his method of discussing the prophecies of that man of God called Zechariah,—prophecies which contain numerous predictions of the Messiah, and are full of spiritual life and power:

Our intention (he says) is to survey the book of Zechariah as a whole, in connection with the various conflicting interpretations of its several passages; several questions connected with the authorship and composition of the book will be reserved for treatment in our Introduction. If on any point we appear unfairly to assume what ought first to be proved, it is because our proofs will be adduced elsewhere, and not because we wish to shrink from the due examination of the points in dispute. We shall endeavor fairly to state the views of those from whom we differ, without ungenerous insinuations as to the grounds on which that difference of opinion is based. The best apology for what we regard to be the true interpretation is not to present it alone by itself, but to compare it with the various other explanations which have been suggested. If we err in any particular, our error will thus be more easily detected; and if our interpretation be correct, its truth will more clearly be seen. The more calmly such points are discussed the better, although we do not mean to conceal our opinion that some of these points are of the very highest importance.

Moses the Lawgiver: by W. M. Taylor, D. D. Harper & Bros., New York.

This is a volume of parochial lectures, with nothing specially marked about them, but plain and good for their purpose, especially as showing the relation of Moses to Christ, and meeting the common tendency to disparage or neglect the Old Testament, which is an essential part of revealed religion, and the foundation of all that comes in the Gospel.

Harper & Bros. also publish that capital series on "*English Men of Letters*," edited by John Morley. Among those thus far issued are *Dr. Johnson* by Leslie Stephen, *Gibbon* by J. C. Morrison, *Goldsmith* William Black, and *Defoe* by W. Minto. It will be quite extensive. Each volume is in cloth, at only 75 cents.

FLOWERS IN CHURCH.—We gave an extract from Anderson's History of the Colonial Church in our April number, showing that floral decoration was no novelty in Virginia.

The following is a passage in Wilberforce's History of the American Church, which is interesting in the light of the Bishop of Virginia's manifesto against Easter flowers. It is on page 26 of the London edition of 1866:

In the year 1610, after a period of the sorest famine, "remembered for many years by the name of *the starving time*," the few whom hunger and disease had spared resolved to quit forever this unpropitious country. They embarked with all they had in four small vessels,—none dropped a tear, for none had enjoyed one day's happiness"—and had already fallen down the river with the tide, when they descried the long boat of Lord Delaware who, with three ships and a new commission, had arrived at that precise moment for their rescue.

He carried back the fainting settlers to their abandoned town, and again took possession of the land with the offices of our holy faith. Hunt was no more; but the new governor was happily attended by a chaplain; and his were the first services called for by Lord Delaware. "He cast anchor," says one of the new comers, "before James Towne, where we landed; and our much-grieved governor, first visiting the church, caused the bell to be rung; at which all such as were able to come forth of their houses, repayed to church, *which was neatly trimmed with the wild flowers of the country*, where our minister—Master Bucke, made a zealous

and sorrowful prayer, finding all things so contrary to our expectations, and full of misery and misgovernment." (Purchas' Pilgrims, b. ix. c. 6.)

—The Rev. Sholto D. C. Douglas, lately appointed by the *Crown* to the rectory of All Souls', Langham-place, is co-editor of a mission hymn book, in which the following appears—we faithfully reproduce the italics and capitals of the original:

Nothing either great or small;

Nothing, sinner, no;

Jesus did it, did it *all*.

Long, long ago.

Chorus—"It is finished!" Yes, indeed,

Finished every jot.

Sinner, this is all you need;

Tell me, is it not?

Weary, working, burden'd one,

Wherefore toil you so?

Cease *your* doing; all was done

Long, long ago.

Till to *JESUS'* WORK you cling

By a simple faith,

"Doing" is a deadly thing—

"Doing" ends in death.

Cast your deadly "doing" down—

Down at *JESUS'* feet;

Stand "*IN HIM*," in *Him* alone,

Gloriously "*COMPLETE*."

We think it worth while reproducing the above and placing it on record in this prominent place in order to make on it the following observation: So two of the most graceful and devout of the ecclesiastical poets of our time, John Keble and John Mason Neale, are ignored in their day by the *Crown*, and valuable preferment is offered in its name to a person unfortunate enough in his theological and poetical predilections to endorse and publish the above vulgar and anile doggel, the doctrine of which is unscriptural and absurd and the versification of which is too execrable to be honored with literary contempt.—*Church Review*.

—The May *Contemporary* has the following list of Contents:

"The Social Philosophy and Religion of Comte," by Professor Edward Caird; "Last Words on Mr. Froude," by Edward Freeman, D. C. L., LL. D.; "Ancient Egypt," v., by R. Stuart Poole; "On the study of Natural History," by Prof. St. George Mivart; "Commercial Depression and Reciprocity," by Bonamy Price; "Mr. Browning's 'Dramatic Idylls,'" by Mrs. Sutherland Orr; "Origen and the beginnings of Christian Philosophy," by Canon Westcott, D. D.; "British Agriculture," by J. E. Thorold

Rogers; "Contemporary life and thought in France," by Gabriel Monod; "Political life in Germany," by Friedrich von Schulte. (Strahan & Co., limited, 34 Paternoster-row.)

Lectures on The Origin and Growth of Religion, as illustrated by The Religions of India. By F. Max Mueller, M. A. New York: Charles Scribner's Sons. 1879. Cloth 12mo. Pp. xvi. 382. \$2.50.

St. Paul at Athens: Spiritual Christianity in relation to some Aspects of Modern Thought. By Charles Shakspeare, B. A. With a Preface by Canon Farrar. New York: Charles Scribner's Sons. 1879. 12mo. cloth, pp. xii. 167. \$1.25.

Cæsar: A Sketch. By James Anthony Froude. New York: Charles Scribner's Sons, 1879. 8vo. cloth, gilt top. Pp. xviii. 550, with map. \$2.50.

Conference Papers, or Analyses of Discourses, Doctrinal and Practical, to the Students of Princeton Seminary, by Charles Hodge, D. D. New York: Charles Scribner's Sons, 1879. 8vo. cloth. Pp. xv. 373. \$3.00.

The above important works have been received and will be noticed in our next number.

Index Collectarum: being a Key to the Subjects of the Petitions in the Eucharistic and some other Collects of the Book of Common Prayer. Compiled by a Priest of the Diocese of Illinois. New York: C. F. Roper.

The title of this little handbook sufficiently explains its character. It is very convenient to the clergy on all occasions of public service.

We should like to see also a new edition of Dr. Bolles' *Vade Mecum*, which is the best Manual for the occasional Offices we know, and has also all the Collects of the Prayer Book, on the plan of the above. The excellent feature of this "*Index*" is the analysis of the subjects of the Collects, which enables one to select at once what he wishes; but then all old clergy have the Collects all by heart.

The Arts of Reading, Writing, and Speaking. By Edward W. Cox, Serjeant-at-Law, Recorder of Portsmouth. Horace Cox, Law Times Office, 10 Wellington Street.

The author says writing is a necessary part of the education for all, and reading ought to be so. Oratory is the business of the bar and of the Church; it is only the accomplishment of other callings.

The author has evidently a high ideal of the Christian preacher: "The business of pulpit oratory is persuasion—to con-

vince, you address the reason; to persuade, you appeal to the emotions." Mr. Cox suggests, however, some very noticeable improvements in the delivery of a written sermon, which we may almost say is the rule in the pulpits of our Church; and yet how is it that in the Roman Communion written sermons are not the exception, but positively disallowed, whilst with English Nonconformity the idea of "a copy-book" is scouted as monstrous. This is a weak point in our armour, and for this reason we commend to the younger clergy, and the students at our universities and theological seminaries, the practical experience and valuable suggestions which this book contains. Canon Barry, himself a preacher of no mean stamp, objects, we are informed, to extempore sermons; but popular opinion is certainly against him.

prelates, and all the Bishops joined in the act of consecration. One of Dr. Stainer's anthems was sung, out of compliment to St. Paul's and the *Veni Creator* was beautifully rendered. The offertory was for the endowment of the See of Newcastle.

A solemn service of intercession for the new Bishop was said on the preceding evening in the crypt chapel of S. Paul's, the Bishop of Truro giving the benediction. The new Bishop has written to the *Times* against the idea of endowing a Suffragan for Durham for his lifetime, and insists on continued efforts to raise the endowment for the new See of Newcastle, recently legalised by Parliament. That of Liverpool has so far secured £80,000.

—Rev. Newman Hall, the prominent Dissenting minister, is in the Courts with a suit against his wife for divorce.

—In 800 parishes of Roman Catholic Germany all religious services have ceased. The number will go on increasing, Six archbishops and bishops are now in exile, and the sees of three others who have died are kept vacant. Eight hundred and nineteen communities of teaching nuns and religious were to be suppressed by the first of May, and the Ministry lately boasted that of this number 764 had been exterminated. The seminaries for the priesthood are closed. All religious orders of men have been driven from the country, and so ruthless is the extermination of the orders of the other sex that the sisters of charity are savagely prohibited continuing their charge of the sick, the aged, and the poor.

Also in Belgium Liberalism has been advancing for years, and the advance is evident in the fact that it has acquired sufficient confidence to imitate the example of the Republican Government of France. The Belgium Ministry enter the lists with the Church on the same familiar ground, that of education. State aid is to be withheld from schools over which the clergy have any control, neither are they nor any one else to give religious instruction in school hours. If this measure should be carried the contrast will be of the most violent description, for by the law of 1842 the clergy possess almost the entire management of education.

—The Birmingham School Board has readmitted the Bible into its schools, since it appears that after its expulsion nine years ago, "morals" went with it.

Summaries.

FOREIGN.

Canon Lightfoot was consecrated Bishop of Durham on S. Mark's Day in Westminster Abbey. The Archbishop of Canterbury's license allowing the Archbishop of York to officiate was given, but Dean Stanley read a protest against it as unnecessary, he claiming that the Abbey is not subject to any Episcopal authority. Dean Stanley's Abbey seems to be the only survival of the pre-Reformation period, and sadly needs reforming.

The procession consisted of the dean, legal officials, bishop elect, and preacher, the master and fellows of Trinity College, Cambridge, the Deans of York, Durham and St. Paul's, the Archdeacon of Lindisfarne, Canons Gregory and Tristram, the Bishops of Sodor and Man, Truro, Manchester, Carlisle, Winchester, Ely, and London, attended by their chaplains; the Archbishop of York, followed by the chaplains and legal officials, coming last. Considerable difficulty was experienced in seating the Bishops and dignitaries, owing to the crowd of clergy in black gowns who filled the sacrum, and spoilt the effect of the ceremony. Canon Westcott preached the consecration sermon from the words "From strength to strength." He concluded very happily a sermon of great power by a quotation from Dr. Lightfoot's own sermon on S. Mark's Day, 1877, on the consecration of the Bishop of Truro. The Bishops of London and Ely were the presenting

So much for the "Birmingham system." Some business men want the eighth commandment back. Can't have it, sirs, unless you take the rest.

—Dr. Dollinger, in a letter to Mr. McColl, vehemently contradicts the stories that he has had any disposition to go back to Rome. All that has occurred in the ecclesiastical domain since his excommunication "is only calculated to confirm him in his inward repulsion against Vaticanism, and in the determination to hold himself altogether aloof from it."

Besides the letter to Mr. MacColl, Dr. Dollinger has written as follows:

The circumstances which are mentioned in some papers are gratuitous inventions. Only three weeks ago I published a lecture in the *Allgemeine Zeitung* of the 6th, 7th and 8th of April, in which I state in so many words that nobody possessing a scientific culture of mind can accept the decrees of the Vatican Council. Having during the last nine years devoted my time principally to the renewed study of all the questions connected with the history of the popes and the councils, and, I may say, gone again over the whole ground of ecclesiastical history, the result is that the proofs of the falsehood of the Vatican decrees amount to demonstration. When I am told that I must swear to the truth of those doctrines, my feeling is just as if I were asked to swear that two and two make five and not four.

—A large picture by Mr. R. Dowling, entitled "Moses on Mount Nebo," is now on view at the gallery of the London Stereoscopic Company in Regent street. This truly grand work embraces a view of 120 miles of the Promised Land, painted with wonderful truthfulness.

—Father Benson has written to the *Oxford Times* exposing the forged letter of the Cowley father, which had been copied into that paper. We shall now see what the *Rock* will do.

—The way in which religious functions are travestied by newspaper reporters (many of them Romanists who do it of malice prepense) who turn an ordinary Communion into "High Mass," or a funeral memorial service into a "Requiem for the soul of the departed," &c., is well hit off by the following from a London paper:

We are delighted to see that the reporter who suspends thurifers from chancel roofs, and arrays organists, chorister boys and all, in white chasubles, is still alive and able to charm the world with his ingenious narratives. In an account of the Good Friday services at St. Paul's which he contributed to the *Daily Chronicle*, he said: "Many persons were evidently drawn thither through curiosity, a rumour having somehow gone abroad that the rather 'High Church' ceremony indulged in in the great national edifice last Good Friday would be repeated. Those who attended with that idea, however must have gone away somewhat disappointed, as 'The Three Hours' Agony' service of last year was on this occasion replaced by what was termed 'Mid-day Service,' during which the Rev. V. S. Coles, rector of Shepton-Beauchamp, delivered addresses on 'The Seven Words from the Cross.'" The same worthy would appear to have also supplied a paragraph to the *Rock* with respect to the parish church of Kensington unless, indeed, it be a production of the learned and well informed editor himself: "We observe that there are to be addresses between twelve and three P.M. on 'The Seven Words from the Cross;' but we trust that this is not the 'Three Hours' Agony' service under another name." At Easter our friend broke out, so to speak, in a fresh place, or rather in a series of fresh places. He informed the readers of the *Times* that, "in addition to the lighter entertainments" of the season, "a dense crowd of persons visited Westminster Abbey on Monday and Tuesday;" and that "no single case of damage to the monuments or insobriety" occurred. This is gratifying; still when we learn, from evidently the same writer, in the *Standard*, that the bear garden at the vestry of St. James's, Hatcham, was "most orderly throughout," we do not feel entire confidence in his judgment as to what constitutes sobriety. But his crowning feat was reserved for the *Chronicle* of Wednesday, in which he announced that on the previous evening there had been "an unusually large congregation at the special additional Lenten service" at Canterbury Cathedral! This special Lenten service consisted of a performance of Mendelssohn's *Hymn of Praise*.

—The S. P. G. has received during the past year £145,236—a little less than last year. It has 567 missionaries at work. Over 30,000 converts from heathenism have been made in Tinnively alone. Canon Gregory is moving to obtain a new charter for the Society, with enlargement of its powers.

—The Church Missionary Society has raised £202,629.

—The Bishop of Ripon voted for the law allowing marriage with a deceased wife's sister, and only fourteen Bishops opposed it. Neither of the Archbishops voted on it.

—It is understood that the Judgment in Mr. Mackonochie's case, against Lord Penzance's sentence, has been agreed upon by the Judges of Appeal, will be adverse to Lord Penzance.

—There has been some change with respect to Dr. Newman's Cardinalial Title. S. Stefano Rotondo was probably chosen by or destined for another, and his Holiness had fixed upon S. Nicola in *Carcere* as Dr. Newman's Title. Cardinal de Falloux, however, who is Cardinal Deacon of S. Agata in *Suburra*, has "opted" to pass to the Presbyteral Title of S. Nicola, and, if the correspondent of the *Times* is accurately informed, the Diacanal Title of S. Adriano in the Forum is now destined for Dr. Newman.

—The *N. Y. Herald's* account of an interview with M. Hyacinthe Loyson, has brought before a vast number of people some ideas of the difference between *Roman* and Catholic, and of the difference also between the position of the Anglican Communion and mere Protestantism, which they would hardly have been likely to obtain in any other way. It throws the great question of the Papacy and its consequent abuses into such prominence that a reader would almost feel ashamed of the popular ignorance which talks about the doctrines of the Real Presence, Apostolic Succession, Confession, &c., as "Popish." The whole trade of bigoted partisanship in Church and State is to get unwelcome truths condemned along with manifest error. Nothing can shake Rome like the positive demonstration that Catholicism is not her monopoly, but can be had without her. This alone, if anything, can compel her reformation.

Some of M. Loyson's statements we must extract, but they fell under our notice too late for this number.

—Bp. Lay's letter in the *Guardian* on the Mexican movement is very reassur-

ing. We hope the Commission of our Bishops will soon give us a sample of the Services compiled for the Mexican Reformed Church, said to be from the Mozarabic Liturgy. The danger is of yielding to the anti sacramental prejudices of the day. So completely has Rome merged Episcopacy in the Papacy, that even M. Loyson's ideas about Apostolic Succession seem rather hazy. Doubtless the anti-episcopal sects in this country and France are very anxious to be counted in, somehow, in the old Catholic Church. But they have not as yet quite obtained this concession even from Dean Stanley or father Hyacinthe, though they believe they came pretty near it.

HOME.

Just on going to press, we have received a number of pamphlets, among them one on *Confession and the Lambeth Conference*, by A. C. A. Hall, of the Church of the Advent, Boston, said to be one of the fairest and ablest discussions of the subject yet issued. (A. Williams & Co. Boston.)

We call special attention to our leading article in this number, by Mr. Gold. It is a mine of most suggestive thought, which will furnish ore for the pulpit.

In our next we expect to give Bishop Doane's remarkable discourse before the students of the General Seminary, on the Sunday after Ascension.

—It is announced that the Rev. Dr. Henry C. Riley is to be consecrated Bishop of the Valley of Mexico at Pittsburgh on S. John Baptist's Day. Bp. Lee of Delaware, presiding, and Bishop Coxé of W.N.Y. preaching the sermon.

—The Missionary Conference at Cleveland in May was a great success. The discussions were of the deepest interest. It was very observable that mere emotional religion was felt to be inadequate for missionary work. Dogmatic teaching was insisted upon by such speakers as Dr. Coleman, and even Dr. Eccleston drew a picture of the popular divorce of morals from religion that would have added a powerful chapter to Dr. Ewer's Sermons on the failure of Protestantism. And yet Dr. Eccleston is no pessimist.

This is the line that will command the respect of educated professional men. When, as Dr. Twing showed, whites and blacks learn the Catechism and live by it, Christianity begins to take its real hold upon society and the State.

—[Dr. Ashley sends us the following Postscript to his letter on Dr. DeKoven:]

In reference to the charge of Romish tendencies, so often made or insinuated against my dear friend, let me relate an incident which may perhaps be known only to myself. It occurred about the first of February, 1868, a few days before we embarked for our European tour. As we sat in his library talking over our plans, he said to me, "I have just received a letter from the Archbishop of Baltimore (it was the late Abp. Spalding, I think), which I will read to you." The purport of the letter was as follows: After stating that he had been informed that his (Dr. DeKoven's) mind was more or less unsettled in regard to the Catholic faith, and also that he was about to visit the old world, he (the Archbishop) therefore took the liberty to say, that inasmuch as the interest and pleasure of his visit to the "Eternal City" would be much enhanced by an introduction to Cardinal Antonelli and other distinguished ecclesiastics, it would afford him great pleasure to furnish him with letters to them. The epistle was couched in very kind and flattering language. After reading it to me, he said, "I have just written my answer, and will read it to you." Thanking the Archbishop for his kind proffer, he replied, "inasmuch as my mind is not at all in the unsettled state in reference to the Catholic Faith which your grace's letter presupposes, I must very respectfully decline to accept your kind proposal."

—The letter of the Rev. S. H. Tyng, Jr. to Dr. Stevens Parker, on the DeKoven Endowment of Racine College, is a most manly and generous expression. It is an unparalleled tribute from a theological opponent, that is conveyed in such words as these; "In these days of timidity for truth, as God gives us to see it, the career of such a man [as Dr. DeKo-

ven] is both a rebuke and a stimulus. His skill in all the learning of the ancients did not divert him from the simplicity of the truth as it is in Jesus." The man who wrote that must have a large heart. From appearances just now such an utterance could hardly come from Virginia. Bp. Whittle's address to his Convention (which we see has "sustained" him in his edict against flowers) seems to imply that in things indifferent, or matters of taste, the Episcopal preference must be the guide of the clergy. But what has an individual Bishop, or a Diocesan Convention either, to do with making ritual law? This sort of thing does not make Episcopal regimen very lovely in the eyes of outsiders.

The late Diocesan Convention of Springfield (Bp. Seymour's Diocese) was of great interest. The Bishop reported every parish and mission visited except one, and over two hundred persons confirmed, more than ever before in the same region. The Bishop explained clearly the true views as to the "Cathedral" and the "Province." The Dioceses of Illinois will have both, and will lead the country in this respect. A constitution of the Province has been agreed upon, which goes only so far as allowed by Canon VIII of Title III. A preamble and resolutions moved by Rev. F. W. Taylor of Danville, were adopted, asking General Convention to enact or sanction the English "Table of Prohibited Degrees," so that it may be known what marriages the "discipline of this Church allows," as referred to in the new Canon of Divorce passed by the last Convention.

The Bishop's Address contained the following beautiful and touching tribute to the late Dr. De Koven:

I may be permitted to dwell more at length, and fondly, upon the memory of the Rev. Dr. De Koven, because he was the companion of my youth, my classmate, and room-mate, at the General Theological Seminary, and I had, as he declared, a good deal to do with influencing his decision to cast in his lot with the West, when he entered upon his career as a deacon in the Church of God. His last hours, too, are tenderly associa-

ted with me in my relations to the diocese. This interesting incident and item of history, if you will bear with me, as it concerns you as well as myself, will close my address: Shortly before my consecration, my early friend and fellow student asked the privilege—this is the way he put it—of presenting me with my episcopal ring. This is not a mere ornament, it is the official symbol of the spiritual union of a Bishop with his diocese. It is the wedding ring, which commemorates the marriage, as it is called, between the chief pastor and his flock. Of course the offer was gratefully accepted, and the device to be cut upon the stone was furnished. The ring was purchased, worthy of the munificent spirit of the donor, a large amethyst, heavily set in gold. The cutting of the stone required time, and hence the delicate work was not completed until after the lapse of several months. It was finished, however, in season to be submitted to the Rev. Dr. De Koven for his inspection and approval, while he was still apparently in perfect health. I received a note from him the week before his death, informing me that he had the ring in his hands and was pleased with it, and would forward it to me in the course of a few days by express. In due time the package arrived, but within the same hour came the telegram which announced his death. The gift, therefore, to me and the diocese, drops, as it were, from the hand of our dear friend, as he sinks back lifeless under the stroke of God. It is his good-bye token of interest and affection as he leaves us at the bidding of his Lord, to go up higher. The device engraven upon the stone may, if no better can be suggested, be fitly chosen as the arms of the diocese. It represents the river which parted into four heads and encompassed Eden. This has ever been held to symbolize Christ, Who is the River of Life, clear as crystal, and the Gospels, four in number, which divide and carry the living water to the four corners of the earth. Hard by the fountain grows the tree of life, whose fruit is the bread which came down from Heaven. May we, dear brethren, looking to God for guidance and help, seek to translate this divine symbolism (for it is the imagery of the Bible) into a blessed reality. We have the spring, the fountain of living water. Christ is here, in His word and doctrine, in His ministry and sacraments. Be it ours to bear that sacred water, east and west, and north and south, throughout the length and breadth of our diocese, until the *field* becomes green and beautiful, fruitful in every good word and work, and well watered as the garden of the Lord. Then

the vigorous life, which will everywhere appear, in the extreme borders as well as in the centre, in endowments, institutions, schools, hospitals, asylums, orphanages, parishes, missions, will proclaim that the blessed water is flowing all over our domain, fertilizing the soil and converting the wilderness into an earthly paradise, which buds and blossoms as the rose. When this diocese, our diocese, will be in reality as in name, *Springfield*.

—Rev. Dr. Stevens Parker has been chosen Warden of Racine College. Mrs. Casey has given to the College the furniture, pictures and so forth already in the College residence, worth, it is said, some \$3,000, a munificent gift.

Dr. Stevens Parker was born in Boston, in 1830, and graduated at Harvard College in 1850. His father was Hon. Wm. Parker, a Boston lawyer of prominence, and his grandfather was the Rt. Rev. Samuel Parker, Bishop of Massachusetts. Dr. Parker, warden elect, was a classmate of the late Dr. De Koven, at the General Theological Seminary, at New York, during three years, commencing in 1851. After completing his theological studies he was assistant rector of St. Luke's church in New York city. Afterward he was rector of St. John's church in Wilmington, Del., and later at the head of the largest parish in New Jersey, at Elizabeth, which charge he will relinquish to accept the important office to which he has been called by the trustees of Racine college.

—The Report of the Committee appointed last year by the Diocesan Convention of Pennsylvania to consider the case of St. Clement's Church, has some remarkable features, and led to an extraordinary debate in the late Convention. The report recited the requests and admonitions of Bp. Stevens and the action of the rector and vestry declining to comply therewith, and thereupon offered three resolutions, the first declaring the usages at St. Clement's to be in "entire contrariety to those of the P. E. Church," and by their similarity to those of the Romish Church, doing serious injury, &c.; the second requesting Committee on Canons to prepare a canon under which any parish maintaining such practices may be deprived of its representation in Convention; and the third submitting the report to the Bishop and Standing Committee for such action by them un-

der *existing* laws as they may think proper.

The resolutions were all adopted by large majorities, the chief clerical debater in their favor being Dr. Goodwin, a man of wonderful technicality and skill in all matters of conventional legislation, and to whom the golden age and voice of antiquity are represented by the period immediately succeeding the "American Revolution." It mattered not that the question was asked whether a parish could be deprived of its constitutional right by a canon: whether Convention was the proper tribunal to try cases of discipline and ritual: whether existing laws are not enough to bring all doctrinal or ritual offences to book: whether a parish can be put under ban for peculiarities of services which are under the sole control of the clergy: whether any proceedings had been taken which would enable the defendants to controvert or reply to the charges and specifications detailed in the report, several of which were fully denied on the floor of Convention by Father Prescott. Many who were opposed to St. Clement's deemed these objections valid against the proposed action. "Constitutional lawyers," as they were termed, could hardly rise above the precedents of civil procedure, though some like Mr. Flanders and Judge Thayer pleaded hard for due recognition of Church law. As a Philadelphia paper shrewdly puts it, Dr. Goodwin simply wanted to pass a law for Father Prescott to break, instead of actually bringing him to trial for offences under existing Church law.

This canon, too, proceeds upon as absurd a principle as Bp. Whittle when he exempted Christmas from his bull against floral decoration on the ground of its having been customary: for under it, any practice whatever is recognized as lawful that can show a prescription of twenty years in any parish. What is this but enacting into law all the laziness, corruptions and violations of rubrics that have accumulated from the unfaithfulness of the past, and at the same time imposing penalties upon those who try to reform vicious practice and to restore fidelity to

the Prayer Book, as "innovators?" Is the omission of the Decalogue in Church or the baptism of healthy children at home, to take no other examples, to be made "lawful" by a Convention Canon, in the teeth of the Prayer Book itself? The whole debate illustrates the fact that when the opponents of Ritualism try to operate against it through a *Convention*, they are always sure to get a great deal more than they bargained for, and a great deal more than they can approve. It is a matter for the jurisdiction of the Bishop alone, through his Diocesan Courts, and the appeal is not to a Convention, even though as yet we have no Provinces or Provincial Court of Appeal. One thing we greatly regret, that no attention was paid to the invitation of the Committee to the authorities of the parish to communicate with them, as in that case there might not have been any incorporation into the report of those absurd rumors as to "solitary communions" and elevations for worship which the S. Clement's clergy found themselves forced to deny on the floor of the house. Investigation invariably finds far less than popular rumor had imputed, and we can only wish that in more of these cases, the views of our Bishops (who certainly are not usually desirous of a public scandal) might be met half way, or at least in that conciliatory spirit which in all things, next to the will of God, aims at edification.

—The *Living Church* has passed into the hands of the Rev. Dr. Leffingwell of Knoxville, Ill., and is to be published at 76 Ashland Block, Chicago, as an uncontroversial organ of the Church in the Northwest, seeking chiefly to gather Church news and diffuse information, rather than to deal in questions of Theology. We wish it all success. Next to the Divinely appointed means of grace, there is probably no agency for extending Church influence equal to a Press conducted on sound business and Church principles.

—The Bishop of Wisconsin has addressed to his Diocese through the *Wisconsin Calendar*, a full statement of the

past action of the Bishops and Diocesan Conventions of Wisconsin in regard to the subjects of Episcopal control of Missionary work, the See principle, the Cathedral, and the work of Sisterhoods. We were not aware before that Bishops Kemper and Armitage had been so pronounced upon these subjects, but it clearly appears that not a single element of new policy has been introduced under the Episcopate of Bp. Welles, nothing undertaken which had not been laid out by his predecessors and had the recorded sanction of the Diocesan Convention. If we had room to go thus largely into local matters, we should reprint this statement, but the *Calendar* for May will doubtless be furnished to all who wish to see it.

Accompanying it is the "Canon of the Cathedral," as settled by the Committee of clergy and laity appointed by the Bishop, to be laid before the next Diocesan Council for its approval. We shall not attempt any criticisms upon it previous to the actual debate, except to say that it exhibits a careful solicitude to remove all causes of complaint, and to solve in a fair way the knotty problem of connecting with the Cathedral all the Missionary work of the city, by forming a "Cathedral Board of Missions" (in addition to, or outside of, the Chapter) consisting of the Rector and one layman from each parish (counting the Cathedral as a parish and the Dean as its rector), with the Bishop at their head. This ought to *work*, and may even be more effective for work in its own line than the Chapter itself in what pertains to it.

An old Connecticut deacon once said the best means of keeping the peace is a good *line fence*: and our prescription for all cities with a number of parishes is simply to render imperative the first section of Canon XII. of Title II. of the Digest, by adding the words, "*no minister shall register such person on his list of communicants without such letter.*" The present state of things simply ignores all parochial relations, and turns our congregations into an undisciplined and undisciplinable herd.

—The Alumni publications of the General Theological Seminary for 1878, contain the very thoughtful sermon of the Rev. Dr. Tatlock on "The Misery of Unbelief," and the remarkably exhaustive and learned essay of the Rev. Dr. Joseph Carey on "The Hebrew Names of God," which must have given some close work to printers and proof readers. Dr. Carey's paper is a boon to the clergy, and shows a vast amount of reading and scholarly research.

—Dr. Bolles' lectures on the theology of Shakspeare would make a really instructive and interesting volume, following a line which most commentators and critics on the great dramatist have almost entirely neglected.

—A very strange circular has been sent us, emanating from the "Guild of the Holy Trinity, Detroit," petitioning the Bench of Bishops to select and consecrate a Bishop for Michigan of themselves, and "without regard to any action of the so-called Diocesan Convention," on the ground that the Convention is only a creation of the civil laws, composed of lay delegates of civil corporations called vestries, many of them not even baptised members of the Church. The spirit of technicality and petty criticism is everywhere raising great complications and trouble, when we have enough to do to educate the present generation to a tolerable appreciation of the great Catholic doctrines of the Church.

Of course the "selection and consecration" of the Bishop elect will be the act of the Bishops, "in accordance with Apostolic custom," and would be their act even if he were chosen by a few laymen alone at a prayer meeting, and it is for them to judge whether he be a fit person and not canonically or spiritually disqualified. This Guild would far better agitate for reform in the Canons or Constitution of the Diocese, till the Convention becomes a "spiritual body." No doubt all lay delegates should be communicants, but it is a mistake to say they represent only vestries. They represent the *parishes* or congregations, who may also elect them at their Easter meetings if they choose.

THE CHURCH ECLECTIC.

Vol. VII.

JULY, 1879.

No. 4.

THE LIBERTY OF THE CHILDREN OF GOD.

A SERMON BEFORE THE STUDENTS OF THE GEN. THEOLOGICAL SEMINARY,
NEW YORK, ON THE SUNDAY AFTER ASCENSION DAY, 1879, BY THE

RT. REV. WM. CROSWELL DOANE, D. D.,
BISHOP OF ALBANY.

ἐις τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.—Rom. viii. 21.

WHEN the true, critical exegesis comes to do its work, not of re-translation, but of interpretation and enforcement by marginal notes and readings, of our English version, it has no wider field of exercise than the Greek use, which English shares with it, and Latin is without, of the definite article; as here, and in a thousand other places, underscoring and ¹italicising the thought; "*the* liberty of *the* glory of *the* children of *the* God." I have no time to dwell on this. I have no intention of undertaking an exposition of the passage. I have no desire to narrow, or confine its application to the one drift of teaching which I want to give you from it. But it certainly contains what I desire to set before you as fitting for your thoughts, young men, at this most solemn and critical period of your life. And to this end I make partial and imperfect use of it.

The glory of the children of God here on this earth is their service and obedience to Him. And the liberty of that glory, is their freedom from the bondage of corrupt systems that hamper and hinder this service. What this liberty is, in any detailed statement, men would not, perhaps, agree in defining. To some thinkers of our day, it means freedom from the bondage of ceremonial law. To others, deliverance from the control of a creed. To others, the *moral* law must be cast off as well, to leave men free. And the popular denunciation of dogma, means, of course, other people's ideas, of liberty to believe what each man likes, and to make his believing it the proof and reason of its truth.

¹ The absence of a definite article in Latin, helps greatly to *Italianize* the language in translating it; e. g., "*sedes apostolica*," which may mean New York or Albany; is always in Roman controversial writing where it means *Rome*, "*THE Apostolic See*."

I need not, argue in this assembly, that such liberty is "a cloak of licentiousness." It is not freedom, but the tyranny of self-will. And if reason did not indicate it, and revelation assert it, history and experience would warn men that no such "bondage of corruption" is possible to men, as this despotism of lawless and unlimited license.

Speaking to you of the means and methods of your work, I want to call your attention *generally*, first, and then, with some *particularizing*, to the true liberty of the children of God; and to that which is essential to liberty, its *limitation*. And so the subject of my sermon is "THE LAW OF LIBERTY AS IT IMPLIES THE LAW OF LIMITATION," because it is the liberty of *children*; the only unlimited liberty being the liberty of God. And this, not *since* the fall, but *before* it; and because of our sonship of Him Who, even in the Garden, that man might be *free*, limited his liberty: "Of every tree of the Garden thou mayest freely eat," "but of the fruit of the tree which is in the midst of the Garden ye shall not eat." But for the *limitation*, which is another word for Law, man could not have been free; since there would have been given him no room for that inherent necessity for freedom, *choice*. Liberty, without law, freedom without the chance of choice, is as inconceivable as life in an exhausted receiver, as breathing without air. And, but for limitation, there could be no liberty, upon the other ground; that one man's license narrows his neighbor's liberty when it goes beyond its assigned limits. Faint and feeble the line may seem to be, but it is drawn, in water that limits the earth's encroachment on the ocean, and in the shifting sand that limits the ocean from encroaching on the land.

Now the liberty of the children of God, speaking first very generally, is in the simplicity and comprehensiveness of the Church's rule of belief and duty. Not found in the perpetually enlarging limitations of Roman developments, which lengthen in articles, while they extract the creed into its latest form of condensation—"I believe in the, for the time being, Bishop of Rome;"—not found in the prickly and irritating hedgerows of a wearisome Westminster catechism; not found in the metaphysical and scholastic labyrinth of the Thirty-nine Articles, the faith of the child of God is the simplicity of the Apostles' Creed. The diversities of opinion, that grow like fungus *or* like flowers, about the several articles, the differences of speculative controversial theories that "rage and swell" about them, the confused interpretations of this teacher or of another age, that colour and qualify them; or the accretions of schools of thought that have fastened on them, all these are not, *de fide*, of the essence of the faith. The faith, that which a man *must* believe if he would be saved, is other than these. And the door of the Church stands to-day, not barred by the hindrances of sectarian narrownesses, nor closed with the closely woven webs of curious speculation, nor hung with the heavy curtains of man-made mystery, but open wide to any who believe, "with all their hearts," "the truth as it is in Jesus." No priest, to-day, has any right to refuse baptism to a faith as simple as the eunuch's, which asserts its belief in the blessed Trinity, by

declaring "*Jesus* to be the *Son of God*," and desiring Baptism with water and the Holy Ghost. This is the sum of the creed: "I believe in God, Father, Son and Holy Ghost."

This first as to the faith. The other question is the Church's teaching as to duty. What is that, as it looks to sin to be renounced, or to holiness to be attained; that is, what is her doctrine of penitence and obedience? Her liberty is to open the door to the penitent sinner, the moment he is ready to come in; no anxious bench, no period of probation, no evidence of merit, no waiting for perfection, no expectation of saintliness at the start; but begging and bidding all to come in who will, through the only door of Holy Baptism; gathering in the halt and lame and blind; "seeking not the righteous, but sinners;" and claiming that her function is not to receive saints, whom God has somehow trained for her, but to take sinners in and train them into saints, for God. Some Simon Magus of our day may turn out to be "in the gall of bitterness, and the bond of iniquity," his "heart not being right in the sight of God." More than one Ananias, keeping back part while pretending to give all, may have "lied unto the Holy Ghost," and yet the rule and order of the Church remain unchanged. It is not the completely *cured*, but he that "sits up and *begins* to speak," whom Jesus delivers to his spiritual Mother, to strengthen and perfect his cure. And as Infant Baptism is the usual thing, the ordinary rule and order of the Church, adults being capable of baptism only by accident and because of neglect, so imperfection, the littleness of beginning life, the first attempts *at*, and *not the final attainment* of holiness, these are the qualifications for admission into the Church of God on earth. She is a free Church for all weary and heavy-laden people; for "every one that thirsteth;" and this is the glorious liberty of the children of God.

Nor is she any less free in her dealing with the duty and obedience of her children, once admitted to her citizenship. As they are not constrained by any shibboleths of religious opinions, so are they not tied down to any narrowing details of duty. The liberty wherewith Christ has made us free, which Judaizing teachers in old times sought to spoil, by the bondage of beggarly elements, men have undertaken in our day to restrict by the threads of minute specification in all matters of morality. We "have not so learned Christ." Broadly and boldly He lays down the general rules of Christian life; and fully He rounds out the outline by His own sinless life among men. Principles of practice, great foundation facts of holiness, clear and positive laws, these He gives, and leaves to each individual conscience, enlightened by the Holy Ghost, the duty of applying them. Infinite liberty of detail, infinite room for divergence, infinite variety of characters; this is the liberty of the child of God, as against the bondage of human systems that regulate the cut of the coat, the cast of the countenance and the key of the voice; that enact disciplines about amusement and food and dress, and seek to stamp the same impress of the human mintage upon every character, as though similarity and not variety was the

law of nature and of God. "The earth is the Lord's and the fulness thereof;" therefore eat not and drink not, if you cannot eat and cannot drink in such way as to promote His glory. "The earth is the Lord's and the fulness thereof;" therefore "every creature of God is good, and nothing to be refused if it be received with thanksgiving."

Upon these general principles the Church takes her stand in the world. They need wisdom and carefulness in their application, and like all other truths and gifts, they are liable to abuse. But no harm coming from their abuse can either justify a departure from them, or equal the wrong that comes from the inglorious bondage of the systems that are opposed to them.

Your special need, it seems to me, my dear brothers and friends, is to learn some other lessons about the liberty that comes from limitation, and the law that limits liberty. Will you follow me, while I strive to give you some lessons which may be helps to you in your arduous and responsible duties at a time of unusual opportunities, and unusual anxieties for the Church whose ministers you are to be. I do not speak of her fixed principles, in which, like her Master, she is "the same, yesterday, to-day, and forever." In these you have been carefully trained; and they are at once the anchorage of your security, the unsealed orders of your course, the chart to guide your conduct, and the compass to correct your errors. But the attitude of the ministry and the application of these principles to the needs and conditions of the times, are questions of vital consequence to your success. And I address myself rather to some practical advice about this. If I seem rather onesided in this advice, you will not accuse me of partiality. There is no need of warning you against dangers to which you are not tempted nor inclined. And my own position is, by this time, well enough known, alike by inheritance and by my public ministrations, to need no definition of it, against errors to which I have no tendency, and of which I have no fear. Holding the strongest, and what are called the *highest* views, of sacerdotalism and sacramentarianism; believing in the regeneration of Baptism, and in the reality of the Body and Blood of Christ, "*given*, taken, and eaten in the Lord's Supper;" teaching that the laying on of hands is now, as it was ever, for the gift of the Holy Ghost; holding that we have a Priesthood and an Altar, and that the power to remit sins by Absolution, as well as by admission to the sacraments, is given to the Priesthood; believing in private as well as public Confession, exactly as the Church teaches it; recognizing that the death of Christ is "shown forth" to God, even more than to men, by the Eucharistic Sacrifice, as proved by the mere fact that the Canon of Consecration is in our liturgy, not a Lesson read to the people, but a prayer offered to God; consenting to the thankless toils and trials of the Episcopate because I believe it to be the Apostolic office continued in unbroken line, and to be essential to the *being* of the Church; accepting, in fact, not only the Thirty-nine Articles, but as of far higher authority the Sacramental Offices, the Catechism and the Ordinal

and the Institution Office, as exponents of the doctrine and discipline of the Church, I am at no pains to guard myself from misconception on this side. And like the twenty-years ago political preaching of abolition in Massachusetts, or of State rights in Virginia, I should count an emphatic impression of these Catholic principles in this parish, to students of this Seminary, as the kind of unprofitable task which is described as "carrying coals to Newcastle." To other audiences and at other times, I might feel bound to emphasize these principles, but not here. It is enough, in passing, to say, and my office, alike in its abstract duty, and in the record of my discharge of it, will bear me out in saying it, that these are parts of the liberty of our glory as children of God; and yet that the same liberty lets other people hold different views, and claims toleration of them, within such limitations as all liberty must have, the limitations of law.

It is considered, I know, by some people, a token of weakness in the Church, that she does not hold all her teachers to the same doctrinal interpretation of her standards. As though the type of man was lost or impaired by the varieties of colour and of countenance that prevail throughout the world. Holding that in this liberty, within limits of law, lies our strength, I want you to notice one thing, which needs stating as to the Church's position between the Roman Schism and the Protestant sects. Standing between the two, a *via media*, it is not because the Reformers happened to hit upon a compromising course between extremes, as though the extremes were first, and our pathway an afterthought, a happy discovery of three centuries ago. It is because our pathway is the *via antiqua*, the *via sacra*, in which the Saints walked, who were nearest Christ, and found His footsteps to direct their way. Starting from the top of the Mountain of the Ascension, it leads to the Upper Room in Jerusalem and to Samaria and to Antioch, to Ephesus and Arles and Lyons, and to Canterbury and Aberdeen and so to us truly "*orbe remotos.*" Its waymarks are in the catacombs and by the martyrs' graves, and he can scout us as pretenders, who can find, in our doctrine or our discipline, any vital departure from the primitive Church. Of course there are children who cry out "Baldhead," scoffing at this antiquity, as senile even to puerility. But the two she-bears, one named Heresy and the other named Schism, have torn and do tear all such despisers into the pieces of sects and societies of unnumbered names. The point for us to notice is simply this; that, plainly as you can track foot prints in the wintry snow of accumulated ages, or in the mire of hopeless confusion, or in the dead leaves of autumnal decay, the points of departure can be marked where the foot-prints of the Isidores, and Hildebrands, and Luthers, and Calvins, and Cokes, and Williameses turned, with their followings, one side or the other side from this old beaten track, which rings and is radiant with the foot-steps of the Saints, and left the old path in the middle, *not because it chose its way between two extremes*; but because they diverged from it, and left it to go on the even tenor of its way. Even in the comparison of

organizations of modern names ; even *if* the Church of England had not retraced "the steps the Fathers trod," hers is the older way. For Tridentine, much more Vatican, Rome is more recent than the English Reformation, and the Protestant bodies of to-day, are younger even than Rome. And walking in this path, is not the feat of the rope-walker, or of the walker of a plank. It is a wider way, a larger room in which our feet are set ; and it is the part of ignorance and bigotry, either to mistake it, for the middle way of *our selection*, or to insist that every man must walk just in the *middle* of this *middle* way. Rather it is "the glory of the liberty of the children of God," that close to the wall, or out into the open field, very near to the hard and human upbuildings of mediæval error, or over, towards the wide unguarded ranges of undefined Protestantism, they may wander at their will ; restricted of their liberty only, when, like Balaam's ass, they go out into the field, or crowd against the wall.

Now this very liberty is the danger of our day. Untrammelled, it becomes license ; lawless it degenerates into self-will, and I want to suggest to you, what these needful limitations are : needful not because *liberty* is *dangerous*, but because *liberty* is *endangered* without them.

And first, these limitations are inherent and natural. It is true in faith as in morals that good becomes evil by excess. Vice, nine times out of ten, is exaggerated virtue ; and lawful things become forbidden, because carried too far. The appetites of the flesh furnish the instant illustration, when grateful enjoyment of God's good creatures, is prostituted to gluttony and drunkenness. Love, by this process, is perverted to lust. Economy is stinted into meanness. Liberality loses itself in extravagance. Thus liberty becomes license, by lack of limitation. For the very moment that anything good and lawful escapes control and passes the bound of its appointed sphere, it violates its nature and vitiates itself. It is the spindling stalk of overgrown flax. It is the flame, ceasing to warm on the hearthstone, and burning and devouring the home. It is the building, overloading the foundation, that topples to its fall. And this is inherent, abstract, moral, natural, necessary law ; as immutable, as universal, as irresistible, and as inevitable as gravitation.

I start with this, to ask your attention to an evil of our day. Partly by the nick-naming of exhausted obloquy, which is tired of "Puseyite, Tractarian, and Ritualist," and partly by the conceit of self assured superiority which claims with Pharisaic exclusiveness, the title "Catholic," as against the Pharisaism, that called itself Evangelical, there has come to be a party among us called Advanced Churchmen. Of course one is free to grant that the man who walks over a precipice, has advanced further than the man who stops at its brink : and, in a certain sense, the traveller advances, who takes a ten miles journey over a wrong road, further than he who goes half the distance on the way towards home. But the question comes rightfully and naturally, as to what *advance* is. And it is to be recognized at once, that it is not standing still. The Church of

God, holding its immutable principles of eternal truth, "standing in the ways" and "asking for the old paths," is nevertheless constrained by the very life within her to "*walk* in them," to *advance* along them. By adaptation to the changes of social life, by the acceptance of the different customs and characters of nations and of times, by keeping pace with the progress of science, of civilization and of society, she proves herself not fossil, not mummy, not embalmed and encrusted curiosity—but the living Body, the spreading Vine, the growing Tree. The Church of no one century in all the world is the set model of the Church of all centuries. The Church of no one country in all the world is the exact mould of the Church Universal. Her very fixedness of vital principles, her very certainty of the essential truth, her very immutability by rooting and grounding in the faith, enables her to "reach out her branches unto the sea and her boughs unto the river;" and to bear "the various manner of fruits" for the healing of various nations. But after all, fig trees will not bear olive berries, neither vines, figs. The sweet water of truth, and the bitter water of false doctrine, cannot come from the same fountain: and we do not gather, (if I may invert the apostolic simile) the thorns of error, from the grape-vine which Christ *is*; or the thistle-down of fickle opinions tossed to and fro, from the fig-tree of truth. That is to say, all progress, all going on, all moving, all change, is not advance. No one could find any fault with the Roman doctrine of development, if it were development; but when acorns are made to grow into mullein stalks, and the corn of wheat, into the *ζιζάνια*, the *lolium*, the false wheat which is tares; when the depositum is, *not* that which was once delivered, but that into which unauthorized individualism puts things that it may take them out, and show them as though they had been always there (as a prestidigitateur brings birds out of a hat); intelligent men insist, upon mere grounds of philology, of honest language, of the meaning of words, that the word shall be changed. Development is the *unfolding* of that which is *enfolded*, and not the addition, by grafting, or by tying on, of something new. The primitive Doxology, in the hands of Ruffinus and through the Aquileian symbol, and the Apostles' Creed, grew into the symbol of Nicea, and the Hymn of Athanasius. By no law of life, no power of growth, no hot-house forcing of development could men get Tridentine additions or Vatican decrees *out* of them. Because these were not in them, ever. Huxleyian and Darwinian evolutions pale and become possible: men out of apes, and birds from reptiles are easy stages of progress, with no gaps between, compared with fungus, parasitical, unnatural growths like these. That cannot be *unfolded* which was not *enfolded*. And the distinction is as plain to see to every honest student of Ecclesiastical history, as the distinction which Natural History shows between species and genera, as distinguished from the differences between animals and plants. And yet both ways, somehow, in doctrine and in practice, religious men lose sight of this. One man is afraid of a true doctrine, lest it grow into a false

opinion, as if wheat could become weeds. Another man claims Catholic authority for an exaggerated abuse, because the Church holds the truth, which he prostitutes into a lie. I stand here on the old Catholic ground of Cosin and Andrewes and Laud, or in the fresher foot-prints of Hobart and my dear Father and Mahan, to disavow alike the fears of the one and the falsehood of the other.

It is not advance,² but a departure from the old ways; the backward progress of the crab, not to antiquity, but to errors, not even venerable with age, to pass from the "discerning of the Lord's Body and Blood" in the Eucharist, to be *eaten and drunk worthily*, into a non-communicating attendance for purposes of adoration addressed, indirectly at least, to that whose purpose is not to be the *object*, but to be the *offering*, "the pure offering" of worship to God. It is not advance but departure from the old ways, to turn aside, from the frequency of the showing forth of the Lord's death which they only *do* (*i. e.* offer) who "eat and drink" the Flesh and Blood, to a cultivated and enforced infrequency of eating and drinking, under the error of insisting on a reverent custom, (but without authority of Scripture or of Council,) of Communion only taken fasting: or with the aim of *obliging* the unauthorized private confession before communicating; the necessity of which the presence of a general confession and absolution protests against. It is not advance, it is not even retrogression to antiquity, to distort the commemoration of the faithful dead which we make with every recital of the Lord's Prayer, with every saying of the Prayer for Christ's Church Militant, with every use of the Consecration Prayer "for all the whole Church of God," into the mercantile and mischievous scheme of "requiem masses for the repose of souls," which the poverty of Pontiffs invented, as it did Peters-pence and indulgences, to fill the depleted treasury of the papal court. It is not advance, save as the downward course of error is advance, to invade the mysterious and sacred silence of Paradise by prostituting our belief in the conscious communion of the holy dead with us,—praying and interceding for us, because they still are in the Body of the Lord, and so with the one mind and one mouth of that Body still speak as we speak, to God,—it is not advance, to prostitute this essential truth into the elevation of Saints and the Blessed Virgin Mary to be "mediators" between us and God, or to the folly of seeking either to force our voices by some undiscovered telephone into the serene and sheltered distance of their blest abode; or, with the other similar error of pseudo-Spiritualism, to force their voices back to earth. It is not advance, but departure, to pass from the really ancient and Anglo-Catholic use of the two Lights on the Altar, (in the daytime, if you will and for symbolism), to a lamp burning before the reserved Sacrament; and to go, not *on*, but *off*, from the bowed head and bended knee, before the altar,

² The law of lines not parallel holds here, that they diverge as they go on—you cannot advance from any point of a straight line to any point of a line that has parted from it.

during the Gloria, or at the Holy Name, to salaams and prostrations during Creeds and Prayers which the Priest is bidden to say standing. Rather than spend your time in illustrations such as these, let me take one marked and striking instance of God's guarding of His gifts of grace and truth, to cover all this ground. There is no question, at least among us who believe that the Vith chapter of the Holy Gospel which St. John wrote is Christ's doctrinal statement of the Holy Eucharist, (given before its Institution, just as he taught Nicodemus the doctrine, before He instituted the Sacrament, of Holy Baptism), there is no question that the Manna in the Wilderness was the type of the giving of Christ's Body to be our food, under the form of the Eucharistic Bread. "This Bread is My Flesh, which I will give for the life of the World." If you will study out the story of this giving of the Manna, you will find, nowhere more accurately, this law of limitation, which controls all true advance. There were those who despised it, and called it *light-bread*, as some men make it a mere memorial, the evidence of an absent Christ, an indifferent and unimportant form. But they were not, and they are not, the only sinners. By a strictly defined law, the precise amount, the time, and the manner of the gathering were ordained by God. And the "advanced" men of that day, the men that went beyond the letter of the law, beyond the limitation of their liberty, came to harm. He that gathered little, if it were the omer for each man, had no lack. And he that gathered much, if it were the omer for each man, had nothing over. Reverent obedience, that is to say, leads, neither to want nor to excess. But the gatherer who went beyond the law, who sought to keep it *over, after* and *beyond* the purpose and the extent which God commanded, found, not the sweet supply, the sweet sufficiency for each, but worms and corruption in their stead. And what is true in the Blessed Eucharist, is true of every gift and every truth of God. The sin of *περὲς*, the over-much, the going-beyond, the exceeding of the law, the *moral* or the *positive* precept, the plain and inherent, or the revealed and declared object of gift or truth, of grace or doctrine; the *over-much*, the excess, miscalled advance, leads to the misery of the manna-gatherers, it breeds worms and stinks with the corruption of false doctrine and untruth. It tends as *περὲς* does, (for it is covetousness) to idolatry.

Passing from these inherent and essential limitations of the liberty of the children of God, I wish you to work out with me two other points of limitation, most important I believe to your successful service in the ministry to which you are called. First, its limitation because of your representativeness; and next, its limitation because of your love of souls.

The good old thought of that disused word, *the parson*, contains the first idea. The priest becomes by his ordination the *persona ecclesiae*. The ambassador of Christ, by whom God beseeches, and who entreats men in Christ's name, is no longer merely himself. He is a representative man. He acts officially. He ministers in the name of Christ. He teaches by

the authority of the Church. He is not an individual, but an impersonation, the *persona*, the representative of the Church. We are glad enough to fall back upon the comfort of this truth, when the stress of our insufficiency presses home to us. And we are inclined sometimes, with supercilious and self-satisfied assumption of superiority to other people, laymen, or unordained ministers, to assert it. And the very people who do this most, who claim the honour of their orders, who exalt the priesthood and magnify their office, these, often, in our day, are the very people who forget the limitation of the individuality which their representative character brings with it. I mean to say, squarely, that while from his learning the priest may hold more safely extreme views than the layman can, yet the priest has less liberty of thought and speech and action, in his official relations, than the layman has, and is bound to avoid language which the unlearned, the *ιδιώτης*, the layman, is sure to "wrest" unto untruth. Whatever views and notions you may please to hold, you cannot ventilate your crudities, when, as God's messengers you come to preach the truth of the everlasting Gospel. And in your conduct of Divine service, not only that real humility and true reverence which shuns conspicuousness and notoriety, not only the absorption in the act, which forgets attitudes of worship, but the necessity of your office compels you to avoid the intrusion into a service ordered and ruled by rubric, of mannerisms and individualities which express, not the Church's order and the Church's devotion, but your peculiar views, or the notions of your peculiar school of religious thought. I believe that laymen may claim the right of practising the stand-up ritualism of formal and intentional irreverence, with the Pharisee, or the bent and bowed-down ritual of the abased and abused Publican; (though I think it worth while to notice that even these excessive individualisms were not indulged in during a public service.) The crouching attitude of grovelling abjectness is to be permitted to the layman who prefers it to that devout and reverent "confidence" which is so unconscious of itself, and so absorbed in Christ that it finds "grace to come *boldly*" unto His throne. And the rubric of sitting down, and of hurrying out when alms are offered or before the sacred elements are consumed must be permitted to the congregation if they cannot be taught better. But the priest, the *Persona Ecclesiae*, stands, kneels, bows, acts in accordance with Her directions, because and in order that She may act through him. I am not saying that nothing is permitted except what the rubrics order. But I am saying that *not* everything is to be tolerated which the rubrics do not expressly forbid; that honesty, *not* speciousness, must interpret these rubrics, and that the true priest desires the elevation of the Church, (not an abstract ideal of something that exists only in the brain,) but the elevation of the Church, whom we have sworn to serve, and the forgetfulness of self. For God's sake, if we are to be classed—and I am glad to be classed so, for one—as High Churchmen, let us take Newland's definition of it, and be men "who think highly of the Church and lowly of themselves." And above

all, do you be *ingenuous*, rather than *ingenious*, in your representation of the Church. It may be clever, on the ground that the anthem and antiphons from the Holy Scriptures are commanded and allowed, to introduce an Ave Maria, with its antiphon, into some special service of Society or Guild; but it is deceitful. It may help to intimate to other people your peculiar views about the value of prayers for the dead, to take a prayer out of the Church's office for the *dying*, and use it by the grave, asking that impossible thing, which even Roman purgatorians do not expect, that the soul in Paradise is to be "washed in the blood of the sinless Lamb;" but it is dishonest. It may be clever, because the Homily, (and every intelligent man who knows the facts,) says that Confirmation, &c., were once commonly called Sacraments," to claim that we can run off with liquid lips in our teaching "the sacrament of Confirmation," &c.; but in the face of this Church's definition of a sacrament, it is an unworthy trick. It may be evidence, indeed I think it is, of *extraordinary* philological attainments, to talk about the Saxon word "mass," and to use it, partly for convenience's sake, because it is so easy, and so short to say; but it is an unauthorized application, calculated, if not intended, to deceive. I beg you, young men, while you preserve the honesty of your independent manhood, to remember that the rest of you is swallowed up in your representativeness. Ministering at the altar, teaching in the pulpit, leading the devotions of your people, in the dress of your office, you are the impersonations of the Church.

So far, for the inherent and inevitable limitations of your liberty, by which *liberty, the liberty of all* is guarded and saved from infringement, suffered or committed.

Now let me plead with you that *must* of the Divine Master, the love and longing for single souls. He "*must* bring" those other sheep. He "*must* needs go through Samaria," to find the sinful woman at the well. Surely some *must*, some obligation rests on you and me, to limit our liberty that we may be free to help others; that we may lessen their liberty, if they so esteem it, to be offended; surely some obligation rests on you and me to lessen our liberty, by the love of, and longing for souls. I know how ready the answer is, it is unreasonable for them to object. I know how easy it is to say, and how true, that they who do object and magnify the importance of a mere ritual act, for instance, till it comes between them and their communicating, these are truly the ritualists, the formalists, the people who are contentious for small things. I know how well it sounds to say, "why is my liberty judged by another man's conscience." But, after all, you and I are set to represent the Master, and surely we misrepresent the very motive of His ministry, by not being willing to surrender matters of taste and preference, *matters unruled*, for the love of a soul. I shall not be understood as counselling concealment of truth, or compromise of principle, or relaxation of rubrics for the sake of a miscalled peace. When Jesus sat beside that sinful woman at Sychar, *because* He longed to save her soul,

He drew out of the deep, dark well of her long-hidden memories the truth about her soul, and made her face it, and stated plainly the sin of her religious separation, her schism: "You worship you know not what. Salvation is of the Jews." When truth and order are involved, we are dishonest and unfaithful to palter or conceal it. Truth is not ours to touch one atom of it, with the pilfering finger of compromise. But in unimportant matters, in external acts, in personal ways, which St. Paul compares to the indifference of "eating and drinking," where it is a question of free choice, even at personal cost, surely if *he could, we must* say, "Not while the world stands" "lest I make my brother to offend."

Out of a crowded and hurried life chiefly to show my love for my brother, the Bishop of Springfield, and to do as he asked, I have come here with the somewhat hasty throwing together of these practical counsels for your guidance in the work that lies before you.

Only let me say one other word of deeper and more devout counsel. These things are not without suffering and pain, not without anxiety, not without the bearing, more and more, of the cross of accusations of cowardice, not without the wear of doubts just where we are free and where we are bound. I hope, as the day draws near for your ordination, as the inefable privilege of ministering for Christ to souls grows upon you, by its exercise, with a sense of its sweetness and of its awe, more and more, dear brothers and sons, in the Gospel, as you say *πρὸς ταῦτα τίς ἱκανός*, remember what the only answer is, the only assurance, the only consolation, *ἀρχαί σοι ἡ χάρις μόν.*

May we not say it is the liberty of *our* glory as children of God, that we may "glory in our infirmities, that the power of Christ may rest upon us."

From the Contemporary Review.

CONFESSION : ITS SCIENTIFIC AND MEDICAL ASPECTS.

(Concluded.)

It is frequently asserted that the hearing of confessions "pollutes" the minds of those who hear them and points them out as persons unfit to be received into the homes and families of decent people. I can hardly admit that this charge has been made on any authority that demands serious recognition; but I discuss it only on the ground that it is often accepted as true by persons who have no knowledge of the facts, and who have been misled and frightened by the saddest misrepresentation.

To return to our parallel. Has it ever been said of physicians that their minds become "polluted" by the revelations that are so constantly made to them, and that they are thereby rendered unfit to associate with the best and purest of our sons and daughters? Is it ever hinted that surgeons and Members of Parliament who toil together in thinking out and discussing the terms of such legislative measures as the "Contagious Diseases Acts," in order that they may accomplish the humane object that they have in view, rest from their labours with "polluted" minds? Nothing is said of the effect upon the minds of judges, lawyers, and other offi-

cials of the revelations to which they are forced to listen day by day in the divorce court or in our police courts. Nothing is said, though something might be said, of the men and women who form the public on such occasions, who voluntarily frequent the "polluting" atmosphere of the divorce courts, and who crowd the benches of other courts when some exciting "mystery" or "scandal" is in course of disentanglement or revelation. No account, once more, is taken of the reports of the business of these courts, published far and wide, in our newspapers, reports which in many of these papers—specially in the *Times* newspaper in its lengthened reports of the prosecution of the editors of the "Fruits of Philosophy" and other recent cases which may well be termed "polluting"—are published with details more or less minute and suggestive of evil, and are read and discussed by tens of thousands of young and old. No! No account is taken of this "polluting" literature which in the shape of news finds its way into every household of the nation. Very little account is taken of that other form of mischievous literature, the modern novel, sensational or otherwise, which is sown less broadcast only than the newspapers. But the acme of "pollution" is discovered in the heart of the priest who dares to make war upon the mass of sin around him, who has the courage to attack the curse of our fallen nature in its very citadel, the human heart.

But the charge does not rest here. Those who are so jealously anxious to prevent the minds of the clergy from becoming "polluted" by hearing confessions, state further that the minds of the penitents themselves who go to confession become "polluted." This further charge is either a very grave one or a very foolish one. Those who put it forward mean on the one hand that the priest either makes a vile use of this sacred ordinance by intentionally suggesting evil, or misuses it in such a way that he ignorantly or accidentally suggests sin because he has made a wrong diagnosis of the case. Or on the other hand they ignore entirely the public channels for teaching evil which I have mentioned, the numberless influences from infancy to adult life, nurses, servants, companions, which may sow the seeds of impurity, and the wonderful though natural power of the human heart to discover evil for itself at a marvellously early age. In the one case, it is hardly necessary, I think, to say anything to defend the clergy from the charge.¹ It is difficult to conceive that any priest, any more than any physician, should be so vile or so ignorant as to suggest evil to those who are innocent. No charge so serious is made against other professions which cannot be supposed to be more or less the custodians of virtue; and why should it be reserved for those whose special work it avowedly is to contend against vice in every shape? Is there any proof, has any evidence been produced, that such baseness or such carelessness exists among the clergy of England, or of any other country, much less that what would be so serious an evil is habitual?

And if the charge cannot be maintained on account of intentional villainess or grave carelessness on the part of the clergy, it can hardly be ac-

¹ Against the serious charge of corrupting the female mind, the late Sir John Forbes, M. D., F. R. S., D. C. L., in his "Memorandums made in Ireland in the Autumn of 1852" (vol. ii, p. 83), writes as follows: "So far from such being the case, it is the general belief in Ireland—a belief expressed to me by many trustworthy men in all parts of the country, and by Protestants as well as Catholics—that the singular purity of female life among the lower classes there is in a considerable degree dependant on this very circumstance. No general statements however strong, unless supported by evidence of the most positive kind, can be admitted against the testimony of facts like these; and if the confessional is to be condemned—and I am far from saying that it is not—its condemnation must rest on something else than its influence in leading to vice and immorality among the Catholics of Ireland."

quitted of foolishness on the part of those who make it. It may be said, by those who prefer and believe the charge, that even if there exist the numerous methods of learning evil, some of which I have already enumerated, it is no reason why the clergy should encourage persons to allow their minds to dwell upon subjects so distasteful. I am quite willing to admit that it is an evil for the mind to dwell upon impurity; but the object of going to confession is to speak of it once and for the last time, in order to cease dwelling upon it, and to get rid of it at once and altogether. Conscience makes men brood over their sins; but penitence and forgiveness blot them out. It is, of course, painful to the priest to have to listen, as it is often very painful to the physician to hear many things that are said to him. But neither can stop to consider what is good for himself; each has a duty to perform from which he cannot conscientiously flinch.

The methods of learning and discovering evil are so exhaustive, that the room that is left to the clergy for doing more in this respect is too infinitesimal for a charge of this kind to possess sufficient cogency to be quoted for one moment as an argument against the practice of confession. I need not again allude to the dissemination of evil by means of our law-courts and the public prints, further than to say that to diminish and guard this evil would be a work well worthy of the attention of those who would be the self-appointed custodians of the public virtue, and who at present I fear commit the grievous blunder of swelling the number of publications which do this harm, instead of taking steps to diminish them. As further means of spreading evil I need only to mention the example and conversation of vicious attendants and companions, and the flaunting vice which is a disgrace to the streets of our towns, to warn those who have charge of the young to exercise as far as it is possible the greatest care in the choice of associates for them, and to guard them also against the more public contamination.

But I have rather to speak of that innate vice of our fallen human nature, that tendency within us which has its operation from the cradle to the grave and by which we possess intuitively as it were the knowledge of good and evil. This is, as I have already said, a mystery of our nature; but it is only partly a mystery, for nature has revealed much to us. We now know much of the principle of heredity throughout nature—for it is not confined to the human race. We all know to how great an extent qualities are transmitted from parent to offspring, for instance in the horse and the dog. We are familiar with good qualities, with peculiar gifts, with habits, with disease and with vice, transmitted from father to son and to the children's children amongst ourselves. We have all seen instances in which there have thus been transmitted philanthropy and industry, oratory and manual dexterity, somnambulency and stammering, gout and consumption, intemperance and idleness—all transmitted without aid from, and even in spite of ourselves. Let us take the case of intemperance, that stupendous evil which seems to be peculiarly rife amongst English-speaking peoples, and one so difficult to combat. How often does a man inherit this vice! It may be that his father had succumbed to disease induced by intemperance whilst the son was still a boy and ignorant of the cause of his father's death. The son may be carefully tended by those around him, and guarded from drink; he may be warned of his father's fate, or he may be kept in complete ignorance of it. It matters little which course is taken; a time comes when the unhappy being must be left by himself to face the enemy he has to fear, and by no human power can he avoid becoming a victim to so irresistible a vice.

There are those who have no belief in Divine grace, many who if they have such belief deny that it may be dispensed by human agency; and

yet throughout the history of Christianity human hands have been the means ordained for the distribution of Divine gifts. The sacraments of Baptism and Holy Communion are dispensed by human hands. Confirmation and Holy Matrimony are performed by human agency. And Orders are conveyed by the laying on also of human hands. If it be allowed that God's grace, or indeed any Divine gift, may be communicated through any one of these channels, there is no reason why it cannot flow through all of them, and no reason why God should not make use of human agency to forgive post-baptismal sin. The Church of England acknowledges the means, and exhorts her sons to avail themselves of them. I allude to the theological side of the question because I am afraid that inherited vice and inveterate habits are too deeply a part of our nature to be ever effectually overcome except with the assistance of Divine grace. Philosophers have tried to solve the problem, how best to reclaim those who are the slaves of vice: but they have grievously failed. We may adopt coercive measures; yet a relapse occurs if for a moment vigilance be relaxed, and we find that though we have restrained by force, we have not effected a cure.

And if this is the case with vices that are open and unconcealed—and it must not be forgotten that thieving and violence are just as much inherited amongst the criminal classes as intemperance and immorality are amongst all classes, and just as impossible to cure—if, I say, these open vices are festering sores which humanly speaking we cannot cure, what must be said of those more hidden vices such as secret intemperance, secret impurity, secret immorality, vices abounding in our midst, which are less known only because they do not see the light of day?

Few people have any adequate idea of the amount of hidden vice that pervades the crowded populations of our large towns. But few would give credence to the ghastly tale that could be told of the amount of moral degradation and depravity which exist in all classes of society, and even at all ages. There are many, it seems, who would prefer to ignore altogether the existence of hidden vice, or to rest satisfied that it does not show upon the surface; holding that it is the business of no one to interfere with vice so long as it does not become a public scandal. But is it not a fact, well attested by history, that widespread moral degradation must and does produce a deleterious effect upon both the individual and the corporate life of peoples? Widespread degradation of mind and body, if not checked, means degradation of race. It therefore behoves those who are convinced of the existence of widespread mischief to speak out boldly for the information and warning of those who do not recognize the growth of the evil around them.

It is some years since the venerable Dr. Pusey had the courage to warn parents of the prevalence of habits of impurity amongst children; but the abuse which has been heaped upon his well-timed advice, has, amidst the excitement of party spirit, in some measure withdrawn attention from its usefulness. It may therefore be well to call attention to his two letters which appeared in the *Times* of December 11th and 15th, 1866. The letters dealt mainly with the controversy on the authority of the Priesthood, and at the same time recorded openly and in strong words the result of his previous long and varied experience in the hearing of confessions.

Clergy who have been inspired by devotion to the Church's work in the crowded parishes of our large towns, have discovered by their labours here, that Dr. Pusey's kindly warnings fell far short of the reality. Their work has opened to them evidence of a depth of depravity which was little suspected by them and with which they are unable alone to cope

They have discovered that the besetting sin which Dr. Pusey so bitterly laments is not confined to one sex. By experience gained in hospitals, reformatories, and gaols, and our crowded parishes too, it is known that there are far worse sins abounding in our large towns. Unnatural crimes are all but openly organized, although they are punishable by the state law; and families without number herd together like cattle. The latter is an evil of which we used to hear much before the improvement of dwellings was an accomplished fact, but it is still far more frequent than is supposed or admitted; then, indeed, it was a necessity of long years of neglect of the ruling powers and of owners of property, but now, alas! it is too often the voluntary choice of an unblushing, though sometimes ignorant depravity.

Many of the clergy are doing their best to cope with all these varieties of evil, to seek them out in their lurking-places, and to bring individuals to a knowledge of their sin; but they require and deserve from the laity active and moral assistance, rather than their portion of active persecution and unqualified abuse. With respect to the sins of early years a heavy responsibility rests in the first instance upon the parents of children, and next upon the instructors of youth of both sexes. Parents should be informed and warned by their medical advisers of the habits into which so many children fall quite innocently or rather quite ignorantly—habits which, if not inherited or acquired spontaneously, may be learnt from others of equally tender years, or from attendants if proper care has not been made in the selection of them. Who does not know the danger of very many schools in this respect? Parents and instructors of youth too often have a mistaken belief and trust in the purity of ignorance, a condition which is in reality very rare, and which when it exists is not a condition of strength and safety. I am strongly of the opinion that no child ought to be allowed to leave his or her home without being warned in general terms what to resist, what to be ashamed of, as alike destructive of happiness, of health, of holiness, and of honour. If fathers and mothers from some unwise feeling of timidity, or from false delicacy, or even it may be conscience-stricken by their own history, neglect their duty in this respect—and the vast majority do neglect it—the duty must fall upon others, either upon those who are responsible for the education of the children, or upon the clergy. Better far that children and young persons should not obtain in the first instance from some chance companion the instruction and information they ought to receive in a guarded manner and with proper authority from persons of maturer years.

I am sure that a most important remedy, or rather preventive, of the evil of which I have been speaking, would be afforded by instructing our children in the principles of Physiology. Much has been said and written upon this question in relation with other subjects, and it is much to be deplored that the great mass of the people are totally ignorant of the functions and processes of life, and of the laws under which these functions and processes can be properly performed. Of late years, something has been done to teach boys and girls a smattering of this important subject, and that, already, its principles are bearing fruit, is manifest in a diminution of the absurdities and distortions of dress amongst both the teachers and the taught. The English are perhaps the most prudish people in the world. They appear to attach some feeling of shame to the performance of even the most ordinary duties of nature, and offer a peculiar contrast in this respect to other Europeans—a contrast which is particularly striking to those who travel abroad for the first time. And this peculiar national feeling explains perhaps the desire that is manifested to

keep out of the little manuals of physiology for schools all mention of the important subject of reproduction. There is, surely, nothing sinful in reading or speaking of such a subject, nothing corrupting in learning to appreciate, as a question of science and knowledge, this most wonderful of the marvellous provisions of nature. We may lay down as an axiom, that there can be nothing corrupting in understanding the works of God. The harm comes from making a mystery of facts which must be learnt in some way, sooner or later. If they be learnt either from companions, or from the gradual development of sensations within ourselves, they will remain facts, a knowledge which has been gained surreptitiously, as it were; facts to be retained as mysterious secrets, until they are communicated to others, who have been launched forth in the same ignorance in which we ourselves were formerly wrapped; facts, an acquaintance with which shame bids us even conceal from our parents. If, on the other hand, they be learnt as dry matters of science and necessary information, learnt at the hands of the parents themselves, or with the parents' full concurrence and knowledge, they will cease to be looked upon as mysteries, and the very openness with which the information has been gained will remove the feeling of shame inseparable from the knowledge when secretly acquired, and prevent, too, the undue attention which anything mysterious surely commands.

It is certain that we inflict trials upon our children by our very prudishness. In the animal world Nature herself teaches by instinct. In man, instinct has become almost dormant, so dormant that it is marvellous how ignorant men are as to the performance of purely animal functions. This has been gradually brought about by an artificial mode of living. The condition of society is most artificial and most complex; and it is this very artificial and complex condition that the more and more perverts nature, and more and more creates the necessity and scope for forethought and guidance. In the necessary cultivation of that which is artificial, that which is natural must not be ignored. An able writer in a late number of the *Quarterly Review* (Article on "The Englishwoman at school," July, 1878) points out that the object of culture is to purify the natural by elevating the artificial. It would be well to hold this object steadily in view. I have already shown how evil lurks everywhere, and takes advantage of the ignorance that it finds. The above writer admits "the difficulty of saying how or when the seed of evil first finds its way into the young mind"—regrets the "dulness" of some homes, "falsely called innocence"—speaks "of girls being denied all knowledge of the world they must occupy"—and also of "the powerlessness of such systems to keep out evil." These are all pleas for more education, more culture; and do they not also show that it would be wise to endeavour to keep out the evil by removing that cruel ignorance which constitutes the best soil for its reception and development?

It is impossible in this place to speak out more fully, to tell of habits thus contracted in ignorance, becoming confirmed habits most difficult to cure, or tell of the misery they produce. Neither is it possible to speak here of the secret intemperance which so widely exists amongst both men and women of all classes, of the adult immorality that honeycombs society, nor of the "prostitution made easy" by such a book as the "Fruits of Philosophy"—as the Master of the Rolls is reported, in the *Daily Times* to have described the book in question, when the case of Mrs. Besant's care of her daughter lately came before the law-courts. I cannot warn men and women too strongly, not only of the utter viciousness and self-degradation, but of the great risk to health, and even to life, of following

the teaching of that most miserable book. Neither can I speak too highly of those clergy who have had the courage, I had almost said the audacity, during the last thirty years, of inculcating the duty of confession upon men, women, and children, and by that ordinance attacking hidden sin and wickedness of all kinds, and stemming the fierce tide of vice and excess. It no doubt saves an immensity of trouble and anxiety to ignore the evils around us. But should we thus fulfil the law of love, of which I have spoken, if conscious of this festering sore in our midst, the wide development of this myterious taint, this curse of our nature, we yet put forth no voice to dissipate the ignorance, stretched out no hand to help the weakness, held up no hope to promote the cure?

It may be possible to attack open vice in other ways; but hidden sin can only be discerned and cured in private confession. It may be said that there is no necessity to discern hidden sin; that it is a matter between the individual soul and its God, and that it is not necessary to confess sin to a priest in order that it may be forgiven. This may be true. We may believe that perfect contrition ensures God's forgiveness: but still, the individual soul, bowed down with the weight of some great sin, is perfectly free to seek the help that confession and absolution give. Without such assistance how seldom does the soul revive, how often does it languish and fall still more deeply, it may be even to the depths of despair! But if the sympathy and aid for which it sighs are within reach, if the burdened spirit take the first step of desiring to flee from the evil, if it knows where it is sure to obtain the help it needs, if it finds held out to it some hope of forgiveness, if together with that forgiveness it feels itself strengthened by some measure of the gift of God's grace, it will become revived, and obtain a power of reformation which is divine.

It is sometimes said that "habitual confession is to be avoided." I have already alluded to the difficulty which exists in dealing with hysterical people who are, I think, the only offenders on the score of frequency. It is also said that "confession is good as medicine, but bad as food." This and the former statement are often quoted as meaning that confession must be the exception and not the rule. Without discussing whether a quiet conscience is the rule or the exception, I would say that confession is *always* a medicine, but a preventive medicine as well as a curative medicine. The old saying that "prevention is better than cure" is quite as true in regard to sin as it is to disease; and it is the power of confession as a preventive that makes it so incalculably valuable in the case of children. It is of immense importance to nip sin as it were in the bud; for cure is difficult when growth has taken place. The practice of confession may be said therefore to possess a sanitary value. Sir John Forbes, whose book I have already quoted, gives (p. 81) remarkable evidence of this value amongst the Irish Roman Catholics, and tested his facts by the Poor Law returns. The information which I myself gained, a few years since, while travelling in the west of Ireland, fully corroborates the evidence of Sir John Forbes.

It is not my province to enter, except incidentally, upon either the theological or historical arguments on the subject of confession. My object has been to discuss its usefulness honestly and fairly, and from a medical and scientific point of view, and to consider many practical matters which are more or less frequently made the subjects of disquisition, and on which objections to the use of confession are often founded. I have by no means exhausted either facts or arguments, but I have discussed many points which bear upon the practical question, how far sin interferes with the physical well-being of the body. I have endeavoured to show how

universal this interference is, how little it is recognized on the one hand, how largely it is ignored on the other. And, lastly, I have considered how best to meet the evil, and how alone much of it may be discerned, cured, and prevented. The subject is not one that I have sought, or one that is pleasant to write upon. Many years of public practice have opened my eyes to the prevalence of evils, the existence of which I should formerly have refused to believe, and even have indignantly denied. It is then under the influence of a firm and conscientious conviction that I have endeavoured to show, on sanitary and moral grounds, the necessity which widely exists for moral supervision and guidance. I have drawn attention to the means that, in my humble opinion, are suitable to diminish some of the evils of which I have spoken. I have also pointed out, that the means that the Church has used in all ages are those that under God are able to withstand the afflictions and temptations of the human race, and to stem the vast tide of sin and the consequent disease and misery around us. We have much need, in the present day, of upholding the ancient faith and practice of the Church, and of maintaining her influence not only for the purposes that I have named, but also as the only safeguard against unbelief.

Shall then an unhappy prejudice stand in the way of the revival of one of the most useful of the Church's weapons, one that had been long allowed to rest—Confession—of which Luther said, "he would rather lose a thousand worlds than suffer it to be thrust out of the Church?" A pressing and heavy responsibility rests upon the clergy at the present time, of making a bold attempt to withstand the spread of vice and unbelief. Let them not, like the Pharisee and the Levite in the parable, pass by on the other side, and conveniently shut their eyes to these evils; but let them, like the Good Samaritan, search out those festering wounds, and pour in the oil and wine of forgiveness and reconciliation. GEORGE COWELL.

THE MILLENNIUM: ITS RELATION TO THE RESURRECTION AND THE SECOND ADVENT.

AN EXEGESIS OF REVELATION XX.

THE modern division of the Bible into chapters and verses greatly mars the twentieth chapter of the Apocalypse. It separates the subject under discussion into many distinct parts, though in fact the Millennium, the Resurrection, and the Second Advent are really but one topic. This division has undoubtedly given rise to much, if not all the controversy in the Christian Church in relation to the millennium since the second century.

The millennium, as a part of *τα ἔσχατα* (the last things), was the great theme of discussion in the second century. Allusion was made so constantly to the words *τα χίλια ἔτη* (a thousand years), that the name *Chiliasm* was given to those who believed in a personal reign of Christ on earth during that length of time, and whom the Latin Fathers afterwards called *Millenarians*.

Without doubt we have this origin of a controversy which began at that early date, and has continued under some form, and with more or less

earnestness ever since: besides this reference to the number of years in the Apocalypse, the early Church also referred to the ninetyeth Psalm, $\kappa\iota$ $\alpha\lambda\epsilon\phi$ $\sigma\eta\alpha\iota\mu$ $\nu\epsilon\epsilon\gamma\eta\epsilon\kappa\alpha$ $\kappa\gamma\omicron\mu$ $\epsilon\theta\mu\omicron\lambda$ (because in Thy regard they are as a day, yesterday,) *i. e.* a day gone by; and to that in the second Epistle of St. Peter: "One day is with the Lord as a thousand years, and a thousand years as one day." The Talmudists also gave a strict and literal interpretation to the number one thousand. "Because," they taught, "in six days made Jehovah the heavens and the earth, the world will continue six thousand years, for one day is as a thousand years." They further taught that as the Sabbath was a day of rest, the seventh period of a thousand years would be a Millennium Kingdom as a fitting close of the whole earthly state.

It is not altogether clear that Justin Martyr favored a literal interpretation. He had, it is true, such an exalted idea of the noble army of martyrs, that he thought that Jesus Christ would descend with them and reign with His Saints personally in Jerusalem, and in some way connected with the general resurrection and the final judgment, *the thousand years* would be a part of the time. Origen and Dionysius of Alexandria, gave tone to opinion and thought in the whole Church, and maintained that the figurative or spiritual interpretation of the mysterious term of one thousand years was the true one.

In the theology of the early Church, the Millennium and the Resurrection were always considered as connected with the Judgment. Cerinthus first attempted to separate them, and his view, in connection with another error about the Trinity, led to his condemnation as a heretic. He taught that there should be a future earthly kingdom of Christ, in which even the saints should be allowed to enjoy the most extravagant carnal delights without sin, for to them they would be changed into the highest spiritual enjoyment. He was the first pre-millenarian.

Starting from Phrygia, ever the seat of religious enthusiasm, whence sprang too all that sensual modern religion of emotion, so much of which marks our day, it spread, though under the ban of condemnation. To some extent it led astray Papias, Irenæus, and Justin Martyr, who believed that one thousand years were a part of the second coming of Christ, the first Resurrection and the Judgment, in opposition to the Montanists, who entertained and taught visionary conceptions of a preceding millennium. The Alexandrine School avoided the gross conceptions of the Montanists. Some were ready in consequence to exclude the whole Book of Revelation from the sacred Canon. Just at this time the allegorical interpretation, especially of that part of the Apocalypse bearing on the millennium, saved the Church from such a disgrace. The primitive Church distinctly pronounced the view of a preceding millennium a great error, and because a literal interpretation of this part of the Apocalypse seemed to favor such a view, the Canonicity of the whole Book was for a time, by some, questioned, as a rhapsody of St. John the Divine, but never by the Church in council.

Until the third century, many taught that through Antichrist, who was both a seducer and persecutor, the Church would greatly suffer *ἀπάτη τῆς αδιχίας* (by deceit leading to unrighteousness), and then Christ would visibly return and utterly destroy his power. Then it was supposed, all worldly power would cease, the pious be raised from the dead, which they termed *πρωτῇ ἀνάστασις*, assemble in Jerusalem, and under Christ, their king, would reign with Him a thousand years. Pictures, gross in the extreme, even bordering upon obscenity, were mixed up with these views drawn from the Apocalypse, which they interpreted in many different ways. Origen with great boldness, vehemence and learning gave the true interpretation to the mystical portions of Scripture to which appeal was made by the Millenarians.

The view, closely resembling that of the early Montanists, was the most baneful error in Christendom at the Reformation. The enthusiastic Anabaptists, through the influence of Thomas Münzer and his followers, though few in number, believed that the Kingdom of Christ should be established with fire and sword; that an end should be put to all earthly power, and, that to secure this end at once, rebellion should be encouraged in every earthly dominion.

We propose to show that the binding of the Devil *one thousand years*; the fulfilling *one thousand years*; the living and reigning with Christ *one thousand years*, and wherever this phrase appears in the Bible—each is a part of the spiritual imagery—none the less real for being spiritual—of the Resurrection, and the second coming of Christ. Any separation of these events, whether near or remote in order, would be doing violence to the sacred art of expounding the Scriptures. Is Rev. xx. 4, 5, to be taken so literally that the *one thousand years* must precede the judgment?

That the words in Revelation might denote a literal period of *one thousand years*, during which time Satan would be bound and holiness become triumphant over sin throughout the world, and Christ reign on earth in person with His saints, seven verses were separated not only from the other verses of the same chapter, but from the chapter which precedes, and several that follow. This has been adopted by all believers in a physical, literal millennium, from its rise in Phrygia, in the second century, down to the Conference held at New York in the year of Grace 1878. In itself, we believe it to be an error, and was so decided in Council by the early Church, however mixed up with correct theological views.

Preparatory to an exegesis we make this our first point which cannot be controverted except on the principle that the events are separate, and not one grand continuous history of the closing up of all earthly things; and which are included in the technical term now so generally used, *eschatology*. The nineteenth and twenty third chapters (inclusive) of Revelation give the source and sum of *HAWAKARONIM, τα εσχάτα* (the last things). That is, the four last chapters, and not seven verses of the twentieth chapter, are all included in what may be called a spiritual day, of *one thousand*

years; in other words, an indefinite period of time. They describe in the most thrilling and glorious language the supernatural sights and sounds which St. John saw and heard on rocky Patmos, as he looked out in his exile "on a shoreless ocean."

Nothing can be done before the marriage of the Lamb, and the appearance of the King of kings and Lord of lords, whose Name was written on His vesture, in token that He was clothed with Judgment, and on His thigh in token that His judgment would be final (chap. xix). There is no break. The Divine sees in advance the Second Advent, and the General Judgment, and not at all as distinct from the appearance of the King of kings (chap. xx). Now the new heaven and the new earth appear. Jerusalem, the dwelling of Peace, the seat of all true religion in Israel, the central point of our Saviour's ministry whence His Gospel should go forth to the ends of the world, loses the epithet earthly, and takes that of holy and heavenly. The earthly fades away, and the twelve foundations "garnished with all manner of precious stones" appear, with the inhabitants walking in the light of the glory of God and the Lamb (chap. xxi). A pure river of water of life, clear as crystal, an eternal emblem to all whose sins have been washed away by Holy Baptism, and the Tree of Life, to all who have gained life by the Body and Blood of Christ spiritually received and taken, are a fitting prelude to the eternal glory for all who have kept the Commandments of Jehovah (chap. xxii).

A careful translation and exegesis of the seven verses in which the *thousand years* occur, will, we think, support the paraphrase we have given of the chapters, and establish our position that the Millennium, the first Resurrection and the Second Advent, is an account of a continuous transaction, and cannot be broken up into parts. It will utterly destroy the personal and visible *Pre-Millennium*, and show that the prefix is of modern origin and growth, and never belonged to the ancient faith of the Millennium. The word *Αποκαλυψις* is the Septuagint word for *GALA*, to uncover, and is a spirit or power which can fathom and unfold what may be mysterious and hidden in the future. The Gospel as then actually revealed, and in course of Revelation furnished much of the supernatural imagery which S. John saw as present and in the future. It is hard to understand; yet there are few books in which the practical is more terribly prominent; *e. g.* the messages to the seven angels, or Bishops, of the Churches, and especially what is said about the Resurrection and the Second Advent.

1. "And I saw an angel ΚΑΤΑ ΒΑΙΝΟΝΤΑ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ 'descending from heaven' having the key τῆς ἀβύσσου 'of the bottomless deep,' and a great chain ἐπὶ 'upon' his hand." Peculiar to the Apocalypse is the frequent combination *εἶδον καὶ ἰδου*. Here, though the verb only remains, it governs the accusative, and is emphatic; *ἡ Ἀβύσσος* (lit. the bottomless) was used in the earlier writers only as an adjective.

2. "And ΕΚΡΑΤΗΣΕ (he held fast) the dragon, the ancient serpent, who is called both Devil and Satan, and ΕΔΕΣΕΝ ΑΥΤΟΝ ΧΙΛΙΑ ΕΤΕ (bound him

a thousand years)." The Epiphany prophecies seem to show that a result similar to this would be a blessed effect of the Gospel, which the primitive writers frequently alluded to as a chiliasm, or millennium, blending what was actual and visible with what was prophetic and would be in the future.

3. "And EBALLEN AUTON (cast him) and shut him up and ESPHRAGISEN EPANO (put a seal over him) that he might not ETI (still) deceive the nations, until TELESTHĀ (there shall have been accomplished) the thousand years, and after TAUTA (this) it is necessary that he be loosed a short time." TELESTHĀ is here, I think, almost equal to the Latin *fut.* perfect, and have so translated it. (Reference, Hadley's Grammar, § 747, 3, a.)

4. "And I saw Thrones, and they sat upon them, and KRIMA (judicial authority) was given to them, and the souls (PEPELEKISMENŌN) of those beheaded on account of the MARTURIAN (martyrdom) for Jesus, and on account of the Word of God, and whoever had never PROSEKUNĒSAN, bowed down to the beast, neither to its image, and had not received the mark upon their forehead, and upon their hand, and they lived and were kings with Christ a thousand years."

The word *Soul*, whether the *nephesh* of the Hebrew, the *Psyche* of the Greek, or *ANIMUS* of the Latin, means only the *spiritual*, *rational* and *immortal* substance, as distinct from the body. As Dr. Gordon, at the Prophetic Conference truly said, "the beheaded cannot be spiritualized," but their souls, we maintain, must be spiritualized, and upon that is based the signification of their martyrdom. We have given the Homeric signification of BASILEUEIN (to be a king).

5. "But the rest of the dead did not live again until the thousand years were completed." This is the first Resurrection. The first Resurrection does not imply a second, for it is not asserted or implied that another will follow, but "Saints! in fair circles," shall rise first in order of time, a mighty army of the Redeemed following close after;

"From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host."

It is undoubtedly a principle in exegesis that the Cardinal EIS in some cases may take the place of the Ordinal PROTOS, as in the phrase HE MIA TON SABBATON, meaning not any first day, but that specific one first day. In Rev. ix. 11, HĀ OVAI, HĀ MIA means a certain prophetic future woe. This use is borrowed from the Hebrew. [See Robinson under EIS, and Gesenius and Davison under ECHED.] Hence we find frequently BEECHED LALHODESH (on the first day of the month), which the Septuagint translates EN HEMERA MIA TOU MENOS (in the day of the one month.) The first Resurrection is the one Resurrection of *the body*, which Nice worded, the Resurrection of *the dead*, and which, in the Visitation of the sick, is the Resurrection of *the flesh*.

In the fifth verse also HOI LOIPOI—OUK EZESAN, HEOS TELESTHĀ shows that HEOS is a particle of time, and denotes a future event, giving that ac-

count in a narrative form. The account of St. Paul in 1 Thess. iv. 13-17, agrees perfectly with that of the first Resurrection in this verse.

6. "Blessed and HAGIOS and Holy, or a saint, is he having a part in the first Resurrection, upon these the second death has not power, but they shall be HIEREIS, priests of God, and of Christ, and shall be kings with him a thousand years." HAGIOS must mean one *pure* and *clean*, and is spoken of all who are purified and sanctified by the influences of the Spirit, and by common consent was restricted by the Church to the Holy Apostles, and to those whose lives were of peculiar sanctity.

7. "And when the thousand years shall have been accomplished Satan shall be loosed from his prison."

In verses 1-3 we have the unusual symbol of the binding HO DIABOLOS, *hawsawtan* (the devil), preëminently the satanic prince, and his imprisonment in a place or deep called bottomless, during a time, as Mahan says, of a manifestly symbolical number of years, a very long period. It is enough to say that the evangelical prophet Isaiah refers to a period of blessedness, without any reference to a set time, when he prophesies the manifestation of Christ to the Gentiles: "the wolf shall dwell with the lamb, and the lion eat straw like the ox, when they shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The position is undeniable that Satan is bound, is driven to his own place wherever Christianity fairly obtains a foothold among nations, or wins a single victory in the humblest believer over selfishness and sin. In this way Christ is a King in His Kingdom, the Church. Either this, or we have no Christianity. The primitive Church, we are able to prove if we had time, regarded a *Chiliasm* and the Gospel as nearly, if not quite, synonymous, in consequence of the many triumphs over heathenism; and their most illustrious preachers taught that sooner or later there would be greater happiness in the world, and that it would continue a very long time, and they called it a *Millennium* as well as a *Chiliasm*. Not one but earnestly preached that Christ would soon come to judgment. Either we must hold the theory of a personal reign of Christ on earth, during a thousand years of blessedness, and Satan to have an after victory, or the years must be that indefinite period in which the Gospel should be preached and flourish, the Second Coming of Christ, the Resurrection and the Judgment take place. If the former, we are beset with the anomalous difficulty of the Resurrection of saints once dead, their unnatural existence, and in the whole time the economy of the world must continue while men are born and die in their presence. This is a necessary absurdity of a strictly literal interpretation of the seven verses.

The first Resurrection may be "a death of sin unto a life of righteousness," the years a perfect and mystical number. The first Resurrection may be spiritual, as the second must be bodily. Satan is bound during the Christian dispensation. Christ is now a King. The spiritual regeneration of every soul is in a sense a first Resurrection, for S. Paul says, "if ye then be *risen* with Christ."

Does it not seem to be more reasonable, more consonant with Holy Scripture, then, to have *EIS* and *eched* indicate the one specific coming of Christ to Judgment, the one Resurrection of the dead? Let us hastily go over the ground taken by the principal speakers at the Prophetic Conference held in the Church of the Holy Trinity, New York, last Autumn. The opening address, by the Rev. Dr. Tyng, Sr., is what may be believed by every Churchman. He made no allusion to a Pre-Millennium, though he claimed to believe in one at a later period of the session. Nothing we have said is in opposition to the universal belief that Christ shall come again with glory to judge both the quick and the dead, "Whose Kingdom (*OUK ESTAI TELOS*) (*lanetsach*) shall be *continually perpetuated forever*." It will be personal and visible, and longer than *a thousand years*, as eternity is without duration of time. But, we challenge the Rev. Dr. Tyng, to show that it is to be before the Judgment, or for any space of time that may terminate; neither can it be shown by a single quotation that the earliest writings of the Christian Fathers recognized a Pre-Millennium as the current opinion of the Post-Apostolic Church. In reading the paper of the Rev. Dr. Kellogg, a Presbyterian Professor, by far the ablest of the Conference, we felt that he was, or ought to be, a Churchman, and the younger Tyng a Presbyterian. The Rev. Dr. Gordon, a Baptist, though giving a fine exegesis of certain parts bearing only upon the certainty of a second coming, forgets entirely the force of *EIS* and *eched*, and really establishes the Church view of Bp. Wordsworth, and his quotations from Abp. Leighton and Lightfoot, and the early fathers. The views of some in the Conference were as visionary and extravagant as any held by Cerinthus, or the Montanists and Ebionites of old, barring the immorality and obscenity. Such a Conference, however, may not be wholly without fruit, from the clear and unmistakable utterances in favor of the Second Advent. Still nine or ten verses of this twentieth chapter may be prophetic, even as for nearly nineteen hundred years parts have been in actual fulfillment. It brings no comfort to my soul to believe that martyrs and the redeemed are to be kings one thousand years, and Satan then to have complete rule, and Gog and Magog, which represent the extreme northern nations are to cover the breadth of the earth with battle, when we clearly know that the Scythian army first invaded Palestine, and prepared the way for its complete subjugation by the Saracenic power. There is comfort in the belief that the Gospel invitation is sounded to nations far and wide, and that the Sacraments are faithfully dispensed; that whole nations by the Covenant of Baptism are in the actual enjoyment of all the privileges of the Church Militant, in spite of Satan, in spite of the terrible wars represented by Gog and Magog, and that they are on the way to the everlasting Banquet which S. John in his Vision sets before us. There is comfort in the belief that the world shall be judged in Mercy and Justice, a time, we know not how near, when there will be a righting of all wrongs, a clearing up of all perplexities at seeing the bad in life-long prosperity, while poverty and

suffering are often the lot of the most faithful servants of God. There is no obscurity in the Book of Revelation about these points. There will be a merciful vindication of the ways of Providence, a manifestation of God's Justice clear as the cloudless noon-day sky, a final defeat of evil, an everlasting triumph of the good, all of which we believe are represented by the symbolical number of one thousand years. W. N. IRISH.

From the Guardian.

DEAN HOOK AT LEEDS.

WE cannot pretend to give any complete survey of his Leeds work. For this we must refer our readers to Mr. Stephens' pages. Two or three special points we will, however, take as specimens of the rest.

His first appearance as a candidate for the vicarage, while it was hailed with much delight by far seeing Churchmen, was met with a perfect storm of mingled dismay and wrath, partly from the Nonconformists, still more from the Evangelicals in the Church. All kinds of accusations were hurled against him, not only against his "Popish" principles, but against his personal disposition and character. When he came, he found that, of the eight churchwardens, with the exception of the one "vicar's churchwarden," all were elected mainly by Dissenting influence, with the special object of starving the Church and defying the vicar. The first scene resulting from this defiance was eminently characteristic, and proved virtually decisive of the struggle:

The malignant hostility to the Church and the vicar, of which the seven churchwardens were the official instruments, displayed itself on a large scale at a church-rate meeting held on August 19. The building in which the meeting was convened could not contain the masses who thronged into it, and it was proposed that they should adjourn to a large oblong enclosure, surrounded by the buildings of the Cloth Hall, and commonly called the Old Cloth Hall Yard. Here, on being called to the Chair, the vicar found himself confronted by a mob of nearly 3,000 persons. A statement was made of the probable expenses for the coming year. They amounted to 355*l.* 11*s.* 6*d.* A halfpenny rate was proposed and seconded. A Baptist preacher named Giles then rose and delivered a furious harangue, directed partly against church-rates and partly against the vicar. At the conclusion of his phillipic the vicar got up and began by observing that the speech of the gentleman who had just sat down might be divided into two parts, one consisting of an attack upon the system of church-rates in general, and the other of abusive harangue towards himself—the vicar. "Into the general question of church-rates," he continued, "I shall not enter upon this occasion." "Eh! why won't ee?" shouted a thousand sturdy Yorkshire voices. "Because, my friends, you wouldn't listen to me if I did. [Laughter.] I will only observe that the settlement of this particular church-rate rests entirely between yourselves and the churchwardens. I personally am not concerned in it. You have elected your own churchwardens. You know that they will not do more than the law requires, and that the law will compel them to do what the law requires to be done. Therefore if you do not grant the church-rate the Church itself will sustain no injury, because the money will come out of the churchwardens' pockets. [Laughter.] With regard to the second part of my friend's speech, that which consisted of personal abuse, I would remind you that the most brilliant eloquence without charity may be but as sounding brass" (the tone of his voice and the twinkle in his eye as he uttered these words are described by an eye-witness of the scene as irresistibly comic), "and," he proceeded, "I am glad to have this early opportunity of publicly acting upon a Church principle—a High Church principle—a *very High Church principle indeed*—" (and breathless silence amongst the expectant throng)—"I forgive him;" and so saying he stepped up to the astonished Mr. Giles and shook him heartily by the hand, amidst roars of laughter and thunders of applause from the multitude.

The day was gained. The rate was passed, and a vote of thanks to the chairman was carried with loud acclamation. None could appreciate better than a crowd of Yorkshiremen the mixture of shrewdness, good humour, and real Christian feeling by which he had extricated himself from the difficulties of his position and turned the tables against his opponents. It was the first great public occasion, outside the walls of the church, which enabled the people to see of what stuff he was made, and it did much to procure for him that sympathy and respect from the working people which he continued to enjoy to the end of his career at Leeds.

It ought to be added that, curiously enough, he was delivered from this bondage by the working men, mainly in those days of the Chartist party. They thought that "t'ould vicar" was badly used; and that, as one of them expressed it, he was "a good ould chap after all." Accordingly they mustered in force, defeated the middle-class Nonconformist party, elected churchwardens out of their own body, who dealt fairly and honestly with the vicar, and continued the process year after year, till his own adherents gained strength enough to carry the election of churchwardens who were true Churchmen, and who were resolved to help, and not to hinder, the good work.

The erection of the new parish church, on a scale of what was then unexampled cost and magnificence, and its dedication with unusual solemnity—in a series of services, in which, to his great satisfaction, not only the Archbishop of York and the Bishop of Ripon, but also the Scotch and American Bishops, whom he always delighted to honour, took part—were visible tokens of the revival of Church feeling and devotion. The new church itself was characteristic of the whole spirit of his work. Intrusted to a local architect, it cannot be called a work of high architecture or æsthetic merit. But Mr. Stephens says with perfect truth that the one thing on which the vicar insisted was that the "accommodation of a large body of worshippers was to be the first consideration and aim," and "on no account to be sacrificed to architectural effect;" and, whatever else has been done, no one who has ever seen the church thronged with its Sunday evening congregation will doubt that this aim has been attained. The whole floor—a notable thing in those days—was free and open. Pews were allowed in the galleries alone. Whether in floor or galleries there is hardly a spot in the whole church from which the people could not see and hear and join in the services. After all, we must agree with Mr. Stephens that this is the "one thing needful."

If the excellence of a church, as of most other things, is to be estimated according to the way in which it answers the purpose for which it was made, we must acknowledge that the parish church of Leeds is entitled to take a very high rank. It holds one thousand more persons than the old church was capable of containing, and where is the church to be found in which nearly three thousand persons can with equal ease see and hear and take their part in the celebration of divine service? Whatever objections, too, may be made to the architectural details of the building, it must be admitted that the general effect of the interior as a whole is deeply devotional.

It is indeed almost impossible for any one to form a just judgment of the church without having attended the services in it. It is then that a certain combination of good qualities becomes apparent. The choir occupy their place relatively to the congregation, yet the full effect of their singing, unrivalled as it is for a union of delicacy with strength, can be felt in the most distant extremity of the church. The pulpit, is in its proper position at the eastern end of the nave, yet it is so central to the whole church that a moderately good voice can be heard with ease by every one in a congregation of 2,500 people. Deeply impressive is the celebration of Holy Communion, when at the words, "Draw near with faith," the worshippers, quitting their places in the body of the church, flock towards the altar and kneel on the wide and lofty flight of steps, waiting their turn to move up at the time of reception to the long altar rail—so long that forty communicants can kneel before it in one line. At such times, taking into account also the rich and handsome furniture of the church, the dark oak carving, and the "dim religious light" cast by the many

painted windows, the aspect of the whole is very solemn and striking, even from an artistic point of view. It is a sanctuary well fitted to shut out the thought of earthly things from the minds of those who quit the turmoil of the huge, smoky, crowded town, to worship within its quiet walls."

Of all the acts of his parochial life there was none which excited so much interest and admiration as the Leeds Vicarage Act, in 1841. It was an act for the subdivision of the enormous parish of 152,054 souls, for the construction of separate parishes of moderate size, each in virtual independence—the patronage of all new churches being given, not to the vicar, but to the Bishop—with a view, happily realised, of stimulating local enthusiasm, and creating new local centres of spiritual life. The peculiarity—the characteristic but (we fear) singular peculiarity—of the scheme was that it was to take effect at once, without saving the vested interests of the present vicar. Dr. Hook, by his own act, was to descend from the position of vicar of Leeds to become vicar of S. Peter's, and of the poor, densely populated district which is gathered round the old church; he was to divest himself of his natural patronage, and to give up nearly half his income—an income never quite adequate to the needs of his position—simply with a view to meet the spiritual destitution and promote the spiritual interests of his parish. He knew well—as it afterwards proved—that some of these independent churches would become antagonistic, both in the Evangelical and extreme High Church directions. He was not unaware that the advantages of the plan were not without the serious drawbacks of diminishing the central influence, and often cutting off parishes incapable of rightly supporting themselves. But he carried it through, nevertheless. It is (as Mr. Stephens notes with grave irony) characteristic of the Ecclesiastical Commission that, mainly through their regulations and precautions, this "self-denying ordinance" was made to require six months hard work, and cost him 1,400*l*. With some inevitable drawbacks, the measure was a grand one. It has achieved very much of the success it deserved. It may be doubted whether the effect of the noble example which it set was not more valuable than even its immediate results. It is with singular pleasure that we remember how, just at the time of his death, and partly in connection with the "Hook Memorial Fund," the work of church extension in Leeds has been carried bravely on.

Another chief subject of public interest was the unexpected and rather startling line which he took in 1849, in a letter to the Bishop of St. David's—*How to render more Efficient the Education of the People*. It was neither more nor less than a proposal of a secular State system of schools, to be supplemented by a requirement that all children should bring certificates of attendance at some Sunday school, and that provision should be made for voluntary religious instruction during the week by the clergy or their deputies, and by the Dissenting ministers. Of course he did not propose this as the best system; but he held strongly, first, that education ought to be improved and that the Church could not sufficiently improve it; next, that whatever was done by the State must be fair to all parties, except (it will be observed) the Secularists; lastly, that "undenominational religious instruction" was a delusion and a snare. He firmly believed that the Church would still take the lead in religious teaching, and he was above all things desirous that Church teaching should be fettered by no restrictions. The scheme created a storm of disapprobation; he himself confessed that it was opposed by practical men of all parties. It laboured (we think) under the fatal objections that it sought to divide what, in education as distinct from instruction, cannot be divided; that it forgot that a "non-religious" system is sure to become "irreligious, if not anti-religious;" that

it could hardly have been enforced on the Secularists; and that the only necessary requirement of a Sunday school certificate was a very inadequate security for sound religious education. With all its defects, we prefer the present system, *if it can be maintained*. There, however, lies the question. If Churchmen do not answer it, then Dr. Hook's prognostications will be accomplished—"I know I am right; and *when it is too late* Churchmen will see that I am." But we hope, and we think we have reason to hope, for better things.

Far the most painful part of Dr. Hook's career at Leeds was his relation with St. Saviour's Church. Mr. Stephens tells the story with great—perhaps excessive—consideration for the other party. In all disputes there is, no doubt, fault on both sides. But certainly it was peculiarly bitter to him to see his work so largely undone by the storm of ultra-Protestant bigotry and extravagance, which the Romanising at St. Saviour's raised; it was still worse to find all that took place in the way of secession to Rome exulted over as the logical result of his own teaching. From the very beginning an opposition began; the whole tone of St. Saviour's, both in its good and its bad points, was alien from that of the parish church, as Mr. Pollen's book, *Five Years at St. Saviour's*, abundantly shows. By degrees the growing tendency to Romanise on the one side stirred up the Protestant element in Dr. Hook's mind on the other; and he spoke out, as he always did, strongly, plainly, vehemently. There was a time, which we prefer to forget, when the *Guardian* fell under his suspicion and condemnation on this very subject. Happily the Bishop stood manfully by the vicar when the crash came; and the storm passed over. But he felt the crisis very painfully; and in the cold fits of despondency, which naturally alternated with his sanguine enthusiasm, began to declare that his usefulness at Leeds was over, and his work there in every way "a failure." It is almost mournful to think of the insignificance and harmlessness of utter failure which passed over St. Saviour's after its collapse in 1850—at the very moment when all England went fairly mad on the "Papal Aggression," and Dr. Hook himself joined in the excitement and broke for a time even with Mr. Gladstone, because he ventured to stand up against the "madness of the people."

Nine years followed of comparative rest and happiness, of which we take the record from Mr. Stephens' pages:

He did, indeed, reach, during that final period of his life at Leeds on which we have now entered, the height of his ambition. . . . He had lived down suspicions, obloquy, and opposition; he had won the ardent love and esteem of all classes of the people committed to his charge; he had secured for the Church such a dominant position as she enjoyed in scarce any other town in England, and now to the end of his career as a vicar he had little more to do than gently to foster the spirit which he had created, and to watch and tend the steady growth of the principles which he had planted. It was a period of intense but, on the whole, of serene activity, unruffled by such painful conflicts and controversies as those by which the first decade of his ministry at Leeds had been disturbed.

In a sermon which he preached on September 2, 1851, being the tenth anniversary of the consecration of the parish church, he took a review of the progress of work in Leeds since that event; and as usual he assigned the chief credit of it all to his flock and to the clergy by whom he had been assisted, putting out of sight his own inspiring energy which had really been the source and mainspring of it all. "I rejoice," he said, "to think that all men of all sections of the Church, both of the clergy and of the laity, who have any pretensions to be called religious, have been actively engaged; and what has been done must be regarded as the triumph, not of a party, but of the Church.

"And let us see the result. After expending 28,000*l.* in rebuilding this the parish church, you have in the course of ten years erected ten new churches, some of them at a cost of not less than 15,000*l.* or 20,000. . . .

"The parish of Leeds, one and undivided at the period when this church was consecrated, has already been formed into seventeen parishes, all of them endowed, and the clergy have increased from twenty-five to sixty.

"With the aid afforded by the National Society, and by grants from the Committee of the Privy Council, you have liberally contributed to the erection of twenty-one schoolrooms, to many of which are attached houses for the masters; and you have during the last ten years provided school accommodation for 7,500 children, of whose general proficiency a favourable report has been made by the Government inspector."

He then went on to speak of the seasons of commercial distress, and of the deadly pestilences of Asiatic cholera and Irish fever, by which the town had been visited; and how bravely they had been met: with what patient fortitude on the part of the poor, with what generosity on the part of the rich; with what fearless devotion to their duty on the part of the clergy, one of them (the Rev. Edward Jackson) having been brought to the gates of death by cholera, and another (William Stanley Monck) having died of the Irish fever.

And then turning to the deeper part of his subject—the internal work—the growth of grace in individual souls, he asked, "Has this made equal progress with the external works of which I have been speaking?" The hearts and consciences of each must answer for themselves. But this much he could say: "Some, who ten years ago were among the careless, are now among the most energetic of the brethren; and many minds, once in doubt, are now devoted to the truth as it is in Jesus. There have been confirmed in this church 4,500 young persons, and of these the greater number have continued to be communicants."

Lastly, he spoke with thankfulness of the spirit of brotherly love which had lately prevailed between the several classes of the community. "There was a time when the good cause was likely to be retarded by our divisions; may the God of truth and peace pardon what is past, and continue to us the desire to unite in the great work which presses upon every Christian philanthropist—namely, to devise the means of extending the comforts of life, and of opening the enjoyments of civilised society to the great mass of the working population, and at the same time of defending the rights of property, and of preserving the principles of social order; of vindicating the cause of the poor, and of asserting the responsibilities of wealth, and at the same time of binding all, the employer and the employed, in the bonds of brotherly love; of encouraging freedom of inquiry and independence of mind, and at the same time leavening society with the religious element, leading men to the only Saviour, and educating them for eternity as well as for time."

Then he began to think that, both for himself and for his true helpmate, the time of retirement was come. He had been passed over again and again by those who determine the selection for the higher places in the Church. Twice nominated by Lord Aberdeen for a bishopric, his name was rejected. He could not but feel this (as his friends felt it deeply), although it did not greatly vex him. In a bishopric he might (as he thought) have made some mistakes; but he would more than have redeemed them by noble work. Yet, after all, his name could hardly have stood higher in the thoughts of all true Churchmen. What Mrs. Hook said to him in a remarkable letter, evidently called forth by some temporary despondency in him, is certainly true:

You have had a life of great trial, but when I recollect what the Church was thirty years ago, and what it is now, and remember how you then seemed alone to hold the principles to which she owes her revival, I cannot allow that your work has been in any degree thrown away. I have been ever ready to accept your apparent want of *worldly* success as a token of God's approbation of your work; though I fancy sometimes when I am among strangers, that you carry more weight, and command more respect, than most of those who sit in the higher places in the Church.

For all this, however, the time was passed; and he gladly accepted, as a kind of retirement, the deanery of Chichester, in 1859; and rejected Mr. Gladstone's offers, repeated and pressed again and again, of the deaneries of Rochester, Canterbury, and St. Paul's. With what a wrench he left Leeds, amidst warm, respectful, and universal sympathy, is well told by Mr. Stephens. His heart went back to it constantly, though his reason

told him that the work should now pass to younger hands. But, without disrespect to those who followed him, we may say that they have only built on his foundation, and carried on what he, perhaps, alone could have begun.

Mr. Stephens has passed briefly over his last days at Chichester. That he took a profound delight in the cathedral and its services, labouring to make them a true spiritual influence in the city and the diocese, proud of being found fault with for increasing the Church expenses by the increase of Church efficiency, will be at once anticipated. How he rose to the occasion, when the fall of the spire disturbed the quietness which he had hoped for, by the necessity of special exertion, many of our readers may still remember. Perhaps, however, the history of this period of his life is best written in his *Lives of the Archbishops*—a work really extraordinary for the close of a busy life, full of freshness and vigour, except in the last one or two volumes, certain to take its place as an authority in Church history, strongly marked with his own quaint and energetic personality, and yet singularly fair, and in the true sense liberal, in its tone. In it he returned with delight to the literary work, for which he had in early days so great a taste, and which he had carried on so remarkably in his busiest times of work. But, after all, the chief work of his life was now over. It is by his career at Leeds that he will live in the minds and hearts of English Churchmen.

In 1871 his wife was taken from him, fairly worn out with work and anxiety, at the age of fifty-nine. In her he lost truly the *dimidium animæ suæ*. Though he survived four years, carefully and affectionately tended by filial affection, he had lost the sunshine of his life. He says himself most touchingly:

I do not get the better of my grief. I am cheerful enough in society—my sympathies being easily aroused; but when I retire to my study the happy past will come before me, and tears will flow as I think that all is gone.

I am all right as to faith. When I take up her book of *Daily Meditations*, and raise my mind to heavenly thoughts, the “not lost but gone before” is full of blessed consolation. But I have lost my counsellor, my guide, the dear one who was always ready to soothe me in my troubles, to rouse me from my depression, and to urge me on to work; and sad is the blank which cannot be filled.

The end came at last in perfect peace. He “was wont to say that he did not fear *death*, but dreaded *dying*.” This pang was spared him. On the last evening (says his son)—

He spread out his hands and pronounced the Benediction over us. It was a moment of consciousness, and almost the last that he had. The whole of the last fourteen hours he was unconscious, and one may almost say that he passed away in sleep.

We have been able to give only specimens of this well-told record of a noble and well-spent life. We hope that even these may tell their story. But we hope still more that they may induce our readers to study the full record for themselves. Even were it written less ably than it is, no one could rise from the perusal without a deep conviction of the power of earnest, faithful, and devoted work for God; a clear conception of the real strength of the English Church and of the English parish to produce an impress on human nature and society, in many points peculiar and unrivalled; and—what Dr. Hook would most have desired—an earnest desire and prayer to be able to “Go and do likewise.”

Miscellanea.

[*Correspondence Church Review*]

THE OLD ENGLISH SURPLICE.

SHAPE OF THE SURPLICE.

SIR—The letter written by the Rev. J. B. D. Hopgood concerning the “probable origin” of the gathered surplice is founded upon error, and might not have appeared had the writer previously consulted reliable authorities upon the subject.

The full-gathered surplice, reaching well nigh to the ground, with long and ample sleeves, was commonly worn by the clergy of the Church of England in pre-Reformation days, and in no sense whatever is it an imitation of the black gown of Geneva. Its origin is Catholic, not Protestant, whereas the short, flat surplice, so-called, is a miserable copy of the modern Roman cotta, and is neither Catholic nor ancient. It more closely resembles a pillow-case than the full gathered surplice (so happily retained in our cathedrals, and gaining ground once more in ordinary parish churches) does a “bedgown.”

Among the most accessible and reliable authorities for the form of surplice usually worn in our cathedrals is the valuable work entitled “Divine Worship in England in the XIII., XIV., and XIX. Centuries,” by the learned Recorder of Salisbury, John David Chambers, Esquire, M. A. (Pickering 1877), in which there are five illustrations copied from illuminated manuscripts of the thirteenth, fourteenth, and fifteenth centuries, giving abundant evidence how accurate and ancient is the full-gathered and long surplice.

In describing the surplice, with historical details, Mr. Chambers tells us:

Ivo of Chartres, and Honorius of Autun (*Gemma Animæ*), affirm that the surplice was borrowed from the Jewish priesthood, and say that it should be “loose, going down to the heels” (p. 27).

The surplice should be a long, full, white garment, of fine linen, reaching to the heels, with full, loose sleeves, falling in a point below the knees. The arms should be at least 3ft. 6in. long, and two yards wide. The hole for the neck should be round, and there should be no opening over the breast, the width should be 19 (nineteen) feet below and 12 (twelve) feet above (p. 28).

The “opening over the breast” refers to the modification introduced about the time wigs were generally worn, in order that no disarrangement should occur when the surplice was put on. The hole for the neck was not found to be sufficiently large to go over the head, hence the surplice was cut open in front, which is now neither necessary nor desirable.

In England (Mr. Chambers goes on to say), especially, and in Belgium, it (the surplice) was particularly long and full in body and sleeves, as appears from the engravings; a fashion much praised by Dr. Rock (*Lit. Gen.* ii. 335)—p. 28.

Let me call your readers’ attention to Dr. Rock’s invaluable and most interesting work on vestments. It is an expensive work, owing to the large number and beauty of the illustrations.

Stephen, Bishop of Tournay, also, in the twelfth century, speaks of a new surplice, white, and going down to the heels. The surplice was in truth a modification of the albe, which itself in fact also was a surplice, but tighter to the body and with closely fitting sleeves, &c. (pp. 28, 29).

The surplice in this full and ample form appertains to the clergy only, and to those acolytes or servers who perform any special duty in the Divine Offices . . . but not to the rest of the choir (p. 29).

In Miss Anastasia Dolby's work on vestments the long and ample surplice is advocated.

Let me also call attention to Canon Jebb's invaluable book, "The Choral Service of the United Church of England and Ireland" (Parker, 1843). In the chapter entitled "Of the Ornaments of the Church, and of the Ministers thereof," he writes:

It is from the same desire to guard important principles that I will further notice what is a trifle in itself. Some clergymen, desirous of accuracy in these matters, have mistakenly copied the corrupt pattern of the Roman Church, conceiving that in so doing they are following what is primitive, though without the least intention of sympathizing with her errors; for instance, they have been disposed to shorten the surplice and to narrow the scarf, &c. Now, from comparison of the various dresses of the primitive Church (*vide* Goar) with those of Rome, it appears that the tendency of the Western Church has been to curtail the flowing vestments of the East, and to make up for what they want in majesty by the frippery and effeminate addition of lace, &c. The long English surplice, reaching to the ground, with flowing sleeves, is acknowledged by one of their own Ritualists (Dr. Rock) to be more primitive than the short, sleeveless garment of Rome. In fact, it appears that the sleeves were by degrees looped up, or slit, for the greater ease of ministration, till at length they were converted into pendant slips from the shoulder, resembling the gowns of commoners at Oxford, which were curtailed to their present ungraceful fashion by exactly the same process, as ancient plates of university habits may show. A like remark may be made upon the stole and the vestment (*chasuble*). Now, this disposition to resort to a spurious authority, shown in little things, may extend to great, and ought to be most jealously watched. Besides, in these subordinate and circumstantial matters, we owe obedience to the Church of England, as an authority fully sufficient in herself, (pp. 219, 220).

I venture to believe that the surplice has been shortened among other reasons, in order to display the cassock. And this has been brought into undue prominence, I mean its being worn without albe, surplice, or gown. The cassock is the "Pelisse," or "Pelliceum," while the surplice is the "Superpelliceum."

Canon Jebb argues that the cassock "is, indeed, part of the regular full dress of the English clergy; yet, I apprehend, though many instances exist of the cassock being omitted, there is none of its being worn without the gown" (p. 224). This, of course, refers to such times as when the clergy are not occupied with Services.

The gown referred to may be either that belonging to an academical degree, or that enjoined by Canon LXXIV. of the Church of England. Canon Jebb points out that this is not of Genevan origin.

FREDERICK A. H. VINEN.

Oxford, Feast of Annunciation, B. V. Mary, 1879.

Sir,—I was once looking at an old doorway in a back street in Oxford when an "Oxford graduate" tendered his services as my *cicerone*. He began by telling me, that gateway, sir, was very old, but has been much knocked about, as I could see; that there was formerly a "big castle sort of place" behind inside, but that it was all knocked down in the great war between Oliver Cromwell and Julius Cæsar. He was perfectly serious. His little bit of history was about as near the mark as the Rev. J. B. D. Hopgood of Moresby's conjectures as to the origin of the old English surplice—*i. e.*, "that the Puritans when forced out of their gowns [when was that?] made it like a gown, only of white, and called it a surplice." This is really too bad! Oliver Cromwell and the Puritans have a good deal to answer for, but our churches and Altars got such a smashing in the times of Edward and Elizabeth that in many of them there was precious little left for Puritans to demolish a century later, although Oliver and the Puritans are generally credited with all the work of demoli-

tion. A glance over a recent book, Dr. F. G. Lee's "Reformation Sketches," or Mr. Peacock's "Inventory of the Lincolnshire Churches," will demonstrate this. At all events I am quite sure of this, we do not owe the old English surplice to Puritan invention.

Let me be quite clear. There are in some parishes hideous, clumsy old surplices of coarse linen, copied probably by some local seamstress or tailor from some earlier and better example, and the linen bought by a churchwarden's wife. Now a surplice is a very difficult garment to make, and so some of these are well meant but mere traditions, very clumsy imitations made by amateurs of ancient surplices. Of course these should be made by skilled hands into the more comely English surplice.

If Mr. Hopgood means to imply that an ample surplice with large sleeves, well gathered and honeycombed at the collar, and embroidered on the band, no stint of loving and patient work with the needle, is a Puritan invention, a substitute for a black gown, I answer most emphatically, in the words of Mr. Beresford-Hope, "stuff, rubbish, and nonsense." Dr. Hook, the old vicar of Leeds, wore such surplice. I have a copy of this surplice. My surplice cost 5*l.*, and when I was ordained such a surplice, considered a most suitable present, on which every care had been bestowed in making, was considered "High Church," and "correct," to use a modern slang phrase. I have for more than twenty years worn alb, chasuble, &c., at the Altar, but I do not mean to give up my old English "*superpellicrum*," nor the use of my gown, as ordered in the canon. How could one get those little tight cheese-paring pinafore garments some modern clerics effect in place of a surplice over the old fur-lined pelisse or habit? There is a perfect consensus of authorities on the subject who have ever looked out the matter—Pugin in his Glossary, Dr. Rock, "Church of our Fathers," both Roman Catholics; and the learned Mr. Chambers in his recent volume, "Divine Worship in the Church of England in the Thirteenth, Fourteenth, and Nineteenth Centuries." All testify the old English surplice was ample, full, and gathered at the neck, and came nearly to the ground, or showed at most from nine to eleven inches of cassock or pelisse. Mr. Chambers gives many illustrations of these "Puritan" gown surplices in the thirteenth century.

I should like to call Mr. Hopgood's attention to two monuments, life-size, in marble, and ask him if he does not consider them rather early examples of Puritans taking refuge in "white gowns?" The first he will find on the south side of the Lady Chapel, Hereford Cathedral. Dr. Hook's surplice might have been taken from this prior or dean's surplice. The effigy was in its place long before the Reformation. Another, a drawing of which has often been published, is that of William Canynge, the builder of St. Mary Redcliffe Tower, and the founder of the college for the priests at Westbury. Bishops, too, in those days, had rochets honeycombed and embroidered, after the manner of dignified priests' surplices. I instance Archbishop Arundel, the oldest known portrait of our Archbishop of Canterbury (he condemned Sir John Oldcastle to the flames for heresy), just as Bishop Sparrow two centuries ago has his rochet embroidered—as the Bishop of Lincoln does at this day, and also other Bishops I know. Singers wore nearly plain surplices, but rectors and canons and all who could get such wore them of finer material, and no pains were spared that the skill of the needle could accomplish.

If Mr. Hopwood will look at Dr. Rock's "Church of our Fathers," he will find an engraving from a Book of Hours of the time of Richard II. (M. S. Colter, British Museum.) He will see there a choir of monks, some in surplices to their feet, others embroidered at the bottom, and

showing a short piece of cassock. All have embroidered collars to their surplices, and in the coloured manuscript this is shown to be done in red thread. It was more generally done in blue thread.

As to the unsparing quantity of linen in an old English surplice, Dr. Rock quotes Nicholas' "Testamenta Ve'tusta," 1474, A. D. Elizabeth Andrews—"I will that Stoke Church shall have a surplice made of a piece of linen cloth containing twenty-six yards" (Vol. I, page 327) "and to the church of Weston twenty yards of linen to make a surplice" (page 330). St. Carlo Borromeo, in the sixteenth century, orders much the same—*i. e.*, a surplice to be *seven yards* across, the sleeves ample, and to come to the middle of the hands. The old English surplice sleeves were large enough to muffle the hands in, so that precious bound books could be carried without soiling them with the hands.

I have often heard it said that no uniform was ever so graceful and becoming to our officers as the old double-breasted blue frock undress coat with crimson sash. It made, however, officers too prominent in battle. I well remember, however, the tight shell jacket being substituted, and the queer figure rather bulbous colonels and majors cut in it. It was soon changed to something more of a tunic. Portly priests in tight muslin surplices remind me of the shell jacket, and the beautiful symbolism of the Scriptural teaching of the "fine *linen* clean and white" is entirely lost. Gauze and muslin are Brummagem sham imitations of "fine linen" and lawn, and may be likened to Dutch metal and stucco, as imitations of pure gold and stone.

I never could comprehend this ecclesiastical Dutch gardening in the Church. Only occupants of small Cockney villas and obscure road-side inns now clip and torture nature in the grotesquely-cut trees before their doors. Why clergy who cling tenaciously to our old English chasubles should take to these scanty surplices I cannot divine! Surely sham embroidery, tabard fiddle-back chasubles, and these pinafore surplices should be left to go together. Our parson, said a good Church farmer to me, (a communicant) no longer wears a surplice. He has got on a white pinafore, like my children wear indoors. If we churchwardens had bought it we should have been called stingy with our linen. My missus says she always thinks of the old adage—"he has hardly a rag to his back." Your contemporary said such reminded him of a verse in Holy Scripture (2 Samuel x 4).

Will your correspondent inform me when and by whom the Puritans were forced out of their gowns? I always had an idea that Puritans affected *cloaks*, not gowns. When Mary Stuart came to the throne we are told the parish priests again walked in their gowns. They had been laid aside in Edward's reign. When Archbishop Parker held his famous convocation at St. Paul's with great state, clergy wearing their old Catholic gowns of their orders and degrees, the Puritans petitioned that the gowns and caps that had hitherto been worn by the Popish and idolatrous clergy should be utterly extinct and done away. I need not say Parker and his convocation did nothing of the kind. The old Catholic gowns of the Church of England are worn to-day.

The cassock, short or long sleeved, or doublet-fashion without, is the under garment or vest (waistcoat). The gown is the parson's coat. Laud was constantly hunting after Puritans in their cloaks, and insisting they should use a gown for their lectures. They hated it as they did the English square cap, in which all the good Churchmen of those days, who believed in the continuity of the Church of England, were painted. The cope, surplice, or alb was the minimum or Altar compromise, the surplice,

hood, and tippet or scarf for choir, and the cassock and gown and cope &c., for walking dress in parish, or to and from church. The cope has been revived at Lincoln. The other is the immemorial use as in many another county town.

ANTIQUARY.

THE PLETHORA OF PRINT.

IT is quite as easy to spin out endless platitudes on the glories of the printing-press as on the glories of the British Constitution. The "infinite blessings of literature and the miraculous achievements of the press" afford a theme of inexhaustible declamation, and we are apt to forget that there are two sides to the picture, and that the power of reading is equally available for the study of the *Police News* and of Plato. Nay, more, under the circumstances of an age like ours, which inclines to consider that "a great book is a great evil," there is sure to be a strong temptation to prefer the *Police News*. But the contention raised by Mr. Harrison in the lecture he has just reprinted in the *Fortnightly Review* does not specially concern the perusal of this or a still lower class of literature which might be mentioned. He puts out of the question "writing which is positively bad"—"the poisonous inhalation of mere literary garbage"—and sets himself to contrast the habitual poring over what is trivial or curious, but not actually vicious, with the study of what has a permanent interest and value, "the real great literature of the world." And we are ready to go a long way with him when he complains of the waste of time in "aimless promiscuous vapid reading," which at once gorges and enfeebles the mind, and crowds out the knowledge which would prove really beneficial. We can sympathize to a great extent with his characteristically vigorous denunciation of the bewildering multiplicity of modern literary products :

I listen with mixed satisfaction to the pæans that they chant over the works that issue from the press each day, how the books poured forth from Paternoster-row might in a few years be built into a pyramid that would fill the dome of St. Paul's. How in this mountain of literature am I to find the really useful book? How, when I have found it, and found its value, am I to get others to read it? How am I to keep my head clear in the torrent and din of works, all of which distract my attention, most of which promise me something, whilst so few fulfil that promise? The Nile is the source of the Egyptian's bread, and without it he perishes of hunger. But the Nile may be rather too liberal in its flood, and then the Egyptian runs imminent risk of drowning.

There is even a certain force in the ingenious argument of the youthful enthusiast who maintained in a debating club at Oxford the startling paradox that the invention of printing has been one of the greatest misfortunes to the world. The gift, as Mr. Harrison says, has not been wholly unmingled with evil, and, to be a boon, requires to be wisely used.

The lecturer refers, as we have seen, to the positively injurious effect of a mere surfeit of trivial reading—"a thing as fruitful as whistling"—and considers that it would be better to read nothing at all. But the point on which he mainly insists is the neglect involved in the voracity of desultory information of what would really strengthen and inform the mind. "Paradise Lost," as he puts it, is lost again to us under an inundation of sugary stanzas of lady-like prettiness, or ceaseless explanations of what Milton meant, or did not mean, while we omit to familiarize our minds with what he said. And this ignorance is illustrated by two or three typical examples of writers whose greatness no one theoretically disputes. Of Homer, "the Greek Bible of antiquity," Mr. Harrison speaks with an enthusiasm which Mr. Gladstone cannot fail to appreciate, and then asks the very

pertinent question how many take him up again and again with ever fresh delight, or have even read the entire "Iliad" and "Odyssey" through, either in the original or in one of the translations where its life is fairly preserved. So again with a modern classic whom everybody professes to admire, and who is justly described as "a perfect library in himself," Walter Scott. How often do we read his romances, if we have indeed read all of them at all? Mr. Harrison says he can read the "Antiquary" or "Ivanhoe," "Quentin Durward" or "Old Mortality," at least once a year afresh, and we do not differ from him there, or in his high estimate of the justice and comprehensive grasp of the author of "Waverley" in his various presentations of the individual, social, and religious character of successive ages.

Now it cannot, we think, be reasonably denied that there is a great deal of truth in this view, and of truth which is not only "wholesome" but "necessary for these times." It would be much better if young ladies—and young gentlemen, too, for that matter—would learn and inwardly digest Scott's novels, though they had to read them once again every year, than waste their time over Ouida and Miss Braddon. It would be much better to study Shakspeare than Swinburne, and to acquire a real mastery of "the Greek Bible" than to potter over the latest trash of the railway bookstall:

To organize our knowledge, to systematize our reading, to save out of the relentless cataract of ink the immortal thoughts of the greatest—this is a necessity, unless the productive ingenuity of man is to lead us at last to a measureless and pathless chaos. To know anything that turns up is, in the infinity of knowledge, to know nothing. To read the first book we come across in the wilderness of books is to learn nothing. To turn over the pages of ten thousand volumes is to be practically indifferent to all that is good.—*Saturday Review*.

LIBERALISM IN RELIGION.

THE following is the address of Dr. Newman at Rome on receiving the document raising him to the rank of Cardinal:

Vi ringrazio Monsignore, per la partecipazione che mi avete fatto dell' alto onore che il Santo Padre si è degnato conferire sulla mia persona; and if I ask your permission to continue my address to you, not in your musical language, but in my own dear mother tongue, it is because in the latter I can better express my feelings on this most gracious announcement which you have brought to me than if I attempted what is above me. First of all, then, I am led to speak of the wonder and profound gratitude which came upon me, and which is upon me still, at the condescension and love towards me of the Holy Father in singling me out for so immense an honour. It was a great surprise. Such an elevation had never come into my thoughts, and seemed to be out of keeping with all my antecedents. I had passed through many trials, but they were over, and now the end of all things had almost come to me and I was at peace. And was it possible that, after all, I had lived through so many years for this? Nor is it easy to see how I could have borne so great a shock had not the Holy Father resolved on a second condescension towards me, which tempered it, and was to all who heard of it a touching evidence of his kindly and generous nature. He felt for me, and he told me the reasons why he raised me to this high position. His act, said he, was a recognition of my zeal and good services for so many years in the Catholic cause. Moreover, he judged it would give pleasure to English Catholics, and even to Protestant England, if I received some mark of his

favour. After such gracious words from his Holiness I should have been insensible and heartless if I had had scruples any longer. This is what he had the kindness to say to me, and what could I want more? In a long course of years I have made many mistakes. I have nothing of that high perfection which belongs to the writings of saints—namely, that error cannot be found in them; but what I trust I may claim throughout all that I have written is this—an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve the Holy Church, and, through the Divine mercy, a fair measure of success. And I rejoice to say to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. Never did the Holy Church need champions against it more sorely than now, when, alas! it is an error overspreading as a snare the whole earth; and on this great occasion, when it is natural for one who is in my place to look out upon the world and upon the Holy Church as it is and upon her future, it will not, I hope, be considered out of place if I renew the protest against it which I have so often made. Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with the recognition of any religion as true. It teaches that all are to be tolerated, as all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste—not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men may go to Protestant churches and to Catholic, may get good from both and belong to neither. They may fraternise together in spiritual thoughts and feelings without having any views at all of doctrine in common or seeing the need of them. Since, then, religion is so personal a peculiarity and so private a confession, we must of necessity ignore it in the intercourse of man with man. If a man puts on a new religion every morning, what is that to you? It is as impertinent to think about a man's religion as about his management of his family. Religion is in no sense the bond of society. Hitherto the civil power has been Christian. Even in countries separated from the Church, as in my own, the *dictum* was in force when I was young that Christianity was the law of the land. Now everywhere that goodly framework of society which is the creation of Christianity is throwing off Christianity. The *dictum* to which I have referred, with a hundred others which followed upon it, is gone or is going everywhere, and by the end of the century, unless the Almighty interferes, it will be forgotten. Hitherto it has been considered that religion alone, with its supernatural sanctions, was strong enough to secure the submission of the mass of the population to law and order. Now philosophers and politicians are bent on satisfying this problem without the aid of Christianity. Instead of the Church's authority and teaching, they would substitute, first of all, a universal and a thorough secular education, calculated to bring home to every individual that to be orderly, industrious, and sober is his personal interest. Then for great working principles to take the place of religion for the use of the masses thus carefully educated, they provide the broad, fundamental, ethical truths of justice, benevolence, veracity, and the like, proved experience, and those natural laws which exist and act spontaneously in society and in social matters, whether physical or psychological—for instance, in government, trade, finance, sanitary experiments, the intercourse of nations. As to religion, it is a private luxury which a man may have if he

will, but which, of course, he must pay for, and which he must not obtrude upon others or indulge to their annoyance. The general character of this great apostasy is one and the same everywhere, but in detail, and in character it varies in different countries. For myself, I would rather speak of it in my own country, which I know. There, I think, it threatens to have a formidable success, though it is not easy to see what will be its ultimate issue. At first sight it might be thought that Englishmen are too religious for a movement which on the Continent seems to be founded on infidelity; but the misfortune with us is that, though it ends in infidelity, as in other places, it does not necessarily arise out of infidelity. It must be recollected that the religious sects which sprang up in England three centuries ago, and which are so powerful now, have ever been fiercely opposed to the union of Church and State, and would advocate the unchristianising the monarchy and all that belongs to it, under the notion that such a catastrophe would make Christianity much more pure and much more powerful. Next, the liberal principle is forced on us through the necessity of the case. Consider what follows from the very fact of these many sects. They constitute the religion, it is supposed, of half the population; and recollect, our mode of government is popular. Every dozen men taken at random whom you meet in the streets have a share in political power. When you inquire into their forms of belief, perhaps they represent one or other of as many as seven religions. How can they possibly act together in municipal or in national matters if each insists on the recognition of his own religious denomination? All action would be at a deadlock unless the subject of religion were ignored. We cannot help ourselves. And, thirdly, it must be borne in mind that there is much in the liberalistic theory which is good and true; for example, not to say more, the precepts of justice, truthfulness, sobriety, self command, benevolence, which, as I have already noted, are among its avowed principles. It is not till we find that this array of principles is intended to supersede, to block out, religion that we pronounce it to be evil. There never was a device of the enemy so cleverly framed and with such promise of success. And already it has answered to the expectations which have been formed of it. It is sweeping into its own ranks great numbers of able, earnest, virtuous men—elderly men of approved antecedents, young men with a career before them. Such is the state of things in England, and it is well that it should be realized by all of us; but it must not be supposed for a moment that I am afraid of it. I lament it deeply, because I foresee that it may be the ruin of many souls; but I have no fear at all that it really can do aught of serious harm to the Word of truth, to the Holy Church, to our Almighty King, the Lion of the tribe of Judah, faithful and true, or to His Vicar on earth. Christianity has been too often in what seemed deadly peril that we should fear for it any new trial now. So far is certain. On the other hand, what is uncertain, and in these great contests commonly is uncertain, and what is commonly a great surprise when it is witnessed, is the particular mode in the event by which Providence rescues and saves his elect inheritance. Sometimes our enemy is turned into a friend; sometimes he is despoiled of that special virulence of evil which was so threatening; sometimes he falls to pieces of himself; sometimes he does just so much as is beneficial and then is removed. Commonly the Church has nothing more to do than to go on in her own proper duties in confidence and peace, to stand still, and to see the salvation of God. *Mansueti hereditabunt terram et delectabuntur in multitudine pacis.*—*The Guardian*.

CARDINAL NEWMAN.

IT is not wonderful that people should be impressed by the vicissitudes and surprises and dramatic completeness of Cardinal Newman's career. It is not wonderful that he should be impressed by this himself. That he who left us in despair and indignation in 1845 should have passed through a course of things which has made him, Roman Catholic as he is, a man of whom Englishmen are so proud in 1879, is even more extraordinary than that the former Fellow of Oriel should now be surrounded with the pomp and state of a Cardinal. There is only one other career in our time which, with the greatest possible contrasts in other points, suggests in its strangeness and antecedent improbabilities something of a parallel. It is the train of events which has made "Disraeli the Younger" the most powerful Minister whom England has seen in recent years. But Lord Beaconsfield has aimed at what he has attained to, and has fought his way to it through the chances and struggles of a stirring public life. Cardinal Newman's life has been from first to last the life of the student and recluse. He has lived in the shade. He has sought nothing for himself. He has shrunk from the thought of advancement. The steps to the high places of the world have not offered themselves to him, and he has been content to be let alone. Early in his course, his rare gifts of mind, his force of character, his power over hearts and sympathies, made him for a while a prominent person. Then came a series of events which seemed to throw him out of harmony with the great mass of his countrymen. He appeared to be, if not forgotten, yet not thought of, except by a small number of friends—old friends who had known him too well and too closely ever to forget; new friends gathered round him by the later circumstances of his life and work. People spoke of him as a man who had made a great mistake and failed; who had thrown up influence and usefulness here, and had not found it there; too subtle, too imaginative for England, too independent for Rome. He seemed to have so sunk out of interest and account that off hand critics, in the easy gaiety of their heart, might take liberties with his name. Mr. Kingsley, unluckily for his own reputation, and apparently not thinking what he was doing, wrote the jaunty and impertinent sentence which occasioned the *Apologia*. Then came the first surprise. The *Apologia* was read with keenest interest by those who most differed from the writer's practical conclusions: twenty years had elapsed since he had taken the unpopular step which seemed to condemn him to obscurity; and now he emerged from it, challenging not in vain the sympathy of his countrymen. They awoke, it may be said—at least the younger generation of them—to what he really was; the old jars and bitterness had passed out of remembrance; they only felt that they had one among them who could write—for few of them ever heard his wonderful voice—in a way which made English hearts respond quickly and warmly. And the strange thing was that the professed, the persistent, denouncer of Liberalism, was welcomed back to his rightful place among Englishmen by none more warmly than by many Liberals. Still, though his name was growing more familiar year by year, the world did not see much more of him. The head of a religious company, of an educational institution, at Birmingham, he lived in unpretending and quiet simplicity, occupied with the daily business of his house, with his books, with his correspondence, with finishing off his many literary and theological undertakings. Except in some chance reference in a book or a newspaper which implied how considerable a person the world thought him, he was not heard of. People asked about him; but there was nothing to

tell. Then, at last, neglected by Pius IX., he was remembered by Leo XIII. The Pope offered him the Cardinalship, he said, because he thought it would be "grateful to the Catholics of England, and to England itself." And he was not mistaken. Probably there is not a single thing that the Pope could do which would be so heartily welcomed. After breaking with all England and all things English in wrath and sorrow, nearly thirty-five years ago, after a long life of modest retirement, unmarked by any public honours, at length before he dies Dr. Newman is recognised by Protestant England as one of its greatest men. It watches with interest his journey to Rome, his proceedings at Rome. In a crowd of new Cardinals—men of eminence in their own communion, he is the only one about whom Englishmen know or care anything. His words, when he speaks, pass *verbatim* along the telegraph wires, like the words of the men who sway the world. We read of the quiet Oxford scholar's arms emblazoned on vestment and furniture as those of a Prince of the Church, and of his motto—*Cor ad cor loquitur*. In that motto is the secret of all that he is to his countrymen. For the skill of which he is such a master, in the use of his and their "sweet mother tongue," is something much more than literary accomplishment and power. It means that he has the key to what is deepest in their nature and most characteristic in them of feeling and conviction—to what is deeper than opinions and theories and party divisions; to what in their most solemn moments they most value and most believe in.

His profound sympathy with the religiousness which still, with all the variations and all the immense shortcomings of English religion, marks England above all cultivated Christian nations, is really the bond between him and his countrymen, who yet for the most part think so differently from him, both about the speculative grounds and many of the practical details of religion. But it was natural for him, on an occasion like this, reviewing the past and connecting it with the present, to dwell on these differences. He repeated once more, and made it the keynote of his address, his old protest against "Liberalism in religion," the "doctrine that there is no positive truth in religion, but one creed is as good as another." He lamented the decay of the power of authority, the disappearance of religion from the sphere of political influence, from education, from legislation. He deplored the increasing impossibility of getting men to work together on a common religious basis. He pointed out the increasing earnestness and seriousness of the attempts to "supersede, to block out religion," by an imposing and high morality, claiming to dispense with it. He dwelt on the mischief and dangers; he expressed, as any Christian would, his fearlessness and faith in spite of them; but do we gather, even from such a speaker, and on such an occasion, anything of the remedy? The principle of authority is shaken, he tells us; what can he suggest to restore it? He under-estimates, probably, the part which authority plays, implicitly yet really, in English popular religion, much more in English Church religion; and authority, even in Rome, is not everything, and does not reach to every subject. But authority in our days can be nothing without real confidence in it; and where confidence in authority has been lost it is idle to attempt to restore it by telling men that authority is a good and necessary thing. It must be won back, not simply claimed. It must be regained, when forfeited, by the means by which it was originally gained. And the strange phenomenon was obviously present to his clear and candid mind, though he treated it as one which is disappearing, and must at length pass away, that precisely here in England, where the old religious authority he recognises has been thrown off, the hold of re-

ligion on public interest is most effective and most obstinately tenacious. What is the history of this? What is the explanation of it? Why is it that where "authority," as he understands it, has been longer paramount and undisputed, the public place and public force of religion have most disappeared; and that a "dozen men taken at random in the streets" of London find it easier, with all their various sects, to work together on a religious basis than a dozen men taken at random from the streets of Catholic Paris or Rome? Indeed, the public feeling towards himself, expressed in so many ways in the last few weeks, might suggest a question not undeserving of his thoughts. The mass of Englishmen are notoriously anti Popish and anti-Roman. Their sympathies on this subject are profound, and not always reasonable. They certainly do not here halt between two opinions, or think that one creed is as good as another. What is it which has made so many of them, still retaining all their intense dislike to the system which Cardinal Newman has accepted, yet welcome so heartily his honours in it, notwithstanding that he has passed from England to Rome, and that he owes so much of what he is to England? Is it that they think it does not matter what a man believes, and whether a man turns Papist? Or is it not that in spite of all that would repel and estrange, in spite of the oppositions of argument and the inconsistencies of speculation, they can afford to recognise in him, as in a high example, what they most sincerely believe and most deeply prize, and can pay him the tribute of their gratitude and honour, even when unconvinced by his controversial reasonings, and unsatisfied by the theories which he has proposed to explain the perplexing and refractory anomalies of Church history? Is it not that with history, inexorable and unalterable behind them, condemning and justifying, supporting and warning all sides in turn, thoughtful men feel how much easier it is to point out and deplore our disasters than to see a new way to set them right? Is it not that there are in the Christian Church bonds of affinity, subtler, more real and more prevailing than even the fatal legacies of the great schisms? Is it not that the sympathies which unite the author of the *Parochial Sermons* and the interpreter of St. Athanasius with the disciples of Andrewes and Ken and Bull, of Butler and Wilson, are as strong and natural as the barriers which outwardly keep them asunder are to human eyes hopelessly insurmountable.—*The Guardian*.

THE LATE BISHOP CUMMINS.

Memoir of George David Cummins, D. D., first Bishop of the Reformed Episcopal Church. By his wife. New York: Dodd, Mead & Co. 12mo, pp 544. \$2.50.

[The following well-written review we take from the *Standard of the Cross* :]

THIS is a tender and affectionate delineation of the life and work of a good-hearted and earnest man by one who knew him best. It is nearly twice as large as it ought to be, and its interest chiefly centres in Bishop Cummins' work after he saw fit to leave the Church in which the greater part of his life was spent. Eloquent, efficient, devoted as he was, as pastor and bishop, to what he believed to be his duty, there was nothing in his life which calls for the extended notice here given to it, and it might be added that, had he not engaged in an act of schism in leaving one religious body for another, his life would never have been written. We mean no disparagement to his memory, but he was not greater, wiser, stronger than Dr. Hawks, Bishop Kemper, or Bishop DeLancey—men who have certainly done as much as any others in the Church, and left a

sweet and fragrant memory behind them—and had he continued in the place where his lines were cast, he would have died like other men, and made only his natural sign. Dr. Cummins was born near the town of Smyrna, Del., Dec. 11, 1822. His father was a member of the Episcopal Church, but died early, and his mother afterwards married a Methodist minister. Young Cummins was brought up in that faith, and became a circuit-preacher, but in 1845 changed his mind and became a candidate for Holy Orders. In a letter to a friend he indicates the religious bent which afterwards distinguished him. He was just ready to make the change, and says: "One thing I have decided on, and that is I shall not apply to Bishop Whittingham. I do not like his sentiments. I think Bishop Lee, of Delaware, will be my choice." He passed straight into orders, with evidently hardly any change of views from those he entertained as a Methodist, with no grasp of the Church's system, with no idea that the *ipse dixit* of any but the reformers of the sixteenth century was necessary to give the full meaning to historical Christianity; and all through his career, from this time on, there is nothing in his letters or teachings, so far as this biography shows, to indicate that he ever approached the real teaching of the Episcopal Church, either as priest or bishop, any further than the Lutheran doctrine of justification by faith may be said to represent it. During an earnest and successful ministry of many years in Norfolk, Richmond, Washington, Baltimore, and Chicago, there is no proof that he ever grasped even the moderate idea of the relation of the American Church to the inherited faith of the Church Catholic. The Episcopal Church was his by choice or affection, and he used its forms and methods only so far as they represented the very limited conception he ever had that our Church was anything more than one of the many excellent sects in the United States. He appears to have been a Churchman from preference rather than from conviction, and did not advance to a grasp of the true position of the body in which by ecclesiastical right he was permitted to be a leader. There is so much that is painful in this volume, so much which saddens an earnest and honest Churchman, so much which need not have been, even with so slight a Churchman as Bishop Cummins was, that we have neither space nor heart to review the hot controversy of the last fifteen years from which we have just escaped. There was blame on all sides. It was a mistake ever to put a man who had so little grasp of the meaning of his order into the rank of the Episcopate. He did not grow into his position. He did not see that, amid the controversies of the day, even with the scare about ritualism, there was an evident advance in the development of Churchly life all through our communion, and that much with which he was not in sympathy was only the growth of certain elements in ecclesiastical strength which the Church had slowly reached up to since its very moderate beginning in 1785. We desire to say nothing unkind to the memory of a man whom we must regard as misguided though sincere, but it is impossible to look through these pages, and see what Bishop Cummins taught in the Episcopal Church and in the body of his schismatic organization, and then say that he was not thoroughly consistent with his position. The trouble with him was that he never had any capacity to interpret the life of his time, to live in the thoughts of other men. Had he been a ritualist, the same quality would have shown itself. He would have been a difficult man to work with. Sincere enthusiasts always are. Practically, many of the things for which Bishop Cummins contended have been gained. The Church was trying ten years ago to reach the idea of comprehension and toleration. Bishop Cummins could not see that this was near at

hand. Had he possessed the ability to see the signs of the times, which is so marked a characteristic of the published writings of Dr. John Cotton Smith, he would have patiently waited even when he could do nothing but wait. Ecclesiastical contests do not last forever. But he dared to take the step of organizing a church without a mission, a church which gives the denominations nothing which they did not have before, and in attempting to fight his battle without the Episcopal Church he lost the one vantage-ground where the battle could be fought to any purpose.

The volume cannot here be reviewed fully as a historical statement of the issues involved in the step Bishop Cummins chose to take. Outside of his ecclesiastical life and his religious opinions, he was apparently a delightful and cultivated man, and there is much which entitles him to respect. He was, perhaps, goaded on by men of the party opposite to his own, men who forgot their gentleness of Christ in their desire to have their own way, to take the step which we so deeply regret; and the blame was not wholly his that his life ended amid enthusiastic work for the sect which will hereafter bear his name. Apart from anything personal to him, this biography is an important contribution to American Ecclesiastical history. It represents with fidelity and apparent accuracy one side of religious opinion in the severest crisis through which the American Church has yet been obliged to pass.

HOW OUGHT THE ARTICLES AND RUBRICS TO BE INTERPRETED?

MR. EDITOR—The famous "Black Rubric," *so-called*, at the end of the English Communion Office, is often misunderstood, and is often perverted to teach what it does not teach. The same is true of the Thirty-nine Articles. They must be interpreted by the circumstances under which and for which they were produced. There seems to be much historical and theological truth in the following words from an English layman.

WESTERN.

The actual result of the prosecution of Mr. Bennett was, that the Anglican doctrine as to the Real Presence, the Eucharistic Sacrifice, and the Eucharistic Adoration, was solemnly declared, even when it had been stated in its extremest form (and that in an undefended case, with the able advocacy of Dr. Stephens against it), to be perfectly lawful. We have again to point out that the Articles were adopted in 1562, when by the law of the land the Lord's Table meant a stone altar, probably with a crucifix, and certainly with two lighted tapers, upon it; when the priests wore the vestments, and when wafer bread and the mixed chalice were in use; when all but two per cent. of the Marian priests had conformed; when even the partizans of the "old learning" still resorted to their parish churches, and when the Catholic party had just insisted on restoring the ancient formula of administration. It is thus certain that the object of the Articles being "for the avoiding of Diversities of Opinions and for the establishing of Consent touching true Religion," they must have been meant to conciliate and not to outrage the Catholic party. *Tract XC.*, therefore, did no more than call attention to the true historical, as well as to the true legal, construction of the Articles. Precisely the same considerations arise with respect to the "Black Rubric." For after all, what does it really say, even as it stood in 1552?—

Whereas it is ordained in the Book of Common Prayer, in the administration of the Lord's Supper, that the communicants kneeling should receive the Holy Communion: which thing being well meant for a signification of the humble and grateful acknowledgment of the benefits of Christ given unto the unworthy receiver, and to avoid the profanation and disorder, which about the Holy Communion might else ensue—

Now we would ask what "profanation or disorder," in the usual sense of the term, could possibly have arisen from handing round bread and wine to a company seated around a table or seated in their pews? Have Non-conformists any experience to justify such a provision? Of course they have not; and thus it follows that to the men of 1552, the mere receiving of the Sacrament sitting, or even standing, must have seemed in itself to be disorderly and profane. If any one will only think out this point, he will see that the Black Rubric of necessity differentiates the Holy Communion, as the Church of England knows it, from the "Ordinance" of every Protestant body under the sun.

But the Rubric proceeds—

Lest the same kneeling might be thought or taken otherwise, we do declare that it is not meant thereby that any adoration is done, either to the sacramental bread or wine there bodily received.

This is a *caveat* against nobody in particular; for the Roman Catholics themselves would never dream of adoring bread and wine—in point of fact, they believe that after the Consecration the bread and wine no longer exist—

Or to any real and essential presence there being—

"Of Christ?" If the rubric had said that, it might have been allowed that the compilers of the Prayer Book of 1552 and the Parliament which gave it legal validity—Convocation had nothing to do with it—did repudiate the Real Presence. But the rubric says something very different:

Or to any real and essential presence there being of Christ's natural Flesh and Blood.

Nobody could for one moment imagine that there was in the Sacrament a Presence of Christ's natural Flesh and Blood, which were objects cognisable by the senses. This rubric was, however, rejected in 1559, and when it reappeared in 1662, the words "real and essential" were altered into "corporal," so that it denies nothing now but the grossest Capernaïtism.

The rubric of 1552 adds—

For as concerning the sacramental bread and wine, they remain still in their very natural substances, and therefore may not be adored, for that were idolatry, to be abhorred of all faithful Christians.

Of course it would be idolatry.

And as concerning the Natural Body and Blood of our Saviour Christ, they are in Heaven and not here. For it is against the truth of Christ's True Natural Body to be in more places than one at once.

It is not said that to adore Christ's natural Body and Blood would be idolatrous—it only asserts that they are not present, and that any person who supposed them to be on the altar would commit a mistake in fact. But as touching the Sacramental Presence, which the Catholic Church affirms, but which she does not pretend to define, nothing is said. That Christ is of a truth present in His Blessed Sacrament, and that He is to be specially adored in it, is not denied; and we have surely a right to say that where she is silent the Church of England cannot be suspected—to use her own words—of "secretly striking at some established doctrine or laudable practice of the whole Catholic Church of Christ."

CHANGES IN THE IRISH PRAYER BOOK.

ALL the "black-letter" saints'-days have been removed from the Calendar; the Ornaments Rubric also appears to have shared the same fate. In the rubrics before the Order for Morning Prayer leave is given to curtail the Services in various ways provided that the permission of the ordinary is first obtained. An alternative Psalm (cxlviii.) is added to the *Te Deum*, and another Collect is provided as an alternative to the prayer "for aid against all perils." The rubric before the Athanasian Creed has been expunged. Some additions have been made to the "prayers and thanksgivings upon several occasions." The disciplinary rubrics before the Communion Service are considerably curtailed. Leave is given to omit the collect for the Queen if she has been prayed for in any Service used with this Office. Christmas Day and Easter Day are each provided with two Collects, two Epistles, and two Gospels. The customary antiphons before and after the Gospel are sanctioned. The long exhortation may occasionally be omitted. The priest is to stand at the north side of the Table when he says the Prayer of Consecration. The *Gloria in Excelsis* is to be "said or sung all standing up." The practice of administering to a railful of communicants, after saying the words of administration once, is permitted when there is a large number of communicants, but the words must be said separately to any one who desires it. The Prayer for the Church Militant may be left out when there is no Celebration. To the Catechism a question with an answer taken from the Twenty-eighth Article has been added. Part of the Burial Service is (under certain circumstances) to be said over the unbaptized. The Absolution in the Communion Office is substituted for that in the Service for the Visitation of the Sick. In the Accession Service the profane parody formerly prescribed instead of the *Venite* is done away with. The alterations in the other Offices are unimportant. The following new Services have been added: "A Service to be used on the first Sunday on which a Minister officiates in a New Cure," "A Form of Thanksgiving for the Blessings of Harvest," "The Form for the Consecration of a Church," "The Form of Consecration of a Churchyard," "A Form of Prayer for the Visitation of Prisoners." With regard to ritual, the use of vestments, incense, candles, and lamps (except for the purpose of giving light), the mixed chalice, wafer bread, is forbidden. There must be no cross placed on or behind the Holy Table. No procession must take place (as a ceremonial act) in any church or churchyard, unless prescribed by the bishop or by the Book of Common Prayer. The black gown is allowed (not ordered) in preaching.

 PROFESSOR BENJAMIN PIERCE.

THIS well-known mathematical professor of Harvard University, and one of the very few American members of the French Academy, recently delivered the first of a series of six lectures before the famous Lowell Institute of Boston, in which he declared himself as unqualifiedly opposed to the theory of evolution. It is, he says, a vagary of philosophy which erects one part of creation, and that the least, into the authorship of the whole. It would be as wise to assert that the star, which is only known by its light, consists of mere rays, and the anthem the offspring of unconscious sound, as to ignore the Deity because He is invisible except in his works. The perfection of theology requires that all the gods should be reduced to one God, and so if all science is reduced to one fact, that mighty fact must

be God. Science thus comprehensive includes every law of every branch of science, physical, mental and moral. The distinguished mathematician closed his lecture with the following: "Call it wisdom, call it inspiration, call it what you will, it was divine truth which the law-giver of Judea uttered when he dethroned all the heathen gods with the declaration that 'in the beginning God created the heavens and the earth.' Without this treasure of faith the omnipresent ideality of science terminates in an impoverished and powerless pantheism. With it the observed ideality is the divine thought, and the book of nature is the divine record."

From the Church Times.

THE PURITAN REASON WHY.

THE Rev. Hely Smith, of Tansley Rectory, Matlock, has issued a pamphlet called *Why and Because, or the Ritualist's Reasons*, containing twenty-five questions and answers, whose object it is to show that the only reason which can be assigned for the tenets and practices which Mr. Smith dislikes, is their direct contradiction to Holy Scripture. Mr. Smith allows that this contradiction may possibly not be conscious, but that it is so marked as to seem as if the usages and doctrines in question were designed for no other end. Mr. Smith's misapplications of texts are so bold, and in not a few instances so conflicting with the plain meaning of their contexts, that we have thought it worth while to exhibit the worthlessness of his argument by showing with how much greater force it can be retorted by any one who chooses to employ his method of quotation. We are very far from intending our readers to form the same kind of opinion regarding Evangelicals from our extracts as Mr. Smith desires to inculcate as respects Ritualists, and therefore beg our readers not to construe too literally those few of the texts cited below which are not really germane to the matter, but are introduced for mere good-humoured raillery of his method. "He that is first in his own cause seemeth just; but his neighbor cometh, and searcheth him."—Prov. xviii. 17.

A.—THEIR LOVE FOR THE BIBLE AND THE HOUSE OF GOD.

(1)—Q. How do Puritans show their reverence and love for the Bible?

A. By causing a "famine of hearing the words of the Lord," Amos viii. 11, through cutting down *six-sevenths* of the public Bible readings enjoined in the Prayer Book, and giving only four instead of twenty-eight per week.

(2)—Q. Why do they shut up the churches against prayer and praise for six days out of seven, and even for the greater part of the one day when they do open them?

A. Because God foretold of the Christian Church, under the type of Jerusalem: "Thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles," Isa. lx. 11; while of the Heavenly Jerusalem, whereof earthly churches are types, it is likewise written, "And the gates of it shall not be shut at all by day; for there shall be no night there," Rev. xxi. 25.

(3)—Q. Is there any Scripture reason for their conduct?

A. King Ahaz, to encourage idolatry and false worship in conventicles, "shut up the doors of the House of the Lord," 2 Chron. xxviii. 24.

(4)—Q. Why do the Puritan clergy like proprietary chapels and pews-rents better than free and open churchss?

A. Because St. James says: "If there come unto your assembly a man with a gold ring, in goodly apparel, and there came in also a poor man in vile raiment: and ye have respect unto him that weareth the fair clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?" St. James ii. 3, 4: and because Christ has said, "Make not My Father's house a house of merchandise."—St. John ii. 16.

(5)—Q. Why do the Puritans admire the Tudor Reformers?

A. Because they "brake down the carved work with axes and hammers, set fire upon God's holy places, defiled the dwelling places of His Name, even to the ground," Psalm lxxiv. 7, 8, and used the vessels of the House of God, like Belshazzar, for their own wine-bibblings, Dan. v. 3; and because "our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken Him, and have turned away their faces from the habitation of the Lord, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. Wherefore the wrath of the Lord was upon Judah and upon Jerusalem."—2 Chron. xxix. 6, 7, 8.

B.—THEIR VIEW OF WORSHIP.

(6)—Q. Why do Puritans object to have Daily Service?

A. Because under the Law it was ordained by God that the priests should minister publicly "day by day, morning and evening continually," Exod. xxix. 38; Numb. xxviii. 4; Chron. xvi. 40. Because he has said of the Gospel times: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night," Isa. lxii. 6. Because under the Gospel the Apostles continued "daily with one accord in the Temple and breaking Bread," Acts ii. 46; teaching and preaching, Acts v. 42; giving themselves "continually to prayer and to the ministry of the Word," Acts vi. 4; and because the clergy have promised it at their ordination, and the Psalmist says: "So will I always sing praise unto Thy Name, that I may daily perform my vows," Ps. lxi. 8.

(7)—Q. Why do they dislike and ridicule early morning services?

A. Because David says: "My voice shalt Thou hear betimes, O Lord, early in the morning will I direct my prayer unto Thee," Ps. v. 3, and "Early shall my prayer come before Thee," Ps. lxxxviii. 13; and again, "Awake up, my glory, awake, lute and harp, I myself will awake right early," Ps. lvii. 9, cviii. 2; because the Wisdom of God has said, "They that seek Me early shall find Me," Prov. viii. 17, and because the Apostles "entered into the Temple early in the morning, and taught," Acts v. 21.

(8)—Q. Why do Puritans object to stately worship of God, and prefer a cold, bare, and sordid service?

A. Because God ordained under the Law a costly and splendid ceremonial, Exod. xxv.-xxxi; and renewed this command by the mouth of David, the Prophet and King, saying that "the house to be builded for the Lord must be exceeding magnifical," 1 Chron. xxii. 5; and because under the Gospel St. Paul says that "if that which is done away is glorious, much more that which remaineth is glorious," 2 Cor. iii. 11, and bids that in public worship "Let all things be done *decently* [*euschemenos*, i. e., with *grace* and *dignity*, see Liddell and Scott] and in order," 1 Cor. xiv. 40.

(9)—Q. Have they any other reason?

A. Because Christ has taught us to pray: "Thy will be done on earth as it is in heaven," St. Matt. vi. 10, and we have the worship of the Saints

and Angels in heaven described to us in the Revelation as stately and splendid, Rev. iv. 10, vii. 9, viii. 3.

(10)—*Q.* Why do they prefer extempore prayers to the offices in the Prayer Book?

A. Because the Wise Man has said: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in Heaven and thou upon earth: therefore let thy words be few," Eccl. v. 2.

(11)—*Q.* Why do they say that all the pomp and beauty of the Jewish worship was merely earthly and carnal, and intended to vanish away?

A. Because God told Moses to make all things for the Tabernacle "according to their pattern, showed thee in the Mount," Exod. xxv. 9, 40; xxvi. 30, xxvii. 8; and because He made David "understand in writing by His own hand upon me, all the works of this pattern," intended for the Temple, 1 Chron. xxviii. 19, so that they were the "examples and shadows of heavenly things," Heb. viii. 5, thereby teaching us that in some mysterious way they represented some heavenly and everlasting anti-type, of which the Revelation gives us glimpses.

(12)—*Q.* How do they show that the law is so entirely abolished, as a mere type and shadow, that no argument can be drawn from its provisions binding on Christians now?

A. By insisting on Sabbath observance as a fundamental Christian duty, whereas St. Paul says: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath; which are a shadow of things to come." Coloss. i. 16, 17.

(13)—*Q.* Why do they run into irreverence to avoid what they call superstition?

A. Because St. Paul says—"Thou that abhorrest idols, dost thou commit sacrilege?—Rom. ii. 22.

C.—THE ACCESSORIES OF DIVINE WORSHIP.

(14)—*Q.* Why do they speak against the division of churches into places of ascending dignity and sacredness, the nave for the congregation, the chancel for clergy and choir, and the sanctuary for the Altar?

A. Because God Himself ordained a very similar division of the Tabernacle, into the *Court*, Exod. xxvii. 9, the *Holy Place*, and the *Most Holy Place*, Exod. xxvi. 33; commanding Moses that it was to be according to the pattern shown him in the Mount, Exod. xxv. 9, 40, xxvi. 30, renewed this direction to David for the Temple, 1 Chron. xxviii. 11, 12, 19, so that it too had its main divisions of *Court*, 1 Kings viii. 64, of *Temple* proper, or holy place, 1 Kings vi. 17, and of *Oracle*, or most holy place, 1 Kings vi. 19; repeated again in the vision of Ezekiel; and because the vision of the Heavenly Temple as seen by St. John has the same main distribution, into the sea of glass where the great multitude stands, Rev. iv. 6, vii. 9, xv. 2; the space immediately before the Altar, where the Angel stands, Rev. viii. 3; and the "Throne," or semi-circular space within which are the seats of the crowned Elders, Rev. iv. 4, 6.

(15)—*Q.* Why do they object to the officiating minister turning the same way as the congregation in prayer, and turning towards them only when addressing himself to them?

A. Because King Solomon the Wise, when as Prophet he was dedicating the Temple, faced towards the Ark during his prayers and sacrifices, 1 Kings viii. 5; but when he desired to address the people, "the King turned his face about and blessed all the congregation of Israel," 1 Kings viii.

15, 2 Chron. vi. 5, and then faced round again, and "stood before the Altar of the Lord in the presence of all the congregation of Israel, and spread out his hands towards heaven," leading their devotions in prayer, 1 Kings viii. 22, 2 Chron. vi. 13, and turning again at the close of his prayer to give a second benediction, 1 Kings viii. 54, 55.

(1)—Q. Why do they object to the floral decoration of churches?

A. Because God has said of the Christian Church by the Prophet: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious," Isa. ix. 13.

(17)—Q. What Scriptural precedent have Puritan clergymen for going to the north end of the Altar, when the rubric orders them to stand *before* the Table?

A. Lucifer said: "I will also sit in the mount of the congregation, in the *sides of the north*."—Isa. xiv. 13.

(18)—Why do they prefer the black gown to the white surplice?

A. Because God has appointed "the garment of praise for the spirit of heaviness," Isa. lxi. 3; because we "are not come unto blackness and darkness," Heb. xii. 18; because the saints in heaven are "clothed in fine linen, white and clean, Rev. xix. 14, iii. 5, vi. 11, vii. 9, and because "the fine linen is the righteousness of saints," Rev. xix. 8.

(19)—Q. Why do Puritans object to vestments for the clergy?

A. Because God commanded Moses to make "holy garments for Aaron and his sons for glory and beauty," Exod. xxviii. 2, 40; and because Christ our Great High Priest revealed Himself to St. John clothed in the priestly garment "down to the foot, and girt with a golden girdle," Rev. i. 13.

(20)—Q. Why do the Puritans reject incense in worship?

A. Because God spake by the Prophet Malachi, under the Law, saying, "My Name shall be great among the Gentiles, and in every place incense shall be offered to My Name, and a pure offering," Mal. i. 11; because incense reminds us that "Christ hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour," Eph. v. 2; and because in Heaven an Angel offers "much incense from a golden censer with the prayers of all Saints upon the Golden Altar before the Throne," Rev. viii. 3.

(12)—Q. Why do they dislike surpliced choirs?

A. Because the four and twenty Elders, who sing the new song in heaven before the throne, are "clad in white robes," Rev. iv. 4, 9.

(22)—Q. Why do they object to altar-lights in the day time as foolish and superstitious?

A. Because under the Law God ordained a lamp to burn always, from evening to morning, in the Tabernacle, Exod. xxvii. 21, 22, and because St. John saw, in the eternal noonday of heaven, "seven lamps of fire burning before the throne," Rev. iv. 5, and therefore close to "the Golden Altar before the throne," Rev. viii. 3.

(23)—Q. Why do Puritans object to waferbread?

A. Because the rebellious Israelites said of the manna, which was a type of Holy Communion: "Our soul loatheth this light bread," Numb. xxi. 6; because Christ used unleavened bread at the Last Supper, St. Matt. xxvi. 17, St. Mark xiv. 12, St. Luke xxii. 7, and because St. Paul bids us keep our Christian Passover, "not with the old leaven, but with the unleavened bread of sincerity and truth," 1 Cor. v. 8.

(14)—Q. Why do they object to the Mixed Chalice in the Holy Communion?

A. Because our Lord called the contents of the Cup "this fruit of the Vine," St. Matt. xxvi. 29, and we know that this was the special name anciently given by the Jewish Rabbis to a mixture of wine and water, while they called unmixed wine "the fruit of the tree."

(25)—Q. Why do they call the Cross "the mark of the beast?"

A. Because St. Paul says: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ," Gal. vi. 14.

D.—THE PRIESTHOOD AND ALTAR.

(26)—Q. Why do Puritans say that there are no Priests under the Gospel?

A. Because God spake of the Gentiles, saying, "I will also take of them for Priests and for Levites," Isa. lxvi. 21; because Christ is our Great *High* Priest, Heb. ii. 17, iii. iv. 14, vi. 20, &c., and a *High* Priest must needs have many priests under him—as with us the Lord *High* Chancellor is distinguished by his title from all other Chancellors, and the *High* Court of Justice from all minor courts—Exod. xxviii. 1, Nehem. iii. 1; because St. Paul speaks of himself as "ministering," (*lit.* "priesting"—*hierourgounta*, from *hiereus* a "priest" and *ergon* a "work") "the Gospel of God, that the sacrificing (marg.) of the Gentiles might be acceptable," Rom. xv. 16.

(27)—Q. Why do they quote such texts as "Ye are a royal Priesthood," 1 St. Pet. ii. 9, and "Thou hast made us kings and priests," Rev. v. 10, to prove that there is now no priestly order distinct from the Christian laity?

A. Because this is exactly the use which Korah, Dathan, and Abiram, in their rebellion against Moses and Aaron, made of God's similar words, "And ye shall be unto Me a kingdom of priests and a holy nation," Exod. xix. 6, distorting His meaning by saying: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Numb. xvi. 3.

(28)—Q. What, then, is this argument of theirs called in the New Testament?

A. "The gainsaying of Core," St. Jude, 11.

(29)—Q. Why do Puritans say that there is no Altar under the Gospel?

A. Because God spake of the Gentiles by Isaiah, saying: "Their sacrifices shall be accepted upon Mine Altar," Isa. lvi. 7; because Christ in the Sermon on the Mount, intended for us Christians, says: "If thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift," St. Matt. v. 23, 24; because the Apostle says of us Christians, that "We have an Altar," Heb. xiii. 10, and because St. John tells us that there is a Golden Altar in Heaven," Rev. vi. 9, viii. 3, ix. 13.

[To be continued.]

THEY BOUND HIM WELL IN THE DUNGEON CELL.

BY RICHARD FREDERIC LITLEDALE, D, C. L.

THEY bound him well in the dungeon cell,—
 His father's best-loved son;
 And the iron dole into Joseph's soul
 Its bitter way hath won:
 But faith and truth have gained him ruth,
 And loosed the tyrant's chain;
 And the exile lone to Egypt's throne
 From the prison comes to reign.
 The Son of the Father, Almighty to save,
 Was laid for three days in the heart of the grave;
 But the fetters which held Him no longer may bind,
 And He reigneth to-day over ransomed mankind.

He laid him down in Gaza town,—
 The forceful Nazarite;
 And the heathen guard kept watch and ward
 To slay him at morning light;
 But at midnight he rose from the midst of his foes,
 No longer would he stay;
 And to Hebron's hill, of his own strong will,
 He carried their gates away.
 The Nazarene Captive, Whom Hell had insnared,
 Around Whom the hosts of the Evil One glared,
 Hath gone from among them in conquering state,
 And broken in pieces their bars and their gate.

Oh! now His rolling chariot-wheels
 Lead bound captivity;
 And, where His Presence He reveals,
 His people bow the knee.
 He takes to Him a priestly Bride;
 And He Himself is glorified,
 And clad in white and gold:
 He sitteth on the royal seat,
 And all the nations at His Feet
 Lay tribute manifold.

The riddle erewhile spoken
 May now be read with ease,—
 The slaughtered lion's token,
 The honey and the bees.
 To-day, in full completeness,
 The mystery stands good;
 Since from the Strong comes Sweetness,
 And from the eater food.

Hearken to Him as He comes in His might,
 Monarch of monarchs, victorious in fight.
 Speaks He in anger, the sinner to blame?
 Speaks He in sorrow, the dastard to shame?
 With no reproach for blindness
 He meets His own to-day;
 In perfect loving kindness
 Thus only will He say:—

"The winter-time away is past; the rain is gone and o'er;
 The flowerets bloom again at last; the birds are heard once more;
 And in our land we list afresh the cooing of the dove;
 The figs and vines are green and lush: oh, come away, My Love!"

—*Easter Carol, from "Resurgit."*

Correspondence.

For the Church Eclectic.

WHAT IS THE LAW OF CHRISTIAN GIVING?

THERE are few questions of greater importance, even in this age of questions, than that which stands at the head of this article. That it has been and is being so much discussed, is a most hopeful sign of the times. One cannot but "thank God and take courage," even though disapproving of the principal theory advocated. Full and frank discussion will ultimately lead to the true solution. It is because the present writer cannot accept the solution that seems now to be the popular one, that he ventures to submit this paper to the Church.

The favourite panacea now prescribed for our financial ills is the "tithe system." This, if heartily adopted, would doubtless be a great advance—as far as filling the Lord's treasury is concerned—upon what is now being done. But is it the system of the Gospel? It is all-important that Christian work should be done on Christian principles. The spiritual quality of the work is of infinitely greater moment than its quantity. Looking at this question from this point of view, the first consideration is not, What system will bring the most money? but, What system is fully in harmony with the spirit of the Gospel, and therefore best calculated to promote the growth of that spirit in the hearts of men? This system is undoubtedly the best for *all* purposes.

That the "tithe system" is not this system seems evident from the following considerations:

I. It is oppressive to the poor, and dangerous to the rich.

II. It is not taught in the New Testament, nor was it in vogue in the Church of Christ in its earliest age.

III. It substitutes the Law for the Gospel.

As to the first consideration: *It is oppressive to the poor, and dangerous to the rich:*

There are thousands of poor persons who could not possibly pay one tenth of their receipts. They are unable to get more than a bare living, and many of them are really suffering for the necessities of life. Some actually work for their food only. How *could* these pay tithes?

On the other hand, many men who have wealth have really no income: They are living on their capital, and some of them are rapidly losing that. But it is the *increase* that is to be tithed. As they have none, they are therefore, as far as the law is concerned, exempt.

Persons who have plenty, excused! and they who are struggling to keep soul and body together, compelled to pay! Is that in accord with the spirit of the Gospel?

II. *It is not taught in the New Testament, nor was it in vogue in the Church of Christ in its earliest age.*

Granting that the Old Testament requires the payment of tithes, it does not follow that any law of tithing binds Christians, unless the New Testament, as interpreted by the teaching and practice of the Primitive Church, so declares.

There are laws belonging to the nature of things that needed no reënactment in the Christian Church; but the law of tithing is certainly not one of them. The principle contained in that law, viz: that the sovereignty of God should be recognized and acknowledged by His intelligent creatures, is of universal and perpetual obligation. But that any given proportion of man's possessions should be offered in token of that recognition and acknowledgment was simply a matter of arbitrary appointment. Any such appointment was liable to be abolished or superseded by the Sovereign; and, if intended to remain in force, must be reënacted whenever the general law of which it was a part should be abolished or superseded by a new law. An analogy has been drawn between the tithe and the sabbath—the one-tenth of increase and the one-seventh of time—and there is a very close analogy; but it proves rather the superseding of both than their continuance. The New Testament does not provide for the continuance in either case. The teaching and practice of the early Church bear witness against both. Therefore they are superseded.

It is freely conceded by advocates of the tithe system, that *it was not in vogue in the Church of Christ in its earliest age*; therefore this need not be proved here. It may be well to suggest, however, that had it been the law of the Church, it must have been obeyed from the first. The payment of tithes to the Jewish Priesthood could not have been accepted as the proper payment, after the descent of the Holy Ghost. The keeping of the sabbath by Jewish Christians did not excuse them from the observance of the Lord's day. The latter was necessary,—the former was not. So, had there been a Christian tithe, the Jewish Christian would not have been excused from paying it, by the payment of the Jewish tithe. It is difficult to see, however, how a Christian could have reconciled his conscience to the payment of a tithe for the support of a Jewish ministry which he believed to have been deprived of its commission, and which he knew to be fighting against his Lord.

III. *It substitutes the Law for the Gospel.*

Granting that the tithe was of universal obligation in the Patriarchal age what does it prove? Does it prove that the law of tithing, *as such*, is of *perpetual* obligation? Is that law to be the measure of duty in higher and more spiritual dispensations? Evidently not; for though it was continued in the Mosaic dispensation, it was added to until it was about trebled. There will be no question, it is presumed, that free-will offerings supplemented the tithe at all times. Therefore it will not be necessary to con-

sider those offerings here. Taking this for granted, then, and dealing only with the law, is there not an ascent from the law of the Patriarchal age to that of the Mosaic dispensation? Is not the key to the true solution of this question of Christian giving to be found right here? Mozley has showed, with a master's hand, how the moral law has been made clearer and fuller from age to age, as men were able to receive it; and how they have been led on by degrees from obedience to the mere letter of the most rudimentary teachings of that law, to an appreciation of and obedience to its spirit. Is this not the case with that part of the law now under consideration? The first record is that of a single tithe. In the next dispensation it is increased to about one-third. Does Christianity go back to the lower standard? Must it not, in the very nature of things, go up higher? All things are of God. He gives to men, as His creatures, the things of this world. He demands of them, in their lowest moral state, a tribute of one-tenth in acknowledgment of His Sovereignty and their dependence. As He further unfolds to them the law of His being, that He may lift them up towards the height to which He will ultimately bring them, He trebles the requirement. Is not the conclusion irresistible, that when He reveals Himself to them in all His fullness, in the person of Jesus Christ, He intends and expects them to rise to the fullness of His law, and to recognize ALL that they have as His, and to use it ALL in His service? It must be so. It cannot be possible that the spirit of the Gospel should be confined by the precepts of the Law. Tithes and free-will offerings, unless the latter should include ALL, is not enough for the spirit of Christianity. If the free-will offerings do include all, then, why speak of tithes? Why not make it ALL a free-will offering? The less is included in the greater. Is it not better to do the work of the Gospel in the spirit of the Gospel, rather than in the spirit of the Law? St. Ignatius says, "It is absurd to profess Jesus Christ, and to Judaize." To go back to a single tithe is to go farther back than Judaism.

What then is the law of Christian Giving? The Christian cannot but recognize more fully than other men the absolute sovereignty of God. Should he not act upon this recognition? Indeed, it seems that the logic of the situation requires him to say: "Here am I, God's man, placed in this world to do His will, to live and work for His glory in the good of my fellow-men. He has committed to me, to be used to this end, talents, time, and means. To enable me to use these most effectively for Him, I must, of course, first take of them for myself, as His servant, whatever may be necessary to fit me for the service required of me. Having done that, I must use *all the rest*, whether it be much or little, as the interests of His service may require." Is not this the lowest ground consistent with the spirit of the Gospel?

If a Christian man, taking this view of the matter, should find himself possessed of no more means than is absolutely necessary for the sustenance of himself and family, he need not be troubled that he can do nothing, in

a pecuniary way, for other branches of his Lord's service. All that is required of him is to use conscientiously whatever he has.

On the other hand, he who has more than enough, realizing his relation to his Lord, and his own responsibility, will rejoice to use the surplus—and the greater the surplus the greater the joy—as the interests of his Master's service may seem to require. He can never feel that he has, by paying a small proportion, fulfilled the law, and so done all that is demanded of him; but just so long as he still possesses, and there are Christ's poor to be cared for, His Church to be sustained and extended, and sinners to be converted to Him, just so long will he feel his responsibility and strive to meet it.

One might, of course, enter into an elaborate argument, and quote authorities, to prove that the theory advanced in this article is that which is most "fully in harmony with the spirit of the Gospel, and therefore calculated to promote the growth of that spirit in the hearts of men;" but is it necessary? The writer hopes not, and therefore contents himself with offering these thoughts for what they are worth; praying God to accept them, and to bless them to His own glory in the good of men. H. F.

THE INTERMEDIATE STATE.

MY DEAR DR. GIBSON: That a "Requiem Celebration" commemorative of our departed DeKoven (anciently he would have been styled *S. James of Racine*), would call forth from the "Protestant Press," episcopal and sectarian, notices both deprecatory and objurgatory, was to be expected. As a matter of course, rejoinders (mostly brief) have followed; but, from the hard necessities of our position, with small chance of overtaking the former in their mischievous course. The widest flight of anti-catholic inuendoes through our sect-heated atmosphere, is of the easiest:

"Et liquidum motis talaribus aëra findit."

I do not suppose that any writing of mine will fare better, or do more, than what has already gone before. But there is one view of the question involved, which it seems to me will bear a closer pressing upon the public attention. Although trained to the maturest manhood in the very extreme of Presbyterian protest against all supposed Romanism, my studies in the Church make it pass my comprehension, how Churchmen can be so bitter against what now seems to me to be, aside from the history of the Catholic faith, the clearest logical sequences of our belief in the *Intermediate State*.

I suppose, at the outset, that the moment we accept that belief, we separate ourselves decisively, alike from the ancient heresy of those "Who concerning the truth have erred, saying that the resurrection is past already" [1 Tim. ii. 18]; and the modern sectarian delusion, which sentimentally consigns the souls of believers, immediately after death, regardless of their yet unrisen bodies, if not unjudged lives, directly to their final abode and occupation of praise, before the throne. Whether it does not

as decisively separate us from that other uncatholic notion, that it is a Romish folly, superstition, and sin, to offer to the Father of Spirits, either prayers or Eucharistic intercessions for the Faithful Departed, perhaps the following considerations may help to determine.

The existence of an *Intermediate State* necessarily involves both the existence of other states, and a position or occurrence in close relation to them. Those other states are confessedly two: (a) the "*Present State*," embracing man's present mundane, corporeal existence, and extending definitely from conception—or according to the common notion, birth—to dissolution, or death; (b) the "*Future State*," or more properly the final or "Eternal State," extending from the Resurrection and the General Judgment forever onward, embracing the believer's glorified twofold being as body and spirit in Heaven. Between these, therefore, by virtue of its intermediateness, lies the *Intermediate State*, embracing all that period in man's being, which reaches from his death to his resurrection,—a domain too well defined to allow of any excusable confusion with the other two.

By its very designation also, the *Intermediate State* is fixed as not a thing of *space*, but *time*; as not a place, but as purely a *condition* or *state*. As such, it is, as before, necessarily relative to the other states, although it is at the same time distinct from both; how positively so, it is easy to see. Those states,—the *earthly*, and the *heavenly*,—involve, each in its own way,

- (a) Twofold being as body and spirit;
- (b) As conditional to body, place, or local habitation;
- (c) As the outcome of embodied intelligence, objective consciousness, or knowledge through the sense;
- (d) As the reflex of that, voluntary external activity; and finally
- (e) As conditioned by all of these, a corresponding spiritual condition.

As diverse from these, the *Intermediate State* allows the Faithful Departed, neither body nor local habitation; neither objective consciousness nor external activity. His mode of living is no longer duplex, but simple. It is that of, for the time being, abstract soul and spirit. Consequently the characteristics of the state are—

- (a) Simple reflexive or internal consciousness, or knowledge of purely subjective influences and operations;
- (b) A purely subjective or internal susceptibility and efficiency, and those mainly as responsive to the motions of the Supernatural Mind and Spirit, in the bosom of which it lies as it were becalmed; and finally,
- (c) A correspondent spiritual condition. In this last only, is the *Intermediate State* like the other two, and here, rather in fact than in kind or degree. The difference is not only marked, but startling.

Taking now into view the fact, that what we are considering, is thus purely a state or condition, its spiritual intermediateness will be seen to involve the following:

- (a) That, on the one hand, the Faithful Departed have been freed from their earthly subjection to the impeding and corrupting motions of sense

as conditioned by the mortal body; but that they have not yet attained the pure and lofty endowments and aids of the glorified, heavenly body,—they are in a state of spiritual transition between the two;

(b) That while their disembodied spirits have, by direct, substantial contact with the Divine Lord, been brought more exclusively and effectively under His spiritual inflowing and communion; they have not yet become attuned to that perfect harmony with it, in all the habitudes and outgoings which belong to the perfection of the heavenly state,—the old mould and habitudes of thought and feeling, still more or less, from the very nature of mind, adhering to them, so that the state is here, as before, purely one of intermediate transition;

(c) That, while their growth in nature and habitude is no longer in accord with the mixed and conflicting materiality and spirituality of the former earthly life, they have not entered upon the grand development and progress native to the pure and harmonious combination of body, soul, and spirit in the heavenly life,—their growth and progress being as yet purely subjective and spiritual, and as such solely transitional,—eradivative of the lingering past, and preparative to the approaching future, the grasp of the earthly upon them being gradually removed, and their hold upon the heavenly being as gradually fixed and perfected by the steady inflowing motions of the mind of Christ.

Here, then, in conclusion, this intermediate state of the Faithful Departed, stands out clearly, happily and yet but hopefully, in the light of the Catholic Faith, as one in which a gracious growth and activity have been temporally exemplified; certain—but not all—of the painful anterior conditions and evils have been escaped; and a consequent partial—not complete—joy and felicity have been attained. For this we rightly and truly, and without dissentient voice, in the blessed and glorious worship of the Holy Office, give most humble and hearty thanks. But, as it is also a state in which the old erring and sinful habitudes are not yet fully obliterated, the perfected life and harmony of the spiritual powers and motions have not yet been attained, and the consummate twofold blessedness of the glorified body and spirit, have not been finally entered upon, there remains yet waited for—not in fruition but in hope—the fullness of the grace and glory to be revealed and won only when the Resurrection morn shall have brightened into its perfect day. For this, as yet held in holy abeyance and hopeful expectancy, we ought also, as the inevitable logical sequence and complement of our commemorative thanksgiving, to offer with equal consentient unanimity and heartiness, our prayers and intercessions in the same Holy Office, pleading reverently in behalf of its ultimate bestowment, all the might and merit of the Great Sacrifice.

How, then, in a Church which believes in the *Intermediate State*; in the undivided “Communion of the Saints;” in the perpetual commemoration of the Faithful Departed; and in the equal duty and efficacy of prayer and thanksgiving, any one can hold it a Catholic duty and privilege to give

thanks for the good attained, and can in the same breath, pronounce it a Popish superstition and sin to pray for the good yet unattained, and in some part still far off in the expectancy of the ages, seems to me a contradiction and absurdity past comprehension.

F. S. JEWELL.

THE MEXICAN CHURCH.

To the Editor of the Eclectic :

IN the *Churchman* of May 3, its readers are assured that the "Mexican Branch of the Church has fully met all the requirements of the covenant mutually entered into by our Bishops and the authorities of that branch of the Church." And in the *Churchman* of April 26, the "Mexican Commission of the House of Bishops" report that the "Offices for the Administration of the Lord's Supper and Holy Baptism have been arranged and are satisfactory to both parties." It is also stated by the Commission that these offices are "largely drawn from the ancient Mozarabic Liturgy" of the Church of Spain, before it was superceded by the Roman Liturgy in the 11th Century.

Now everything relating to this "Sister Church in Mexico" is of great interest to Churchmen in this country. And inasmuch as the minds of many have been somewhat perplexed by the conflicting accounts of the Catholicity of the movement in Mexico, and as our Church has decided to give the episcopate to the reformers, it is hereby respectfully suggested that the publication of these offices for Baptism and Holy Communion would gratify a large number of your readers. Doubtless the Commission would gladly furnish copies to the *ECLECTIC* to lay before the Church; and if so, Mr. Editor, will you not oblige your large circle of friends among the clergy and laity, by publishing these offices in your Monthly, and thus enable all to see in the vernacular those venerable services which are said to be the "most perfect forms extant of the ancient Gallican, and still more ancient Ephesine Liturgy?"

AUGUSTUS JACKSON.

Washington, D. C., June 16, 1879.

EXAGGERATION OF EPISCOPACY.

MR. EDITOR : Will you please give to the readers of THE *ECLECTIC* the following learned and timely article from an English paper ? There is a tendency in certain quarters to exaggerate and exalt the Episcopate at the expense of the Presbyterate. It may be seen *most* in those who have been loudest in denouncing the Papacy for absorbing the Episcopacy. To balance matters we must exalt the Presbyteral throne. T.

Hefele is an authority upon the subject of Councils, and my first quotation shall be from him.

Hefele says : "The origin of Councils is derived from the Synod held at Jerusalem; but theologians are not agreed as to whether they were instituted by divine or human authority. The true answer is : they are an

Apostolic institution, but the Apostles when they instituted them, acted under the commission which they received from Christ, otherwise they could not have published the decisions with the words "it seemed good to the Holy Ghost and to us." (Intro. to Hist. of Christ. Councils.)

Prebendary Joyce in his book "The Sword and the Keys," refers to Acts xv., and says—"That primitive Council—the Council of Jerusalem—provided a pattern for subsequent Councils, as it does for the English Convo-cations—Bishops and Presbyters there uniting, &c."

Let us turn, then, to the Synods of the Undivided Church, and see whether the pattern set at Jerusalem by Bishops and Presbyters uniting in their decisions which were set forth in their joint names, and afterwards spoken of in sacred Scripture as the "decrees ordained of Apostles and Elders which were at Jerusalem" (Acts xvi. 4) was at all followed, or whether presbyters were excluded as having no business in Synods, œcumenical, provincial, and smaller.

I have before referred to St. Ignatius, who said—"And what is the presbytery but the counsellors and assessors of the bishops?" The original is quoted by Hooker in the Seventh book of his Polity, and there is no need to reproduce it here.

In the Second Century Synods other than diocesan were held, as those at Hierapolis and Anchialus, on the subject of Montanism, and others respecting the celebration of Easter. Eusebius only mentions bishops as members of these Synods, but this is no sufficient evidence to think that Apostolic example had been set aside, especially as we find, soon after, both priests and deacons at larger Councils. In fact, Cyprian, like Eusebius, in some places speaks of bishops only as present at the Synods which he names, and yet we know that there were presbyters and even laymen, for he himself relates the fact, as in his 13th and 65th Letters. The "la-ity, with bishops and clergy," are present, and the clergy are spoken of as "*compresbyteri qui nobis assidebant.*"

In the third century, in Africa, "eighty-seven bishops, very many priests and deacons, *maxima pars plebis*" are mentioned, A. D. 256, as meeting in Synod. "Besides bishops of the province, also the clergy and *laicos stantes*," says Hefele in regard to another. And the Roman clergy in their letter to Cyprian, request that he will take counsel in common with priests, and deacons, and *laicis stantibus*. At Elvira there were twenty-four priests seated like bishops. At Nicæa, an Œcumenical Council, Eusebius says, "there were more than 250 bishops present; and, he adds, that the multitude of priests, deacons, and acolytes who accompanied them was innumerable." Hefele adds to this: "Some later Arabian documents speak of more than two thousand bishops; but it is probable that the inferior orders of the clergy were reckoned with them. . . . But there must have been more bishops at Nicæa than Eusebius mentions; for St. Athanasius, who was an eye witness and a member of the Council, often speaks of about three hundred bishops, and in his letter *Ad Afros* he speaks expressly of 318." Athanasius was then only a deacon, and with others, not bishops, took an active part in the Synod. At Antioch (264) Eusebius says a great number of bishops assembled, and that priests and deacons came with them. The Priest Malchion is specially named and noted for his reasoning powers and influence in Synod. In his 30th Chapter Eusebius gives the Circular Letter which the Synod at Antioch, 269, sent forth, and it was in the names of the bishops and other clergy present, after the model at Jerusalem. Malchion's name is in the subscription, while the names of many bishops are wanting. In Arabian Synods Origen was present and, like Malchion, took an active part.

In following centuries at many Synods mentioned by Hefele, priests and deacons were present and took part in the discussions, as Elvira, Arles, Carthage (397), Toledo (400). Bishops and priests had seats, the deacons stood. Sometimes priests and deacons subscribed the decrees, and immediately after the names of their own bishops as at Arles. In the 4th and 5th centuries it was not so common for priests to sign. But at later Councils the signatures of both priests and deacons are found as at Lyons, 800. At the robber-Synod of Ephesus, where the rules and customs of other Synods would naturally be followed as closely as possible, the Archimandrite Barsumas signed like the bishops. At a Synod in London, 1075, the clergy were present, and Abbots had a place equal to bishops assigned them. So at Pontion in France, 876, at Cavaillon, and elsewhere, archdeacons were present and signed the decisions come to, and this when their own bishops were present. Other and later instances might be added, but these may suffice. If in Diocesan Synods the clergy, as some think, had only a *votum consultativum*, they certainly had in higher Synods *votum decisivum*. And if a difference in the subscription be observable in some instances, the presbyters did in others sign like the bishops, and this, too, when their own bishops were present, and therefore the theory that they acted as delegates or substitutes for bishops wont stand the test of history. The model at Jerusalem may not have been uniformly followed, but it was very generally.

I must reiterate my conviction that the Bishops before, and notably since, the False Decretals, have robbed the presbytery of their Scriptural, Apostolic, and rightful place in the government of the Church, and that the presbytery have with too much patience and self-denial submitted to the wrong. The whole patronage being in episcopal hands in early times would account for the usurpation on the one hand, and submission on the other. Even Anselm saw the great evil, for as Mr. Scudamore says in his quotation: "The Archbishop, as cited by his friend and constant companion, Eardmer, tells us that during the reign of Willian Rufus, the observance of Synods ceasing, the briars of vicious customs springing up, the fervour of the Christian religion had very much cooled in England."

I trust the clergy will take their stand on the Council of Jerusalem and the many instances of their active share in councils, cecumenical, provincial, and diocesan, which history furnishes, and that no "theory," no Catholic "instinct," no Catholic "lines," will be allowed to draw them away from their rightful share in the "government of the Church." A sole episcopal government has neither Scripture, history, nor reason to support it—it is an usurpation of power on the part of one order of clergy—and *Reformatio Legum* of the Reformation shows that a full syndical government was what the English Church of the sixteenth century meant to return to.

W. W. ENGLISH.

Kirkley Rectory, South Lowestoft.

Church Work.

FREE AND OPEN CHURCHES.

THE Council of the American *Free Church Association* have recently ordered their general Secretary, Rev. G. W. Hodge of Philadelphia, to request, through the local secretaries, that the Diocesan Conventions shall

require the Rectors of Free Churches henceforth to report to their Bishops the amount of offerings and the number of sittings, in their churches. The Diocese of Easton promptly responded by resolution to that effect. *Nearly three-fourths* of the churches in this diocese are free.

The *Free and Open Church Advocate*, of England, prints proofs of the failure of S. Paul's, London, to do its true work, even with its noble revival of worship. The *gravamen* is, that the week-day *Offertory* is not established, and therefore the crowd goes where it finds a *cheap worship*, thus evading the duty of giving as a part of Christian worship. There is much force in this.

The May number of the *Advocate* prints as a "Supplement" a trenchant article from the *Church Quarterly Review*, on the system adopted by the Ecclesiastical Commissioners, of making fictitious "grants" from the Church Building Funds voted by Parliament many years ago, for the sole purpose of bringing the churches so assisted under the purview of certain old Acts of Parliament, and thus enabling the Commissioners to impose pew-rents. The writer closes by saying fearlessly that the "corporate wrong doing" needs all the more to be plainly spoken of because of the "unblemished personal character and high official elevation of the personages who maintain it."

The large Church of S. Paul, Nottingham, capable of holding eighteen hundred people, was made free on Low Sunday; the Bishop of Lincoln preaching that day, in the morning and evening. The practical and popular Bishop of Manchester has ranged himself unmistakably on the side of Free Churches.

PAROCHIAL.

THE Annual Report of *S. Mark's Parish*, New Britain, Connecticut, for the year ending April 14th, shows a more encouraging state of things than is commonly found in other vestry-ridden parishes. The income of the past year has fully paid all current expenses, including the Rector's salary; and beside this, the old debt of the Church has been paid. There have been 28 baptisms, 21 marriages, 22 burials, 22 persons confirmed. The number of communicants registered is 227. The rector states that the Lenten Services, though greatly increased, were very largely attended; and that there is an increasing reverence and heartiness in the ordinary attendance at church. S. Mark's Guild, newly established, is a body of male communicants associated under him, seeking to be useful. This it is proving to be. A "Ladies' Sewing Society" has been active in works of mercy and of general benefit to the parish.

--The *Brotherhood of Gethsemane* make its "Tenth Annual Report" of the parish of that name in Minneapolis, Minnesota, of which the Rev. Dr. Knickerbacker is Rector. The report embraces all departments of the parochial work, as well as all the statistics of the parish for the year past;

showing this to be one of the most thoroughly organized and efficiently worked parishes in the land. If administrative power were the only quality requisite in a Bishop, the Church could hardly be satisfied till Dr. Knickerbacker were a member of the Episcopate. The fact that he possesses other qualifications only makes this more desirable.

A crowning virtue of his work is, that *all the seats in church and chapels are FREE*. There are *ten places* in the parish, including the parish church, where services are conducted.

The *Cottage Hospital* is an important and interesting feature of this parish. The Superintendent, one of the assistant clergy, reports 124 patients during the year past. The treasurer reports cash donations to the amount of \$7,575.

—The Sixth Annual Report of the *Parish Mission of S. Clement's Church, New York*, exhibits much zeal and activity. The Rev. Dr. Eaton is Rector of this parish. The objects of the Mission are, "to minister to the sick, destitute and dying; to aid widowed mothers with young children; to invite and encourage those neglecting Public Worship to attend church, and send their children to Sunday school; and, in general, to do good to bodies and souls. During the past year, there have been 1,292 visits to the poor and sick; 6,658 good meals given to worthy people out of employment, or receiving low wages; 647 garments distributed. Connected with the Mission are a Women's Bible Class, a Sewing Class, a Men's Bible Class, and Industrial School, and a Dispensary. Last Summer a benevolent lady rented a sea-side cottage at Asbury Park, New Jersey, for the enfeebled women and children of the parish; who derived thence great benefit.

—*The Church Mission to Deaf Mutes* has issued its Sixth Annual Report. Nine lay co-labourers aid in the work, in various States. The *New England Industrial Home for Deaf Mutes* has been established near Marblehead, Massachusetts. The Home for Aged and Infirm Deaf Mutes at No. 20 East 13th street, New York, continues its merciful agencies, under the care of Miss Middleton, who also still gives her self-sacrificing services without pay. There are between forty and fifty stations where "sign-services" are conducted with more or less regularity. The report of the general manager, Rev. Dr. Gallaudet, to the trustees, is a diary of unremitting work during eleven months (from Nov. 2, 1877 to Sept. 30, 1878), in the States of New York, Illinois, Michigan, Maryland, Massachusetts, Pennsylvania, Ohio; in Washington, D. C., and also in Canada. The Rev. Dr. Pennell, of S. John's Church, Newark, N. J., Missionary to Deaf Mutes in the New Jersey dioceses, makes a separate report of sixteen services in Newark, and one Deaf Mute confirmed. The Deaf Mutes of that city regard S. John's as their parish church, and commonly attend Communions there. The Rev. Jno. Chamberlain, assistant manager, also makes his quarterly reports, giving a full record of laborious work in various States, cities and towns, in the East and West. Other clergy engaged in the

work of this Mission, and also the several lay helpers, of whom some are Deaf Mutes, make their reports; to the number, in all, of fifteen. All together, with the "List of Donations" and the "Constitution," makes up a full and interesting pamphlet. The trustees say in their report, that the Mission is reaching directly more than 2,000 deaf mutes throughout the country, and influencing the entire deaf mute community in favour of liturgical worship according to the Book of Common Prayer.

CHARITIES.

THE Twenty-Seventh Annual Report of the *Church Charity Foundation* of Long Island, was issued early in the Spring. The *Twenty-Seventh Anniversary* was duly celebrated at Holy Trinity Church, Brooklyn, on Quinquagesima Sunday; the Bishop of Long Island presiding, and the Rev. S. H. Tyng, Jr., D.D. of New York, preaching the sermon. This institution, for above a score of years, has held quietly on its way, doing its work quietly and unobtrusively, and has now assumed large proportions. Its management is entrusted to a Board composed of clergymen and lay men, of which the Bishop is President, and the members of which are elected annually. Beside an "Acting Chaplain," there is also a "Deaconess-in-Chief"—rather a novel designation, it may be observed. But it seems to be considered by some among us, that the "Protestant character" of the "Episcopal" Church requires that we should adopt any circumlocution, however cumbrous, or even absurd, rather than even *seem* to borrow a convenient term from Rome! Yet the designation "Sister" is surely scriptural and primitive, and "evangelical" enough to suit any extreme of Protestantism. Beside this Board, there is a Board of "Associates," all of whom, including the President, are women. Each of these Boards makes a separate Report. The Orphan House, Home for the Aged, S. John's Hospital and Dispensary, each receive their share of attention in the Report of the Managers, who, under the head of "The Household," forget "Protestant" propriety for the moment, and warmly eulogize the usefulness of "the Sister," going so far as to use the word three times within the space of half-a-dozen lines! However, they immediately after recollect themselves, and inform us that "the *Deaconesses* of this Diocese are eighteen in number" (our italics). The new S. John's Hospital is roofed in, and the work of building will be pushed on as rapidly as possible. A representation of it, as completed, promises a fine and extensive structure.

The finances of the Foundation are conducted with the fidelity and ability which we should expect from the laymen who have them in charge; and the Treasurer's Report shows the most judicious management as regards both investments and disbursements.

RITUALISM.

The question is often asked "What is Ritualism?" The following answer may be acceptable:

When to Thy beloved on Patmos,
Through the open door of Heaven,
Visions of the perfect worship,
Saviour, by Thy love were given,
Surely *there* was Truth and Spirit,
Surely *there* a Pattern shown,
How Thy Church should do her service,
When she came before the Throne.

Oh, the Censer-bearing Elders
Crowned with gold, and robed in white!
Oh, the Living Creatures' Anthem,
Never resting day or night;
And the thousand choirs of Angels,
With their voices like the sea,
Singing praise to God the Father,
And, O Victim Lamb, to Thee.

Lord, bring home the glorious lesson
To their hearts, who strangely deem
That an unmajestic worship
Doth Thy Majesty beseech;
Show Them more of Thy dear presence,
Let them—let them learn to know
That our King is throned among us,
And His Church is Heaven below.

Then shall Faith read off the meaning
Of each stately ordered Rite;
Dull surprise and hard resistance
Turn to awe and full delight;
Men shall learn how sacred splendour
Shadows forth the pomps above;
How the glory of our Altars
Is the homage of our love.

'Tis for *Thee* we bid the Frontal
Its embroidered wealth unfold;
'Tis for *Thee* we deck the Reredos
With the colours and the gold;
Thine the floral glow and fragrance,
Thine the Vesture's fair array,
Thine the starry Lights that glitter
Where *Thou* dost Thy Light display.

'Tis to *Thee* the Chant is lifted;
'Tis to *Thee* the heads are bowed;
Far less deep was Israel's rapture
When the glory filled the Cloud.
O our own true God Incarnate,
What should Christian Ritual be,
But a voice to utter somewhat
Of their pride and joy in Thee?

What but this? Yet since corruption
Mars too oft our holiest things,
In the form preserve the spirit,
Give the worship Angel-wings,
'Till we gain *Thine* own High Temple,
Where no tainting breath may come,
And whate'er is good and beauteous
Finds with *Thee* a perfect home.

THE REV. CANON BRIGHT.

Literary Notes.

Lectures on The Origin and Growth of Religion, as illustrated by The Religions of India. By F. Max Mueller, M. A. New York: Charles Scribner's Sons. 1879. Cloth 12mo. Pp. xvi. 382. \$2.50.

This book is marked by all the characteristic charms of the author's style—making the most abstruse speculations luminous, and carrying one easily over the most rugged discussions of Sanskrit literature by its stimulating, cheerful and confident spirit. There is good to be gained by Churchmen, who know and believe what the Church believes, from the study of such a book as this. Of course it is not written from our standpoint, since the writer considers only what may be called the natural phenomena of Religion as a Scientist sees them. It is a survey merely, of facts in the light of the author's philosophy. He does not hold, as we do, that the "Origin of Religion" was in the primordial Revelation given to man at his creation—which is the only *Revelation* strictly speaking ever made to man—from which all forms of Heathen and Gentile Religion have degenerated and corrupted themselves, by schisms and innovations. He denies utterly any supernatural revelation, and refers the whole "origin and growth of Religion" to man's *natural* sense of the infinite. He places the knowledge of the infinite logically prior to that of the finite. "What we call finite, in space and time, in form and word, is nothing but a veil or net which we ourselves have thrown over the infinite. The idea of the infinite which is at the root of all religious thought, is not simply evolved by reason out of nothing, but is supplied to us in its original form by our senses." "Religion floats in the air and each man takes as much or as little of it as he likes." He thinks it as doubtful whether there can ever be any one universal and perfect religion as whether there can ever be any one perfect and universal language. Varieties in religion are just as natural and normal, he thinks, as varieties in language—for both are only the product

and outcome of man himself. He shows however, the absurdity of Comte's doctrine that Fetishism was the primary form of religion—the fetish being always an emblem or symbol of some unseen Power previously known. Man cannot rise, he says, from a stone or a tree to the idea of God, but has a sense of the infinite, from the first, and makes the fetish its symbol. Fetishism, like every other "ISM" is an abuse, a half-truth, a corruption of what is good.

What we quarrel with these so-called Scientists for is that they are not content with studying the phenomena of Religion and Language on their natural side, but that they go on to deny that they have any other side. They seem to think we must find the explanation of things in the things themselves, and not outside, as though Nature could ever give any explanation of itself. They dogmatise, at least this writer and many others do, by asserting that there has been no supernatural Revelation, no supernatural condition of human life. Mr. Max Müller asserts that "though each religion has its own peculiar growth, the seed from which they all spring is everywhere the same. That seed is the perception of the Infinite from which no one can escape, who does not wilfully shut his eyes." He identifies both etymologically and logically, the Sanskrit "Dyaus-pitar" "Ζεὺς-πατήρ," "Jupiter," and "Our Father who art in Heaven."

Thus he virtually asserts that one religion is as true as another, and glorifies the rights of self-will in regard to our belief, worship, and duty. If one religion is as natural and true as another, then there is no *positive* truth in any. They are all only different modes in which man recognizes the same Infinite, of which he has a natural and necessary knowledge.

We can see from this volume that the Dean-Stanley wing of the Broad Church school has got pretty well along towards Paganism. Max Müller is only at a point further down the slope than others of the same school have yet reached. Though he contradicts the Darwinian

and Comtist materialism in several important points, yet he, too, illustrates the utter insufficiency of mere speculative reasoning to unravel the mysteries of human life. We can never dispense with those first truths or *principia* which are given us by Revelation, and which can not be discovered. The miner must carry his little lamp with him, or he will lose his way and find nothing in the darkness. The mere study of parts and details is a fatal art, because analysis must first "murder to dissect." It can take no cognisance of that which makes each thing to be what it is. We see nothing deeply until we are conscious that Reason can never see the utmost depth of any thing. The denial of mystery, therefore, and the refusal to accept the truths of Faith is evidence of shallowness and short-sightedness.

St. Paul at Athens: Spiritual Christianity in relation to some Aspects of Modern Thought. By Charles Shakspeare, B. A. With a Preface by Canon Farrar. New York: Charles Scribner's Sons. 1879. 12mo. cloth, pp. xii. 167. \$1.25.

We should prefer to call this volume a collection of "Conferences," after the pattern of the great French preachers, Lacordaire, Hyacinthe, Felix, and others, rather than "Sermons." They are philosophical and the fruits of wide reading, and may be regarded as "Aids to Faith." In the use they make of the apostles and disciples of "Culture"—ranging from Carlyle, Matthew Arnold, Herbert Spencer, and Browning, all the way up to John Henry Newman—they remind us of a little book we read some years ago called "Aspirations of Nature." Only in this volume we are somewhat puzzled to know what is the precise basis of Faith recognised by the able and amiable writer. The theology is in the main that of Mr. Maurice, which, it has been said, may be summed up in these words, "All nature is grace, and all grace is nature." There is a rationalising element in it, but its aims are good, and when supplemented by the practical system of worship and faith taught by the historic Church, it becomes only a stage in the growth of many really deep and devout minds. It is a kind of Neo Platonism, and has always

existed as a school of thought in the Church. Vaticanism drives it out with fire and sword, and the result is swarming infidelity and detestation of the Church among the cultured classes in all Roman Catholic lands. There are young and immature minds which may be helped by such a chapter as that on "Culture and Faith," and that on "The Epicureans and Modern Life,"—but after all there is a "Spiritual Christianity" deeper, broader, and higher than the Philosophy of Mr. Shakspeare, and it is found in the union of the Creature with the Creator through the Incarnation and its wonders.

TIMES' NOTES.

—The Scottish Episcopal succession died out, and was revived in 1810. See Grub's Church History of Scotland. In Ireland all the Bishops of the "Pale," or English territory, except two, accepted the Reformation, and the present disestablished Bishops descend from them.

—Archbishop Parker was canonically elected to the primatial see, vacant by Cardinal Pole's death, and was consecrated by the surviving Edwardine Bishops of the province. Bishop Gregg was consecrated without any see by Bishops who have no sees, and who were themselves consecrated by a Bishop who broke off from the society which had consecrated him and set up a new society of his own.

—Father Ryder's statement that only the principal consecrator's act in ordaining a Bishop counts, and that the assistants practically go for nothing, is not true; and contradicts the Roman Pontifical, in which each consecrating Bishop joins in reciting the words when laying hands on the Bishop elect. It is merely a cavil invented for use against the Church of England, and not the received doctrine of the Roman Church, and is employed because three Bishops whose consecration documents are extant joined with Barlow in consecrating Parker.

—The delivery of the chalice and paten to priests in the Roman ordinal was not introduced till the twelfth century, and therefore is no part of the essence of the rite, but merely an ornamental ceremony. The Anglican form, by which authority is given to minister the Sacraments covers all that those Sacraments involve. Thus, if a man be empowered to baptize, he is thereby empowered to be the min-

ister of *regeneration*, though that grace be not named in the rite of ordination, and so, if he be empowered to celebrate the Holy Eucharist, he is thereby empowered to offer sacrifice, because he cannot celebrate the Holy Eucharist without doing so. We left out these points in noticing Father Ryder last week, not because they are strong, but because they are so weak that he almost certainly did not believe them himself when adducing them, whereas he may have believed some at least of the others. But as a broad general rule, no statement of any R. C. controversialists can be taken on trust without strict verification.

The theory that the Pope is the source of all ecclesiastical jurisdiction, so that every Bishop and priest must be directly or indirectly commissioned by him is extremely easily refuted by the unquestionable fact that several Popes have been regularly deposed and degraded by councils of bishops, and their successors nominated in their stead, are acknowledged as lawful Popes, and not as intruders. The power which can take away the Papacy from one man and give it to another is therefore greater than the Papacy itself, and confers, not derives, jurisdiction.

—As a mere figure of speech, not intended to be pressed, Whitsun Day may be called "the birthday of the Church," but the term is just as applicable to Good Friday, to Easter, and to the day when the Twelve Apostles were first appointed. Metaphors are not always safe handling.

—There is a very curious book extant, printed in 1575, entitled "A Brief discourse off the troubles begonne at Franckford in Germany Anno Domini 1554. Abowte the Booke off common prayer and ceremonies," &c. This was reprinted in 1846, and can be easily procured. The facts we adduce from it are as follows: There was a great dispute between two sections of Protestant exiles, as to their service-book, some desiring to continue the Prayer Book of 1552, and others to conform public worship to the French Calvinist model. Knox, who was chosen as their minister, obtained an opinion from Calvin highly adverse to the Book of 1552, as the mere "leavings of Popish dregs," and added himself that it was "superstitious, impure, and imperfect," urging many sweeping alterations in ceremonial and doctrine. And Whittingham, afterwards Dean of Durham, who was married to a sister of Calvin's wife, contributed his share to this side of the dispute, by stating that he had heard from Bullinger "that Cranmer, Bishop of

Canterbury, had drawn up a booke of praier an hundreth tymes more perfect (i. e., Puritan and non-episcopalian) then this we now have, the same could not take place, for that he was matched with such a wicked clergie and convocation, with other enymies."—Page 50. Here, then, is at once the proof that Cranmer had got a third and highly Puritan book ready to pass through Parliament in 1553, and also that he was resisted by the main body of the clergy even then; so that the theory that he was honest in his dealings, and was approved by the English Church of his day therein, falls to the ground.

—Dr. H. H. Tuke, who has given much attention to the study of cerebral diseases, has recently published a work on *Insanity in Ancient and Modern Times, with Chapters on its Prevention* (Macmillan), designed to popularize information on a topic now widely arousing inquiry, and doing so in a manner which makes the volume a very useful contribution to knowledge. We do not attach much importance to Dr. Tuke's speculations as to maladies of the brain in ages of which we have either no record at all, or none which supplies medical statistics for our examination, but when he comes to the question as it presents itself in our own day, he has much to tell us for which we are grateful. The first of the chapters dealing with the modern period treats of insanity in relation to the working classes, the two chief facts of which are that it prevails rather more amongst agricultural than amongst manufacturing populations, and next, that drink accounts directly for a large percentage of cases, and indirectly for a considerable part of those where the immediate cause is mental trouble or grinding poverty. Amongst the higher classes, over-study and over-application to business account for a great deal, but Dr. Tuke thinks that idleness and want of intelligent occupation are far more guilty. Monotony of work, even if light in itself, tends to madness, and much harder work which is varied appears to be far safer. Cramming, whether for girls or boys, meets with his strong disapproval, and he thinks that the School Boards are doing something to promote mental disease amongst the feeble creatures they are trying to force on too quickly.

There is a chapter devoted to an inquiry into the increase of insanity, and Dr. Tuke points out that the statistics must not be taken without qualifying conditions, inasmuch as the greater pains taken to register, restrain, and care for luna-

tics, causes us to know of more, and to keep more alive, than was the case fifty years ago. His conclusion is that the total number is largely on the increase, that the rate is a declining one, but that circumstances prevent us from knowing the facts so well about the higher classes as we do about the lower, since the lunatics of the latter grade are for the most part in asylums, while wealthy patients are often looked after privately, and never get registered. But the most interesting and important part is on the preventibility of madness, and urges that it is a matter much more largely within the power of people themselves than is commonly supposed. We have ourselves known life-long insanity gradually superinduced by persistent indulgence in bad temper, and by the habit of working one's self deliberately up into a rage; and as it is obvious that a reasonable amount of self-control would have stopped its advent, we have, therefore, no difficulty in accepting Dr. Tuke's thesis. He urges immediate attention the moment certain dangerous symptoms, such as the constant return of unwelcome and even odious thoughts, prolonged sleeplessness, morbidly and suspiciousness on the one hand, exuberant spirits and unusual loquacity on the other, in the case of persons whose ordinary temperament is different, and flightiness in general, make their appearance; and discusses the various classes of mind which are more especially liable to derangement. And then he puts cheerfulness in the very first place as a prophylactic, saying truly enough that people may for the most part avoid gloom and sombreness if they please, especially of a religious type; he places peaceful relaxation next in order; and for idle persons, regular literary work.

He speaks forcibly against the mischievous reversal of natural relations, strong here, but stronger in America, whereby children are made the rulers in families and the parents their mere servants and flatterers, and alleges it to be a fertile cause of insanity, by destroying the power of self control in the young, accustomed as they are to get their way in everything, and cites American authority also for the like terrible result from that common school system, driving education from religion and morality, which Nonconformist envy and unbelief has forced on this country in the shape of the mischievous Education Act of 1870. In treating of diet, which comes in the next place, he has some sensible remarks on the abuse of alcohol, and recommends the free use of albuminous foods, to supply nitrogen to the brain, while starches and fats should be more sparingly em-

ployed, though they, too, are in their degree necessary to full bodily health. The book winds up with a few broad general maxims, and is written in a style sufficiently free from technicalities to be quite within the range of any intelligent non-professional reader.

—Mr. Haweis, of S. James, Marylebone, is one of the *preachers* of London. Though he has a choral service, with a *pewed* church, his congregation scarcely ever get into their places till time for sermon. A correspondent of *Jno Bull*, says of him :

Mr. Haweis's experience both as clergyman and journalist has taught him that absolute dependance on instant inspiration is in modern times a blunder. His sermons, therefore, although not absolutely written down, are prepared beforehand with infinite care. He reads thoroughly round, as well as through, his subject, and if he chance to think of some happy phrase or telling antithesis it is duly shaped and committed to memory. He also arms himself with an array of notes such as may be written on a quarto sheet of paper. That from which he preached his sermon on Pío Nono is covered with names, dates, and facts strung together in the order in which the preacher originally intended to use them. It frequently happens, however, that midway in the delivery of a discourse he perceives, or thinks he perceives, some better line of thought, more picturesque illustrations, or more telling arguments than those indicated in his notes. Then the notes are flung aside, and the speaker, filled with his subject, hurries on to a rapid and brilliant conclusion. More often, however, this peroration is carefully thought out in the little study at the top of the house in Welbeck-street, with the dark-green door with SALVE written above it. In this elevated retreat Mr. Haweis works diligently, reading much and widely, annotating frequently, and carefully indexing his annotations. Perhaps the great peculiarity of his discourse is that it is emotional without any tendency towards hysterics. Disclaiming the powers claimed by the ancient Church, he proclaims the function of the priest to be the bringing of man to the consciousness of his inner life, and then leaving him face to face with his Maker. Strongly directed towards current aspects of the day, and more especially towards the failings and aspirations of his carefully studied and analysed congregation, Mr. Haweis's sermons are invariably interesting.

In the cozy dining-room in Welbeck-street Mr. Haweis approves himself an

excellent host, fully alive to the latest *on dit*, as well as the latest thought of the day. Few men are socially more popular. True to his text, he revels in beautiful and curious surroundings, the memorials of many happy holidays of travel. Nuremberg coffers and huge iron chests jostle the pedestals of busts which gleam softly in the light of the red wax candles. "You admire," he says, "that colossal female bust—the 'Clytie' in the calyx of the sunflower. It is the work of Watts, who gave it to me. I know Michael Angelo's work well ; but I don't think he ever modelled anything at once more grand and more beautiful than that."

Tent Work in Palestine: A Record of Discovery and Adventure. By Claude Regnier Conder, R. E. London: Bentley. 1878.

It in no way detracts from the merit of Lieut. Conder, to say that this book is really the work of the Palestine Exploration Fund, and due to the expedition the society organized ; it is the important result of their labours, the record of five years of those labours.

We are presented with the story of the researches, and with the description of what they achieved, in this well-written work by Lieut. Conder. Though the chief interest of course lies mainly in Jerusalem and the surroundings of the Holy City, the survey of Samaria, with the chapter entitled "Shechem and the Samaritans," will have for many almost equal attraction, with perhaps the added charm of greater novelty. This is indeed only intended as a preliminary and popular account ; the full memoir is, we understand, now in preparation. An appendix giving a list of places mentioned in the Bible and Apocrypha, shows that out of 622 there are now 434 identified, with reasonable certainty, while we are told that 172 out of the 434 are discoveries due to the survey, giving a proportion of two-fifths of the whole number identified as the work of the society. This cannot but be considered very satisfactory as one result of the survey work.

The Present Movement. A True Phase of Anglo-Catholic Church Principles. A Letter to His Grace the Lord Archbishop of Canterbury. By the Rev. T. T. Carter. Rivingtons. 1878. Pp. 63.

Canon Carter herein utters a weighty protest against that indiscriminate censure of the Catholic movement which (shall we say ?) stupidly confounds rare excesses with legitimate ritual and doctrine. He shows that the practice and belief of High Churchmen with regard to the Holy Eucharist, Confession, Absolution, the Intercession of Saints, are sim-

ply such as all our great divines have used and taught; and, while he steadily upholds obedience to rightful authority, he maintains that the spirit of resistance has been evoked by an attempt to determine spiritual matters by secular courts, and to exercise jurisdiction in an unconstitutional way. The pamphlet is a model of calm reasoning and respectful remonstrance. Surely it is one of the gravest signs of our day that such apology should be needed: and that after forty years of consistent teaching and unwearying work High Churchmen should be thus misrepresented and calumniated.

—The only ground on which Father Ryder's assertion can possibly be based that it is all but "certain" that co-consecrators in the ordination of a Bishop effect nothing, and do not make up for any incapacity or lack of intention on the chief consecrator's part, is a false analogy drawn from the rite in the ordination of priests, wherein, both in the Roman and the Anglican Ordinal, priests join with the Bishop in laying-on hands. The fact that priests are never allowed to ordain without the Bishop makes it "all but certain" that this is merely a ceremony to denote assent to the ordainer's act; the doubt as to the meaning of 1 Tim. iv. 14 makes it unsafe to call it quite certain. But any one of the consecrating Bishops could perform consecration without assistants, and all of them in the Roman rite join in reciting the words as well as in laying-on hands.

2. The statement made by Romanists that they alone call themselves Catholics, and by that very fact prove that they alone are the true Church, from which all other professing Christians, by disusing the word in their judicial blindness, confess themselves cutoff, is, like most of their controversial statements, not true. If the fact were so, it would prove little or nothing, because "Catholic" is a word of human invention and application, not a divinely imposed title, but the fact is not so. The official and authoritative title of their communion is not "The Catholic Church," but either "The Holy Roman Church" (Creed of Pius IV., sect. i.), or the "Holy Catholic and Apostolic Roman Church" (Creed of Pius IV., sect. x.). Now *Roman* is a *local* word, and therefore restricts and qualifies the word Catholic when used along with it, as referring to only *part* of the Universal Church. The Eastern Church styles itself "Catholic and Orthodox," but this second adjective is one of quality, not of place, and does not affect or narrow the first one, merely adding another mark or note whereby the true Church may be known. The practical mischief to the Papal theory of

joining "Roman" and "Catholic" together into one title was pointed out during the Vatican Council by some of the Bishops, who recommended striking "Roman" out, but they could not, happily, get this proposal passed.

—An old font cover has been discovered on the western borders of Dartmoor, and replaced in the church of Shaugh Prior. It is eight feet and a-half in height, and stands permanently in the font, baptism being administered through an opening in the side. No other example of such a cover is to be found in the West of England, but there are examples of like construction at East Malling, in Kent, Fingringhoe, in Essex, and a few other places.

—In reference to the new Roman Catholic hierarchy in Scotland, the *Church Review* says:

An amusing thing occurred in connection with this restored hierarchy. The newly appointed bishops applied to the Lyon King to register the arms of their sees. This he declined doing, as Episcopacy was legally abolished in Scotland, and so cannot be formally recognized by a legal officer. He informed the disappointed prelates that he had given this answer to the bishops of the Anglican succession when they made a similar request, and so could only say the same to them. Notwithstanding this, the Roman bishops did as their Anglican brethren had done before them, and continued to set up the arms of their sees in suitable places, trusting that what could not be recognized might be tolerated. But what arms did they use?

In the pre-Reformation Scottish Church the sees had no armorial bearings, each bishop used his family arms alone. However, when Charles I. established the Anglican hierarchy he had restored sees provided with heraldic devices. And *these* the Roman prelates adopted and erected, taking it for granted that they were the mediæval devices, not knowing that they were granted by an Anglican monarch to Anglican prelates, and were before that unknown as the arms of the Scottish sees.

We have been so often and so freely accused of things Roman that we may be allowed a chuckle or two at the sight of an essentially Papal hierarchy borrowing emblems of office from the despised Anglicans, in delightful ignorance of the origin of the borrowed plumes.

It is surely not a sign of strength in the Church to see her granting bulls to bogus universities, naming archbishops and bishops from cities with next to no Roman Catholics in them, and ignorantly using Anglican emblems as her own

inherited signs. All this shows weakness in wisdom, prudence, and learning such as we used not to expect in Roman doings.

S. JAMES'S DAY, JULY 25.

HYMN.

In the dungeon lay the martyr,
On that early Easter Day,
Firstfruits of the blest Apostles
Whom the Master called away;
Shadows pass of night departing,
Radiant dawns the heavenly ray.

Knows he now the Word of Jesus,—
Tell me, sons of Zebedee,
Can ye share the dew Baptismal?
Can ye share the Cup with Me?—
Master, saith the voice within him,
We can share them both with Thee.

Clearer, clearer dawns the daylight,
Nearer sounds the voice of love;
Earth is fading, time is ending.
As the laggard moments move.
At the right hand of th' Eternal,
Lo! the seat prepared above.

There no tyrants vex the faithful,
In that free celestial hall;
There no wavering footsteps falter,
There no tears of anguish fall:
God Himself is King for ever,
God Himself is all in all.

Father, in the day of trial,
Be our part with James the blest;
Jesu, grant Thy peace for ever,
For Thy Holy Name confest;
Holy Spirit, guide us, lead us,
To that everlasting rest. *Amen.*

—As the discussions of Convocation on the labors of the Ritual Commission in the revision of the Rubrics draw to an end, there is much doubt whether it is worth while to go to Parliament with the result. Beresford Hope does not encourage it. There is no knowing whether Parliament might not under the instigation of certain Bishops, make revolutionary changes, especially in matters which Convocation has not touched, such as the Ornaments Rubric, and other "burning questions."

—The *Church Times* says of the complainants in recent ritual prosecutions, that "Col. Elphinstone and Mr. Hebbert were not members of Mr. Purchas' congregation in any sense: Mr. Martin is a parishioner of Mr. Mackonochie only in the sense that he is trustee of a school that happens to be in his district: Dr. Julius spends most of his time not at Clewer, but in Egypt;" and that the only "aggrieved" persons are the congregations themselves whom these outsiders are seeking to deprive of their services.

—One safe rector assures his people that "the real working man has too much grit in him to be carried away by Ritualism—in fact that 95 per cent. of the working people never go to *any place of worship at all!*" This is the rector's idea of "grit." He is somewhat *gritty* himself to make such a statement.

—In consecrating the church of St. Edmund, Bearpark (otherwise Beaurepaire), one of the outlying hamlets of St. Oswald's, Durham, for which Bp. Baring would allow Dr. Dykes no curate, Bp. Lightfoot delivered a sermon which was as satisfactory a contrast to the preaching of his predecessor, as the altar with its cross, tapers, and vases, afforded to ritual arrangements which had been common in the diocese.

—An address has been presented to the Bishop of Oxford, signed by the three archdeacons and 630 other clergymen of the diocese, expressing sympathy with his lordship in connection with the Clewer case.

—The subject of the Boyle Lectures delivered at the Chapel Royal, Whitehall, by the Rev. Dr. Maclear, Head Master of King's College School, during the

Summaries.

FOREIGN.

It is said that the Bishop of London desires another Suffragan Bishop in addition to Bp. Piers Claughton, and that he prefers Canon Walsham How.

Bp. Jacobson of Chester declines to prosecute St. James the Less at Liverpool, replying to the persecutionists that aggrieved *parishioners* have a claim to consideration, but complaints from people outside who have no moral right to make them, only produce scandal and have no good effect. This is the true line for Bishops to take, if they do not wish to be mere "strikers."

months of May and June, is, "The cessation within historic times among civilized nations, of the ancient sacrifices, and the institution and early celebration of the Holy Eucharist, considered as an evidence of the historical fact of the Resurrection of our Lord."

—A stained glass window has recently been erected in the cathedral at Oxford, which deserves a special notice. It is to the memory of Miss Edith Liddell, a daughter of the Dean's, who died about two years since owing to the simple but bad cause of swallowing a cherry stone. The window is from the firm of Messrs. Morris & Co., and illustrates the history of St. Katharine of Alexandria, who fills the central light, but is evidently a portrait of the deceased lady. On each side are two angels of the same size, who are employed in breaking the wheel on which St. Katharine was to be martyred. Beneath are three small panels, in one of which the saint is disputing with the heathen philosophers; in another she is being presented to our Lord by St. Mary; and in the third (what may be said to be the reverse of the well known engraving of her miraculous translation to Sinai) she is being laid in the tomb. The prevailing colour is a kind of pale green, and the whole window has much novelty, as well as beauty, in it. The drawback, of course, is that few persons will be able to recognise the history. It may be added that the window, which is at the east end of the south aisle, corresponds in position to a still more elaborate one by the same artist in the north aisle, representing the chief particulars in the life of St. Frideswide, who is the patron saint of the cathedral.

—The offences charged on Mr. Mackonochie and Canon Carter are precisely those which the new process was meant to deal with; but the proceedings are not taken under the Act, but under the old law, the insufficiency of which was the pretence for a new statute. The pretence is abandoned as soon as the Civil Judge has supplanted the Spiritual one; and in his hands the old law is found more efficient than the new.

The position arrived at, then, is the unostentatious abolition of the entire Ecclesiastical Jurisdiction, as established at the Reformation, and continued down to the year 1833. In that year the Ecclesiastical Court of Final Appeal was abolished, to make way for the Judicial Committee. In 1840 the Church Discipline Act abolished the Consistory Court of the Bishop; and in 1874 the Public Wor-

ship Act abolished the spiritual jurisdiction of the remaining tribunal, the Provincial Court of the Archbishop. No such subversion of the constitution in Church and State could have been carried all at once. It was only by successive advances, under colour of improving the process without affecting the law, that the gentlemen of the long robe could hope to evict the Church from the spiritual jurisdiction inherent in her commission, and guaranteed by the law of the land from the beginning of Christianity in this kingdom.—*John Bull.*

—Rev. Mr. Tugwell, the new rector of St. Mary-le-Strand has reduced the services from twenty-five per week to *three*, two on Sunday and a Wednesday evening Lecture. He has also dismissed the choristers and keeps the choir stalls empty. The remainder of the elements after Communion at his first service he handed round to people standing, one man receiving them with hat and umbrella in his hand. He gives first to a whole rail full, and then says the words to all at once. He makes the Wardens carry the alms directly into the Vestry, declining to take them himself and place them on the altar. This is what the Bishop of London is trying to substitute for "Ritualism." Could anything be better for the cause of Rome? Several choirmen in London have deserted to the Roman Church, on account of the raid made on choral services.

—Blanqui, the Socialist and Communist, though in prison, has been elected representative from Bordeaux. In a late interview he said:

First and foremost, France must be unchristianised. She must be rid, not only of Catholicism, but of Christianity. The Catholics are now the masters. We have still the Inquisition. It no longer burns, but it imprisons. The magistrates sentence according to its orders. Journalists are condemned because they turn religion into derision. It ought to be allowable to turn religion into derision in the name of reason. I have seen a journalist condemned because he had said there was no force without matter and no matter without force. It is abominable. The real Conspirators are the Catholics and the Clericals. See how they are conspiring as to the Ferry Bill, which will never be enforced. From the bishop to the beadle they are all astir. The priests' salaries must be abolished;

that will be a beginning. "Do you, then, admit an atheistic state?" "Why not? The law is atheistic." "No, the law protects all. It is not atheistic. It does not affirm, but it does not deny." "Well, the State should be atheistic, for I maintain that the law is so." "Would you allow believers to pay the expenses of their worship?" "Yes, but not by subscriptions." "Would you leave the churches open?" "Yes, but watch the preaching." "But what substitute would you find for worship?" "Voltaire has already answered, 'I rid them of a monster and they ask me what I shall put in its place.'" "But your measures against Catholicism are not enough to form a programme." "You are always thinking of a programme. I have no programme. A thing is bad, I substitute something else, to see to the application of it."

—It is said that "Virtue is its own reward." The *Literary Churchman* calls attention to the fact that out of the original writers of the *Tracts for the Times* of those who deserted the cause and went over to the enemy, one is an Archbishop and another is a Cardinal, while of those who remained loyal to the Church of England, Keble died the rector of an obscure country parish, while Pusey remains in the same Professorship which he occupied 51 years ago.

—Rev. Samuel Smythe, the oldest Wesleyan minister in Jamaica, an able theologian, has taken orders in the Church of England.

—Bp. Gobat of Jerusalem, is dead. Canon Tristram of Durham, reluctantly declines to be his successor, on account of his family of eight children, and the inferior income which he would receive, *i. e.* £1,200 a year, half of which is paid by the King of Prussia. It is hardly worth while to continue that farce.

—Bp. Tyrrell of Newcastle, Australia, is also deceased, after an episcopate of 32 years, without once returning to England; and has left his diocese an endowment of £250,000, made by judicious investments, as appears not for himself, but for the Church.

—We give in our Miscellany Cardinal Newman's brilliant address at Rome, which so pleased even Dr. Pusey. It is said that Dr. Dollinger remarked that if Newman's writings had been in Latin,

French and Italian, instead of English which is little known in Rome, he would have been on the Index, instead of being made a Cardinal. We are incredulous, however, as to the Jesuits not knowing what an Englishman writes or does. We think it means something on the part of Pope Leo. He rather imitates King Saul's policy, and wants the strong men for himself. Besides, the new Cardinal is a very old man.

—The three Judges who heard the Appeal of the Bishop of Oxford, Bramwell, Thesiger, and Bagallay, have reversed the decision of the Queen's Bench, and decided that the Bishops have a discretion as to allowing prosecutions under the Church Discipline Act of 1840, as well as the P. W. R. A. of 1874. At the same time, Bramwell was for awarding costs to the beaten party! on the ground that one appellant (Canon Carter) "breaks the law" by his ritualist practices. How luminous this English justice is, seeing that the sole question was whether the Bishop had a *discretion* or not, and the question of "breaking the law" could not come up till the suit was tried.

—The Church Association will now carry the Clewer case into the House of Lords. We shall learn now whether the Bishops, whom the *Evangelical Record* calls the "stipendiaries of the State," have any original jurisdiction, or any godly judgment of their own, in Church matters.

—Dr. Pusey writes an explanatory letter, that he had not advised Newman to refuse the Cardinalate, but only congratulated him when he heard it had been refused, admiring his "still life" at Birmingham. Of course, Dr. Pusey disclaims any attempt at influencing Dr. Newman, but speaks in high terms of his speech on receiving the hat. It is said two English nobles proposed to furnish a Cardinal's residence for him in London, but he prefers to continue his simple life at the Oratory.

—Two great evangelical Conferences have been held, one at London by the Church Association, and another at Southport. At the former, an exceed-

ingly able and interesting paper was read by Canon Garbett, explaining why it is that many Low Churchmen have recently *toned up* and taken higher ground for the Church and Sacraments. He says they only go back to the real position occupied by the founders of the school, such as Simeon, Milner, Scott, Newton and Hervey, who were all in favor of the Establishment, and treated sacraments as "means of grace." We would print this paper, if we had room enough left. It was followed and justified by Canons Ryle and Hoar: but all three got a terrible punishment from the *Rock* for it, and even the *Record* totally dissents.

At Southport, Mr. Bardsley read a paper on "Rocks ahead," in which he denounced a new organization, "the Evangelical Protestant Union," intended to be a wheel within a wheel, and to rally the "irreconcilables" who refuse to compromise with "progress" at all. One of these was present—a Mr. Wainwright—whose speech revealed a real split in the party, accusing the others of surrendering to the High Church position. It may be the Church Association will yet get to prosecuting its own members, some of whom are even willing to wear the Surplice in the pulpit, as Bp. Blomfield requested them to do.

—One of the best tracts on the subject of *Prayers for the Dead* is by Dr. Littledale. (G. J. Palmer.)

—Lord Penzance has given judgment against Mr. Green, of Miles Platting, who did not appear before him.

—Convocation was to meet June 24.

—The degree of D. C. L. at Oxford has been given to Lord Dufferin, Bishop Lightfoot of Durham, Mr. Ruskin, and the Russian Tourgeneff. The degree of Doctor in Music to Sir H. Oakeley, G. A. McFarren, and Arthur Sullivan.

—The E. C. U. held its twentieth anniversary June 10, with special services and sermons at 85 churches in the metropolis and vicinity. Canon Carter preached at one on the relations of the Anglican and the Anglo-Catholic—the latter being willing to give up Church

and State when by means of that connection secularism sought to cut us off from the Universal Church. Mr. Wood being in Italy, Alderman Bennett presided at Freemason's Hall. The total membership is now 17,778—clergy 2,533. The Union condemned the O. C. R., the R. E. C., and passed a strong memorial against any alteration of the Prayer Book as involved in the report of the Ritual Commission in Convocation. It was based on a most able address by Berdmore Compton.

—The alterations in the Church of St. James', Hatcham, made in obedience to the order of Lord Penzance are by no means so noticeable as might have been anticipated, and in some respects they really tend to render the building more spacious and Continental in appearance. The use of chairs from the side chapel on Sunday last greatly aided this idea. During the past week the eight paintings on the panels of the chancel screen, which erroneously have been attributed to the brush of the Rev. A. Tooth, have been planed out; the screen which separated the Lady Chapel from the body of the church was removed last Monday, and brought, it is said, to Mr. Tooth's Orphanage at Woodside, near Croydon; the rood-beam across the nave which supported a plain oaken cross, the fine bronze figure of which was pulled down and broken up some eighteen months ago by certain iconoclasts who obtained entrance to the church during the night-time, has been taken down; the altar in the Lady Chapel has been removed, a small shelf against the wall having a cross on it alone remaining; and the triptych over the altar has also been taken away. On the other hand, besides the six Vesper lights and the gilt cross, the two Eucharistic lights from the side altar have now a place upon the altar which is furnished with numerous vases of choice flowers.

—Bp. Ollivant of Llandaff, in a recent charge, said:

Whether there had or had not been a conspiracy in the Church of England to take them back to the Church of Rome, he should not venture to assert, but that man must be blind indeed who did not know, not only that such a conspiracy would be compatible, if not with the avowed principles, at least with the secret policy of the Church and Court of Rome in the seventeenth century, as substantiated by most indisputable records in our national history. He then quoted the Dean of Ripon, Professor Rankin,

and Lord Macaulay in support. Lord Macaulay wrote that "in the seventeenth century the Jesuits glided from one Protestant country to another, under innumerable disguises, as gay cavaliers, as simple rustics, as Puritan preachers.

Yes, *Puritan* preachers, preaching *against* ritual and sacerdotalism, but never preaching any Catholic truth or practice. All the Jesuits ever laboured for was to so Puritanise the Church of England that Catholic minded men would have to leave her.

HOME.

Bp. Doane's Sermon before the graduating class of the General Theological Seminary, contains many striking points, most forcibly put, among which not the least important are those looking to certain tendencies savoring too strongly of the mere imitation of Roman Use. We are not aware, as yet, of instances of *reservation*, and of non-communicating attendance in connection therewith for "purposes of adoration," and we hope there will be none. Whatever may be said for it in the case of those who have already communicated the same day, and so had their "daily bread," there is now one kind of "non-communicating attendance" that bishops and other clergy ought to preach against. It is the average practice of our congregations, in which perhaps nearly half of those who have been confirmed and many already communicants, at the *majority* of our celebrations stay long enough to join in the first part of the Communion Service, asking God to "accept their alms and oblations," and then get up and go out, turning their backs upon the rest of the Holy Service, and nullifying for themselves the holy purpose for which these oblations were offered. This is "non-communicating attendance" with a vengeance, and of the kind which is blasting the spiritual life of our churches.

The Bishop does not touch any of the "Six Points" of the restored Ritual, but certainly gives a needed caution as to the limits of Christian liberty, and the necessary bounds beyond which Catholic doctrine and worship degenerates into Roman corruption and idolatry. We only

wish he could find toleration among his brethren for all he would retain, and make the Church see that the restoration of Catholic practice among us is the only means, humanly speaking, of preventing the final triumph of Romanism. Educated men of all professions, are more and more dissatisfied with popular Protestantism, to the extent of being led to neglect religion altogether: but they *do* welcome the idea of a visible supernatural system of Faith and Worship, which claims to come with Divine Authority, and to exhibit the reality of the Incarnation.

We have an extra edition of this Sermon in pamphlet form.

—The Convention Address of Bishop Brown of the Diocese of Fond du Lac, has some admirable passages on the prevailing Congregationalism in the Church. We have marked them for selection.

—We have heard many commendations of the article by Mr. Gold on "Heathenism and Revealed Worship," and some very strong dissents. To understand the article, one must remember at the start that "No man hath seen God at any time: the only Begotten Son which is in the Bosom of the Father, He hath revealed Him." The only acceptable worship is a revealed one. Cain could not construct one on the basis of human reason. It is a question of Scepticism whether the Infinite and Absolute can project itself into space and time. But we believe in the Incarnation, and all that that involves.

—Few articles have been of more use to our subscribers, and service to the further circulation of the *ECLECTIC*, than that by a lady on "Sisterhoods" in the May number. If any have missed it, we now call their attention to it, as something that savors not merely of controversy but of church work and devotion, by which chiefly, after all, the Church must live and grow.

—The retort courteous, entitled "The Puritan Reason Why," is certainly one of the best things we have met with. It is a fair carrying of the War into Africa. People who are forever making bugbears of Catholic progress, should be continu-

ally confronted with their own inevitable alternative, in all its hideous deformity, as all experience proves. Even the three Canons, Ryle and Garbett, and Hoar, can hardly stand this picture any longer, and admit their willingness to see *some* improvements in a churchly direction, for which avowals they are already getting denounced by the *Rock* and the *Record*, and a reactionary knot of irreconcilables who have founded a Simon pure association of "Protestant Evangelicals," so far numbering sixty persons.

—The pamphlet of the Rev. A. C. A. Hall, of the Church of the Advent, Boston, on "Confession and the Lambeth Conference," will take a high place in the Literature of this much-debated subject. All should procure it who wish to know the line taken by Dr. Pusey and other eminent authorities, or who suppose that the Lambeth Council disposed of the matter. It was not on the list of their *agenda*, and the resolution adopted was introduced by a side wind (as some of the bishops complained), very hurriedly considered in one morning session, and purposely left so indefinite as to be capable of various interpretations, protesting as it does no intention to restrict the liberty which the Church already gives: and surely among the unrestrained rights and liberties of the laity we hear so much of in these days, ought to be this right to consult their spiritual pastors and masters, and obtain the absolution which Christ hath commanded them to declare and pronounce. The Apostles did not probably wait for the exercise of this official duty until they got church edifices erected and congregations to fill them. As Bishop Doane has said, "The use of private confession is an inherent right of sinners, and the power of Absolution is involved in the office of every priest." The force of the resolution is directed against compulsory confession, as none of those who advocate the use of it, pretend to *require* or even *enjoin* any of those things which the resolution condemns, neither do such men as Mr. Carter or Dr. Neale fail to put in cautions against such *direction* as puts

the priest's judgment in place of the individual conscience. If "no minister is authorized even to *encourage*," &c., neither is any minister authorized to discourage it. Not a word in the Prayer Book or Articles against it, but the exhortation in the Communion Office certainly tells people what to do, for whom the usual rules of *self* examination are not sufficient. We have just within this hour returned from visiting a dying man, who tells us in response to an exhortation of repentance, that "he has never done anything he was sorry for." Is there a Protestant minister of any kind that would not in such a case do all that any Confessor would do, by way of question and prompting, to quicken the man's conscience? And this man represents the average of Protestant working people, at least as we know them.

This leaving the masses to their glorious right of private judgment and individual responsibility, has resulted in the densest ignorance and most stolid insensibility to religious truth.

One thing is observable in the Lambeth declaration. It speaks of "the Book of Common Prayer" as if there were no difference of principle between the English and American Liturgies. This is something to be thankful for and worth contending for, when considering the "benefit of Absolution." It is enough, however, that the Conference declared that it held *on this subject* "the principles of the Primitive Church, reaffirmed at the English Reformation:" for we all know how the subject was spoken of in the Prayer Book of 1549: and Mr. Hall closes his pamphlet with authorities from the Reformers and successive English Divines on this subject.

—We have for our next an able review of the new Lectionary, and a strong article on the tokens of an increasing lay supremacy in our Church, and a remarkable "Catechism" of Church Doctrine and Bible Truth, by one of our most valued contributors—Rev. Dr. Corbyn of Quincy.

—The form used for the "Consecration of a Memorial Baptismal Font" in S.

Paul's Church, Waterloo, by the Bishop of Central New York, June 13, is admirable both for the Selections of Scripture and the Collects, which appear to be equal to anything for similar purposes which we find in the Priest's Prayer Book, which indeed has no form for blessing a Font. The new Font is of Caen Stone, with red Greotte marble shafts, and is inscribed as a memorial of two infant children of the Rev. Mr. Doty, a former rector.

—*Harpers' Monthly* has all along led the way in front of the illustrated Magazines, for the superiority of its cuts, and the really valuable information as well as mere entertainment given by its contents.

—*Scribner* for July has a capital article on Trinity Parish, New York, with a rather rough cut of Dr. Dix's portrait.

—The Convention of Michigan has elected as its Bishop the Rev. Samuel Smith Harris, of S. James' Church, Chicago, who, it is understood, has accepted the position. Dr. Harris was born in Alabama in 1841, graduated at the Alabama University in 1860, practised law at Montgomery and in New York, was ordained deacon and priest in 1869, became successively rector of Columbus, Ga., Trinity, New Orleans, and S. James', Chicago. In 1878 he was elected Bishop of Quincy, but declined in the interest of the Chicago parish. He is a man of superior personal qualities, and his rise has been very rapid. He studied for orders under Bp. Potter in New York, and is classed as a moderate High Churchman. His election is a recognition of commanding abilities.

There were some peculiar features about the proceedings of the Convention. Dr. W. J. Harris of Detroit, presided with great ability and fairness, but his obviously just decision, that on a vote by orders, the laity must vote by parishes, was overruled by the laity, voting *en masse* and not by orders on an appeal from the Chair. It is only another sign which way the tendency to encroachment points in our "Church and State." The next thing is to give a Lay Delegation in proportion to the size of the congregation.

There were four formal ballots, on the first and second of which Dr. Worthington of S. John's, Detroit, was elected by the clergy; on the third, Dr. Snively of Brooklyn, and on the fourth, Dr. Harris, by both orders. Although the law of the Primitive Church requires that a Bishop should be elected from among the priests of his own diocese, yet it is proved for the fiftieth time, that however it be among the clergy who *ought* to know best (as the lawyers do in the nomination of judges), yet for the laity, a prophet is not without honor save in his own country and among his own kin. The Church paper, *Our Dioceses*, of Detroit, says upon the subject:

The moving consideration in favor of Rev. George Worthington was that his brethren knew him, and in him could choose upon their own judgment and not the recommendation of others; that he was thoroughly acquainted with the Diocese and could go to work at once; that he would economize its resources, and whatever his private opinions, would work harmoniously with earnest men. No greater compliment could be tendered than this confidence of his friends. Generally there is the jealousy of Joseph and his brethren among the clergymen. Old familiarities and personal differences present impassable barriers to aspirations of those who rely upon the voices of associates for position. Here there was nothing of the kind; and it is a testimonial to the worth of the Doctor, as well as the high-mindedness of his brethren that they could unite upon him. His views are not those of a large number of the men who supported him, but it was felt that he was a devout man who would make the interests of Christ's Kingdom paramount to any theories of his own.

—The Convention Address of the Bishop of Wisconsin is a noble document, worthy of the successor of Bps. Armitage and Kemper. His gentle dignity, and broad Catholic sympathies cannot but carry his diocese with him. The Cathedral Canon, it appears, is referred for another year to a committee of fourteen. Dr. Ashley read a report on a Memorial to Dr. DeKoven, and at the close Rev. F. Durlin preached a memorial Sermon, which is spoken of in the highest terms.

—The *Living Church* of Chicago is really a living paper, and fills the place of the old *Gospel Messenger* more nearly

than anything else we have seen. It must exercise a powerful and salutary influence for the Church, for it is edited with a view to the great body of the people. It is eminently fit to be in every family. We almost envy it its New York correspondent.

—We are glad to see that the trial of Father Prescott, of St. Clement's, Philadelphia, which is set down for October next, is to be not under the ritual Canon of Pennsylvania, but under the general laws of the Church. It is said that he has sought this issue for some years: but though Bishops can have the collected wisdom of the Episcopate, there is no appeal for a Presbyter beyond his Diocese. It is only *Presbyterians* that can go up to a General Synod or Assembly.

—Bp. Clark of R. I., is for graduating the representation in General Convention to the Church strength of each diocese. The difficulty will be to get the small dioceses to consent. It would be better to reduce it to *three* of each order. We should not then have so many votes recorded as "divided." Bp. Clark speaks many strong words upon the pressure of secularism and unbelief upon the Church from without, as a warning against wasting our strength in controversies.

—Apropos of the notice of Bp. Cummins' Life in our Miscellany, it is said the same lady proposes to publish her husband's correspondence, which will "create some uneasiness in certain quarters."

—We observe as a cheering sign, that a Chinese has been made deacon at Trinity Church, San Francisco (Rev. Dr. Beers), to work as a Missionary in that city. The *Pacific Churchman* gives good accounts of such work.

—The Rev. E. S. Thomas, rector of St. Paul's Church, St. Paul, Minn., has been invited by all the denominations of that city to take charge of the instruction of all the Sunday school teachers, some 300 in number, consenting to the use of the Episcopal liturgy as the preliminary exercise. On every Tuesday night he presides in this connection, at a meeting held in the Young Men's Reading Room, a central point in the city.—*Ex.*

—Dr. Hanckel's speech and the proceedings of the Virginia Convention go to show (while disclaiming the doctrine of Apostolic succession) that the Bishop is virtually rector of every parish, and can dictate every accessory of worship or house of worship, which has been supposed to have been left to the taste of the rector or vestry. The use of flowers in church is not "ceremonial" in the liturgical sense of that word, neither is the rinsing of the vessels, any more than the use of a book rest, or of a stole with or without fringes, or a hundred other things. If the Ordinary has "discretion to take order for appeasing doubts or disputes," he has the same right to *order* flowers as to *prohibit* them, for *neither* order is "contrary to anything contained in this book;" and so instead of uniformity, we have, as before the Reformation, different *uses* according to the *taste* of different Bishops. We protest against this making Episcopal taste or prejudice a rule of law, in matters of Divine Service. If, for instance, a choral service is open to one diocese, it is to all, as contained in the liberty of the Prayer Book, which is a matter for General Convention to regulate, and not a Diocese. Virginia churchmanship is as strongly on the State-rights ground as during the war. If a Diocese passes a ritual canon, will it submit to a different one passed by General Convention? For our part, we see in this the seeds of future disruption.

—The Convention Address of the Bishop of Central New York for this year, was occupied chiefly with details of Diocesan work, showing healthy progress, but its opening was a fine statement of a great general principle that reaches much further in religion than most people are willing to admit. The Incarnation takes us away from all ideas of transcendental spiritualism, and shows us the path by which we come to God—even the stairway of Jacob, with the Angels ascending and descending upon the *Son of Man*. To meet our nature the Object of our Worship will indeed dwell on earth and tabernacle among us, that we may behold His glory full of grace and truth. The

following is the passage from the Bishop's address:

One sign of a living religious faith in a people is a care of sacred places. God accepted it in the old time, giving it His benediction. Doubt not that He accepts and blesses it still. We have not a particle of trust in that thin philosophy which tries to separate, in His Universe, spirit from body,—the very thing that death does. Being Churchmen we are children of the Incarnation. The Father of Christ has never reconsidered His work of creation, where He set His thoughts of loving kindness in the corner stones, walls and pillars of the world, and in "its majestic roof fretted with golden fire." Among the fountains that have fed the inspirations of brave and patriotic countries have always been sanctuaries; and reverence for them has made small nations strong. We all know well enough that secondary motives may intermix with the higher one in setting church buildings in order, rearing them and repairing them. But that is true of most acts of religion. We do better to believe that such outlays spring from sentiments that lie near to the heart of the Gospel. I have lately, on my visitations, taken sincere satisfaction, not to say encouragement, at seeing, in more instances than I can well mention, this ready and earnest mind to preserve or adorn our Houses of Worship, and to provide comely and honorable accessories.

—At the recent Commencement of Hobart College a most suggestive and valuable Sermon was preached before the De Lancey Memorial Association by the Rev. Dr. Battershall, of S. Peter's, Albany. The Baccalaureate was preached by the Rev. G. W. Dean, D D., of the Diocese of Albany. The Phi Beta Kappa was addressed by Prof. Geo. A. Strong, late of Kenyon College. An excellent "Master's Oration" was pronounced by the Rev. Lawrence S. Stevens of Saginaw, Mich. The valedictorian was Mr. C. F. J. Wrigley; the White Rhetorical and White Essay Prizes were awarded to Mr. E. G. Herendeen, the Cobb Essays to Messrs. Wrigley and Herendeen. The Degree of Doctor in Divinity was conferred upon the Rev. G. L. Chase of Fari-bault.

At the Alumni Dinner a beautiful tribute was read by the Rev. L. Halsey to the memory of the Rev. L. Schuyler, one of the heroes who fell by the yellow fever at Memphis a year ago.

Bp. Coxe presided at the exercises.

—We observe that on the day of the funeral of Dr. Lawrence, of the Church of the Holy Communion, New York, June 13, the Eucharist was celebrated at 8 A.M., to which parishioners were invited at the request of the deceased. Friends were also asked to refrain from sending flowers.

A correspondent writes us:

Dr. Lawrence, of the Church of the Holy Communion, passed away a few days since, after many months of great suffering. His funeral was carried out in complete details left by him in writing, dated last November. As death approached, and in accordance with his wish, several daily celebrations of the Holy Communion took place, with intention for him. The day before the funeral, vested in surplice and stole, at 4 o'clock in the afternoon, he was laid out in a pine coffin covered with black cloth and surmounted with a mahogany cross, full length, in the choir of the church, where his "dear friends who desired to look on his face could do so." So dense was the crowd that not until nine o'clock could the doors be shut, and the watchers, composed of the young men of the congregation, begin by companies the sacred duty of two hours each, beside the remains of their late faithful priest. A constant service of prayer and antiphons was kept up until dawn, all the psalms of the offices being recited—the altar being vested in white, as for Easter. At eight A.M. the Holy Communion was celebrated, the altar blazing with the two Eucharistic lights and the seven-branched candlestick which the deceased valued so highly. The celebration was with the festal music of Easter, and over seven hundred communicated. The church was densely packed, and hundreds filled the streets unable to approach the doors—the deep sobs and tears of all expressing partly the deep sorrow of his flock. The burial service was said at eleven o'clock, the Bishops of New York and Springfield officiating, and over fifty clergy in surplices attending. Those beautiful hymns, "Jesus lives, no longer now," "Jerusalem the golden," &c., were sung at the service in the church and at the grave at Woodlawn, where the interment took place, a large number proceeding by rail with the remains of their devoted pastor.

—We have received by favor of Dr. Bat-terson, a very searching pamphlet, giving a review of the proceedings of the late convention of Pennsylvania, in connection with S. Clement's Church, and the canon of Ritual passed by it. It appears that

the report of a committee appointed a year ago to ascertain the powers of a diocesan convention on the subject of ritual and the Prayer Book, was deliberately shunted aside, as being rather adverse. There is a strong body of Churchmen who, while they have no sympathy for S. Clement's, are decidedly against the course which holds a *parish* responsible for the conduct of its clergyman, and they do not recognize the right of a diocese to legislate upon matters which concern only the services of the church, and the clergy who conduct them. The attitude of Pennsylvania and Virginia is simply an exaggeration of the old States Rights doctrine, and must result in disintegration, without any power to coerce union. The pamphlet presents the issue very clearly. (T. McCauley, Philadelphia.)

ST. LUKE'S CHAPEL, SEWANEE, Tenn.—This chapel has lately been presented with some very handsome and costly Communion plate, the gift of a lady in England. The chalice and paten intended for use on festivals, and other special occasions, are superb specimens of art workmanship. The chalice, which is of full size, is an enriched replica of those supplied to Cork Cathedral, and Grace Church, New Jersey. The *repoussée* figure work of the base is perhaps, the most prominent of its merits: three of the panels consisting of the Lord's Supper, the Crucifixion, and Moses striking the Rock, are in detail most minute, while their execution is certainly a masterpiece of that branch of Art. The engraving which enriches the other three panels, though, perhaps, of less artistic merit, is noticeable for its rich foliated design, introducing the vine, passion-flower, and lily, the grapes and flowers being formed entirely of precious stones thereby giving it a most chaste appearance, while the general outline is imposing and elegant in design, with its moulded pillars, wire work, and pierced tracery disposed throughout. It is elegantly adorned with a great number of jewels, comprising those of the most costly description; this chalice is, perhaps, one of the finest of modern productions, and is certainly a *chef d'œuvre* of ecclesiastical art. The paten is plain on the outer rim, while the centre is most beautifully enamelled, the *Agnus Dei* being most conspicuous. The remainder of the plate consists of a smaller chalice and paten, likewise handsomely jewelled and ornamented throughout, two elegantly mounted ruby glass flags

on a stand, and other articles for use at the credence. They are all of silver, richly gilt, and are the work of Keith and Co. of Denmark-street, W. C., London.

—We receive now and then bitter complaints of the action of Bishops. We do not want to make our magazine a "common sewer;" nevertheless, it shall be a free channel of free thought and free discussion upon all *questions of principle*, and especially as against the tyranny of Protestantism and the tyranny of Ultramontaniam, both of which have become identified with each other in some quarters. The attempt to introduce the Ultramontane government of the clergy, because the clergy for the most part are in a state of absolute dependence, should be met wherever it is made.

But we hope our correspondents know better than to attack Bishops as a class. This was the Puritan mistake. They would have the world believe that the Office itself must always result in producing only "lords over God's heritage." We hold that this is the exception, not the rule.

In Central New York here we have a large "Dairy Association," who have been making discoveries. Formerly all the farmers supposed that cheese was cheese whether the moon was new or old. But since a European market was opened, they find that there is cheese *and* cheese; that there is cheese to *compete* with, which goes off at almost any price asked, while their own hangs down among the "lower grades." So with characteristic Yankee spunk and enterprise, they declare there is no reason why they should not produce as good cheese as can *be* made on earth (leaving the moon out of the question), and they are bound to find out how to do it, and we have little doubt they will succeed.

—J. C. Buttre of New York, well known as a very skillful portrait engraver, publishes *The American Portrait Gallery* with biographical sketches. Part 35 just received, contains excellent steel portraits of Dr. Samuel Osgood, General Grant, Bryant the Poet, and Hon. H. B. Anthony. That of Dr. Osgood is very fine, in large cabinet size. We have been greatly delighted with Dr. Osgood's genial and appreciative memorial of the late Evert A. Duyckinck.

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NOTES ON THE ENGLISH LECTIONARY

Authorized to be Used by the Last General Convention.

BY THE REV. WM. M. OGDEN.

A FAITHFUL use of the English Lectionary as authorized by the last General Convention, has convinced us that it possesses merits which only require statement to obtain immediate recognition. It is practically settled, notwithstanding the supposed further improvements suggested by the last report of the Committee on Revision, that the Lectionary as it now is will for a period of years remain the Use of the Church of England. Shall ours be in harmony? Or can something better be obtained? Or shall we return to our old use? These are questions which must soon again come prominently before the Church at the next session of her Representative Body. Our apology for these notes is the fact that we are assured that the minds of the clergy are as yet not sufficiently awakened to the importance of the subject.

The new Daily Calendar differs but slightly from the old. They both read through the principal part of the Old Testament once every year, in course, commencing in January. In both Isaiah is reserved for the latter part of November and December, as most appropriate to the Advent season. The new use, dropping some chapters as not serving to edification, substitute in the gap thus created, selections from the Chronicles not found in the old. In the reading of the New Testament, the old use read through the four Evangelists and Acts twice, the Epistles three times, in the year, the Revelation not at all. The new use reads through the greater part of the Revelation and the rest of the New Testament twice. The great improvement in the new consists in the arrangement by which one half—the latter half—of the year the Evangelists are chosen for the Second Lesson in the Evening Service. By this arrangement it is secured that both morning and evening congregations, which are quite apt to be composed of different sets of people, shall hear the whole of the New Testament read through in course. It is a happy improvement on the old that during Advent, the Gospel according to St. John, the Epistles of St. Peter, St. John and St. Jude, and the Book of Revelation are being read. They are such

portions of Scripture as dwell most in detail, on the doctrine of the last things and Christ's Second Advent. And they strike us all the more forcibly, because they are not special selections for the season, but following in course, are simply happy and striking coincidences. This observation will bear on the question of a Special Table of Lessons for Lent. To our mind such an arrangement seems most objectionable. To break in for forty days with special lessons to supersede the regular and continuous course of reading, would not only mar the continuity and perfection of the word of God as a whole, but as Lent varies as to its time only three or four weeks would cause an important portion of Scripture in the Old Testament never to be read, or but seldom.

By the Calendar as we have it, Lent finds us travelling with Israel in the wilderness, studying the law of God, reflecting on his sore judgments upon the head of a gainsaying and rebellious people, and in abundant type and figure being taught of the provisions which God makes for us as we travel hungry and thirsty through the wilderness of this world. And Eastertide tells us of the overthrow of the Canaanites and the setting up of the Kingdom of Israel, symbolic of the triumphs of the Risen Jesus and that Kingdom He has established in the world. And if from year to year the particular lessons vary a little, they cannot vary much in appropriateness, as long as Moses and Joshua, as types of our Lord—the passages of the Red Sea and Jordan—the wanderings of Israel, and the overthrow of the Canaanites, are kept prominent before us. It is hard to conceive a better or more choice selection than this which comes in by course, and suggests its lessons by striking and sometimes most unexpected coincidences.

When we turn to the Table of Lessons for Sundays, the first thing to strike us is that out of 114 special lessons 58 are common to both uses; 56, or less than one-half, differ. In both Isaiah is appropriated to Advent and Epiphany tide. In the old use, from Septuagesima to Trinity, the selections are from the prophets; after Trinity, principally from the Historical books. In the new use, this order is just reversed. The result of the change is this: That during the Septuagesima season, preparatory to Lent, we read of man's original creation in a state of holiness—his fall, the gradual spread of wickedness through the world, and of the Flood; while in Lent we read of the judgments of God on sin, and in Isaac, Joseph and Moses, we have presented to us types of our promised deliverance through Christ, whom they foreshadowed. Lent properly discourses of our Egyptian bondage to sin, typified by that of Israel. Can anything be more appropriate than this?

The Easter Day Lessons come in course in the institution of the Pass-over and Israel's deliverance out of Egypt, typical of ours. On the First Sunday after Easter, the history of Korah, Dathan and Abiram is related in connection with our risen Lord's commissioning an apostolic ministry; and for the other lessons of Easter tide, the organization of the Church in

the Wilderness is made parallel to the special work of organizing the Church of the Resurrection during the Forty Great Days; while on Whitsun Day we read, in course, of the institution of the Pentecostal feast of weeks. The new use gives us a Second Special Lesson, morning and evening, taken from the Revelation, by which we read in connection with the first creation of the worlds, of the second creation of the new heavens and the new earth, in which dwelleth righteousness. The parallelism is very beautiful, but by the latest revision in England it is omitted—all mention of the new heavens and the new earth being reserved as more appropriate to Easter tide. On Easter Day we make a decided gain over the old, in that Vision of the glorified Son of Man shown to St. John while he was in the Spirit on the Lord's Day, and the recital of our risen Lord's first appearance to the Magdalene, without which Easter Day has no record at all of any of those five appearances appropriate to that day.

The Sunday after Ascension brings before us Moses' last days, his death and burial, all typical of Christ, thus dwelling on the ascension and its lessons, instead of being in expectation of the Pentecostal gift, as are the Special Lessons of the old use. In the new the lessons thus fit in, in regular course, but it is one of the cases in which there might arise considerable question as to which use is to be preferred. On Whitsunday, in the second lessons, morning and evening, we read of our having received the spirit of adoption as sons of God, and what are the fruits of the Spirit, instead of dwelling more on the miraculous outpouring of the Holy Ghost. They give a more practical turn to the great lesson of the day, and show how the ordinary graces of the Spirit are to be preferred to its extraordinary gifts. Trinity Sunday finds a beautiful parallelism between Isaiah's vision of Christ's glory with its song of the Seraphim, *Tersanctus*, and St. John's vision of the glorified Son of Man, and "him which is and which was and which is to come." In the evening we have an account of the appearance of the three angels to Abraham, one of them the Jehovah Angel, our blessed Lord himself, whose day Abraham rejoiced to see; and in the second lesson that formula of the Trinity, "There is One Spirit, One Lord, One God and Father of all." But if any prefer the old selection for this day—an account of the creation and the threefold presence at our Lord's Baptism—they will find them in the new as appointed for a third service.

It is a great gain in the new Calendar, at a time when multiplied services are becoming the rule, especially in our city parishes, that it provides us a Table of Lessons for a third service, or where there are only two, a variety and choice of lessons. This is a feature which is made still more prominent in the latest proposed revision in England. It gives some room and freedom for the play of individual taste and preference, and a more perfect harmonizing of all the several parts of Divine Service. It is a gain also, that the new use selects its second lessons, except on the Higher Festivals, from the Daily Calendar. When the use of Daily Offices was the rare exception, it did not matter much; but now, when they are becoming

a rule, both in public and private use, the Sunday makes a sad and too frequent break in that continuous and consecutive reading of the New Testament which secures that every word is read without break and in order. This end is gained by using the Daily Calendar on Sundays as well as on week days. But it is so arranged that it will hardly ever fail but that the lesson so selected from the Daily Calendar will prove most appropriate to the Special Season of the Church Year. This was most remarkably proven by the lessons which both last year and this were by the order of the Daily Calendar read on the several Sundays in Advent and Lent, and the last Sundays in Trinity, bearing as they did in a marked way on the peculiar lessons of those several seasons of the year. We cannot conceive of anything that strikes the mind more forcibly than these lessons, which, without apparent design or arrangement, meet us unexpectedly, as if by accident, by the way. When it thus happens undesigned and without human contrivance and intention, at once there is suggested to us the concealed finger of God, that never acts without purpose and design, even in what men call accident and chance.

And let us ask, is it accident, or design, that the history of the organization of the Church—that new creation of the Gospel—and its earliest days, are read in the Acts of the Apostles in connection with the creation of the world in the beginning of the year, at Evensong and at Matins, in its proper historical order, immediately after Whitsuntide? There is an appropriateness in it that cannot fail to strike us. But it is especially in the Calendar for Holy days that the special merit and beauty of the new use appears. In the two tables we find 43 lessons common to both old and new. The new substitutes 72 not found in the old, and 22 of these for lessons out of the Apocrypha, and adds nine second lessons for which the other has no provision. The average length of the lessons is as 14 verses against 22, as read by the old use. Here, as in all three tables, the lessons do not follow the arbitrary division of chapters, but are chosen in respect to the unity and completeness of the subject treated. Although some of the old lessons may seem burdensome in their length, yet a shorter lesson is not necessarily to be preferred, if no other principle be involved. It can not be said that we hear or read too much of the Word of God. But the short lessons of our new use are intended to seize upon, fix and emphasize the special passage in the chapter which conveys and teaches the special truth and lesson of the day. This, without doubt, is oftentimes overlooked or lost sight of by the bulk of a congregation in a too prolix reading, which brings in matter irrelevant to the special teaching designed; and brevity may serve to fasten it in the memory in a way no otherwise possible. Unless we adopt in respect to the lessons the use of an antiphon which shall strike the keynote for the day, as used to be customary for the Psalms, the short lesson is to be preferred, as giving marked prominence to the appropriate passage which contains the desired truth to be taught. I have not been able to study the latest proposed English Revision, but if I under-

stand it aright, its changes consist principally in restoring some old lessons because of old associations, in changing some chapters from Morning to Evening Service, and *vice versa*, in adopting some new Canons allowing greater liberty as to how the Tables may be used, and by lengthening out the shortened lessons by a few additional verses, pregnant to the subject, and serving to complete the lesson more perfectly.

It is perhaps a necessary yielding to old custom and prejudice, but still it is a question whether the happy medium is not to be found lying somewhere between ante and post-reformation custom in respect to the proper length of lessons used. In the table for Holy Days we cannot fail to be struck by the beautiful parallelisms drawn between the Old and New Testament. On St. Andrew's Day, the call of the Apostle and his bringing certain Greeks to our Lord, is made the part fulfilment of Isaiah's vision and prophecy of the future amplitude and glory of the Gentile church. St. Thomas' confession of his risen Lord finds a beautiful parallel in that of Job: "I have heard of thee with the hearing of the ear, but now mine eye seeth thee." And Jesus is shown to be that Way of Holiness of which the prophet foretold. The death of St. Stephen, proto-martyr of the Gospel, is grouped with the deaths of Abel and Zacharias, the son of Barachias, the first and the last of Old Testament Saints, the shedding of whose innocent blood our Blessed Lord designates as filling up the measure of Divine Wrath to be required of the guilty city. On the festival of St. John the Evangelist, Moses' face-to-face converse with God, finds its parallel in the Disciple of Love as he reclines on Jesus bosom, and Isaiah's vision of our Lord's glory is matched by the Apostle's Apocalyptic vision of the glorified Son of Man.

On the Epiphany our Lord's Baptism is recorded as one of the manifestations anciently commemorated on that day. The Conversion of St. Paul, the Great Apostle to the Gentiles, is made to recall Isaiah's prophecy of him who was chosen to be a light to the Gentiles, and finds its Old Testament parallel in the calling of the prophet Jeremiah as one sent not of men, nor by man, but by Jesus Christ and God the Father. On the Purification we have the law for the sanctification of the firstborn given, and Haggai's prophecy of our Lord's sudden presentation in the Temple. On St. Matthias' Day, we are well reminded of the faithful priest chosen of God to minister in the place of the sinful house of Eli, who by their wicked deeds forfeited the priesthood, and Eliakim substituted in the place of Shebna, and invested with his authority and power. On the feast of the Annunciation the good tidings of the Gospel are contrasted with that message of sorrow and woe which came to man through the woman, after the fall, and which was done away with by the Angel Gabriel's announcement to St. Mary, the Mother of our Lord. Ash Wednesday gives us our Lord's prophecy of the days of fasting which would come to the Church when the Bridegroom is taken away, and instructs us how chastisement is the natural inheritance of the sons of God, after Christ's own pattern.

Holy Week, out of Lamentations gives us a picture of the coming desolation of Jerusalem, in punishment for the rejection of Christ.

On Easter Even we have Hosea's prophecy of resurrection on the third day, and from the Epistle of Romans that most appropriate passage which treats of our burial with Christ by baptism into death. Monday and Tuesday in Easter Week add to the account of our Lord's several appearances after the resurrection; *that* to the seven disciples by the sea of Tiberias, gives us the Song of Moses, triumphing over the hosts of Pharaoh overthrown in the Red Sea—a well known type of Resurrection Joy; recites in Canticle the calling of the Church by Christ on the return of Spring; finds in Elisha, whose bones restored to life one who was dead, a type of Christ, and adds, from the prophet Ezekiel, his vision of the resurrection in the valley of dry bones.

On St. Mark's Day, we have Isaiah's description of the office of ministers in preaching the Gospel, and Ezekiel's description of the four living creatures typifying the Four Evangelists. St. Philip and St. James find their type in the two anointed ones who were seen by Zechariah standing on either side of the golden candlestick, and are prophesied of by Isaiah as those Priests of the Lord who in the abundant fruits of their ministry eat of the riches of the Gentiles. On Ascension Day we read of Jesus as having entered into rest, and have presented to us Daniel's vision of the glorious Kingdom of the ascended Christ, one like unto the Son of Man, that was given unto him by the Ancient of Days. Whitsuntide adds a prophecy of the future glory and peace of the Church, and proposes, as a test of the Spirit, the confession that Jesus Christ, who is come in the flesh, is of God. Moses blessing the twelve tribes is a good type of the Son of Consolation, and Nahum's description of the majesty of God in His goodness to His people, is highly descriptive of his ministry and mission. Ezekiel, of whom it is said, "As an adamant harder than flint have I made thy forehead," is a figure of him whose name was called Cephas, a stone, and he whom Satan desired to sift as wheat, finds his appropriate type in Joshua, the High Priest standing before the Angel of the Lord, and Satan standing on his right hand to resist him. And for the second lesson, we have the threefold confession by which St. Peter atones for his threefold denial of his Master.

The account of Elijah's calling down fire from heaven to consume those sent to take him, is appropriate to St. James' Day, who, as we are reminded in the second lesson, would have invoked the same judgment upon the heads of our Lord's enemies, and in the apprehension of Jeremiah for prophesying evil against the city and temple, we have a remarkable foreshadowing of his death. St. Bartholomew, as being identified with Nathanael, finds an appropriate first lesson in the relation of Jacob's dream at Bethel of angelic ministrations; and for the evening, Moses' description of the Prophet to be raised up like unto himself, whom Philip and Nathanael identified as Jesus of Nazareth. St. Matthew, called away from the receipt

of custom, finds his parallel in Elisha taken from his ploughing and oxen: and his rich offering to Christ in the sacrifice of his wealth, has its type in the free will offerings of David and the princes.

On St. Michael and All Angels we have a vision of the ministry of the angels in the harvest of the world at the last great day. On the feast of St. Luke we have from Ecclesiasticus a description of the good physician and the honour due him; and from Isaiah, as appropriate to the Evangelist, a picture of the glorious spread of the Gospel. Isaiah's description of the simplicity of the Gospel is appropriated to St. Jude, who is represented in symbol as a child with a boat in his hand. And the labors of St. Simon the Zealot, in his energy and burning zeal for the spread of the Gospel, find an appropriate description in a passage taken from the prophet Jeremiah.

On the Feast of the Holy Innocents, which we have passed by without remark, we have one apocryphal lesson substituted for another. From the book of Baruch we have a passage highly suggestive of that promise of everlasting joy which was the certain inheritance of these patient sufferers for Christ, and full of consolation to those bereaved by their deaths. We have singled it out as an instance in which an improved choice has been drawn from one and the same source. We have simply called attention to those selections under the new Calendar which we consider as decided improvements on the old. Our criticisms are of the most superficial kind. We have not seen, nor do we pretend to know, the real principles which guided the Revisers of the Lectionary in their work. But there have been suggested to our own mind sufficient self-evident reasons, which only a hasty review has evolved, why we should esteem the New Use as a very marked preference to the Old. Deeper study would doubtless discover hidden beauties which we have not touched.

From the Guardian.

RUBRICAL REVISION OF THE ENGLISH PRAYER BOOK.

THE Rev. Berdmore Compton, vicar of All Saints', Margaret Street, spoke as follows at the annual meeting of the English Church Union:

Mr. Chairman—I beg to thank the Union for kindly inviting me not only to be present at their meeting, but to address them on the important question of an unmutilated Prayer Book. Many members of your own body are far more conversant with the learning of the subject. I speak only as an independent parish priest, representing nothing but a church in an obscure street to the east of Regent street.

There is at this moment a revival of the chronic agitation for altering the Prayer Book.

This agitation has come to the surface in a few letters in the *Guardian* and has declared itself most fully in a letter addressed to members of Convocation by my honoured friend the Archdeacon of Middlesex (Dr. Hes-

sey.) The letter is, as might certainly be anticipated in any production of his, a manly attempt to give utterance to sentiments which others have probably preferred to keep quiet until there should be hardly time left for general opposition to the design. The Archdeacon seems almost to wonder, in his straightforward simplicity, that it had been left to him to speak out, having waited, as he says, until the last moment, in order that some one of greater authority might speak.

This being the only tangible proposal for definite legislation, I venture to take it as the text for a few remarks on the character of the new agitation for an alteration of the Prayer Book.

For though it is addressed only to members of Convocation, it cannot be treated as a private document without assuming a design of secret action unworthy of a great synod of the Church.

The Archdeacon gives us a useful summary of the present state of the legislative question. Most opportunely he reminds us of the fact that the point of departure must be taken from the reports of the Ritual Commission made between 1867 and 1870. In 1872 and in 1874 Letters of Business were addressed to the Convocations to consider these reports. The Archdeacon enumerates four chief points of interest in them :

1. The Ornaments Rubric, so far as it relates to the dress of the minister.
2. The Athanasian Creed, and its use in public worship.
3. The position of the celebrant.
4. The exceptions to the use of the Burial Service.

Here is our foundation for legislation.

The first fact to be noted and remembered is the utter impossibility of agreement manifested in the commission as a representative body of clergy and laity.

The final report is signed by twenty-seven members.

Two members declined altogether to sign it.

It is accompanied by no less than twenty-three protests, with an aggregate number of fifty-nine signatures. Every one of the twenty-seven who signed the report protested against some part of it, and most of them against several parts of it.

I believe it to be a general principle of successful legislation on a large subject, that it must proceed upon some basis of agreement between different parties or schools of opinion.

Here we have our basis of agreement upon which any scheme of legislative alteration of the Prayer Book is to be founded! Is it not rather a basis of disagreement?

The next step was to toss this report with its protests upon the tables of the four Houses of Convocation, by the Letters of Business. And the four houses have been at it at intervals ever since. The Archdeacon tells us that the only results of importance have been :

"1. A real synodical declaration of the Convocation of Canterbury on the Athanasian Creed, defending it as a formulary, and not touching the question of its usage.

"2. A resolution of the Lower House of York against any alteration of the rubrics relating to the ornaments of the minister or the position of the celebrant.

"3. A resolution of the Lower House of Canterbury in favour of an alteration of the Ornaments Rubric, by permitting the use of the surplice, stole, and hood, and restricting the introduction of the other vestures specified in the First Book of Edward VI. into any church other than a cathedral church, by providing that the consent of the Bishop shall be necessary for such introduction."

On the four chief points of interest, then, the present position of legislative effort stands thus :

As to the Ornaments Rubric, the Lower House of Canterbury have recommended an alteration of the law by the introduction of a permission to use the surplice, hood, and scarf at the celebration of Holy Communion. They have also, by proposing a limitation on the reintroduction of what are commonly called the vestments into parish churches, distinctly recognised their general propriety and legality. Moreover, by omitting cathedrals from the proposed limitation, they have unmistakably registered their opinion that the reintroduction of the vestments into cathedrals should not be delayed, and is practically imperative. I would beg you also to mark that they have proposed no limitation whatever on the vestures to be introduced. The limitation proposed applies only to the reintroduction.

2. The Lower House of York have condemned any alteration whatever in the rubric, have not concurred with their brethren of Canterbury in the permissive use of the surplice, or the proposed limitation on the reintroduction of the vestments.

As to the other three points, neither province has got so far as formally to recommend any alteration whatever. Verily, here is a hopeful prospect for legislation on the Prayer Book!

Now, then, says the Archdeacon, we fear that we shall be accused of doing nothing; let us do something, or we shall be laughed at!

And here are his proposals for legislation :

1. As to the position of the celebrant—do nothing, says the Archdeacon. And we heartily agree with him, though on different grounds from those which he has stated.

2. As to the exception of the unbaptised from the use of the Burial Office. The Archdeacon proposes a new rubric, giving a certain discretion to the minister to use any Lessons with any prayers from the Prayer Book which he may judge suitable for the edification and comfort of the mourners.

This proposal is vitiated with the incurable defect of throwing the responsibility on the minister in a way which will promote a cowardly dilution or suppression of the truth of God's Word in the hands of the feeble and timeserving, and expose the faithful and fearless to the odium of speaking the Church's message when it is unpleasant, as though it were of their own devising.

3. As to the Athanasian Creed. The Archdeacon has to face an actual synodical declaration of the Province of Canterbury which he dislikes, and accordingly recommends its withdrawal as "a graceful concession."

He proposes to replace the present direction for the use of the Creed on thirteen days in the year, by a new rubric limiting the compulsory use to Trinity Sunday. His object is, in his own words, "to retain the Creed in the Church service, and yet minimise the number of times on which it would have to be necessarily used."

This is to be a graceful concession!

Who will be satisfied with it?

Will it content the Archbishop of Canterbury, who, with Lords Stanhope and Portman, Professors Jeremie and Payne Smith, and Mr. Humphrey, recommended in one of the twenty-three protests against the Fourth Report of the Ritual Commission that the Creed should not retain its place in the service of the Church? Will it content those who sympathise with Lord Ebury, who, with the late Bishop Thirlwall and Mr. John Abel Smith, declared, in another protest, that its use was utterly indefensible?

Will it satisfy the Dean of Westminster and Mr. Buxton, who protested not only against the usage, but against the very substance of the Creed itself?

Or, lastly, if we may venture to think the poor unpopular, brow-beaten, Catholic school of English Churchmen worthy of a moment's consideration, will this graceful concession satisfy those who love the Creed as a most precious declaration of their faith, who heartily acquiesce in the words of the Eighth Article, that it ought thoroughly to be received and believed? Is not this minimising policy plainly a slur cast upon the Creed, in deference to the unbelief of those who do not believe it?

Is it not manifestly a step to its complete relegation and final repudiation?

We proceed to the Archdeacon's proposals for the ornaments of the minister in the celebration of the Holy Communion.

And here he must begin (though he does not say so) as he began in the case of the Athanasian Creed, by asking the Lower House of Canterbury gracefully to eat their own resolution on the subject. At present they have distinctly recognised the legality and the obligation of the vestures directed to be used by the Ornaments Rubric, and declared to be illegal by the Privy Council.

This is awkward, and must be eaten! And this being gracefully accomplished, the Archdeacon proposes a compromise between the adherents of the law of Church and realm, and the adherents of the Privy Council, by altering the present law and making a new rubric, to admit surplice, hood, and stole or scarf, and to restrain the other vestures to the cope, as a distinctive vesture for the Holy Communion.

I beg you to observe that the compromise is all on one side. At present we have in favour of the ancient ante-Papal vestments of the Church the plain law of Church and realm vainly endeavoured to be reversed by an unconstitutional tribunal, and confirmed by a late resolution of the Lower House of Canterbury. On the other side they have the no-Popery clamour of the Church Association, and the contemptuous cynicism of those who care for none of these things, combining to frighten the Episcopate and Judicial Bench to reverse the plainest English words, and to inflict payment of costs and imprisonment upon those who obey the law. And the compromise is to consist in allowing their adherents to introduce a dress they prefer, and in preventing us from using the right Eucharistic vestures—viz., the chasuble for the celebrant, with the tunicles for assistant clergy. I can only illustrate the arrangement by the homely proposal, 'Heads I win, tails you lose.'

But I should like to ask the Archdeacon and any of his friends who may have joined in inspiring this letter, a question on behalf of the Church Associationists and the Gallios—I should like to ask whether a real cope will give less offence to poor Protestant fanatics than a chasuble. If they have ever seen a procession in one of our really dignified services they would know that a cope is the most gorgeous of ecclesiastical vestures, and therefore the most offensive to that vulgarity which hates all dignity. I cannot think they know what they are talking of.

Next, I should like to ask them in the opposite interest of the Catholic Church, why (on the extremely doubtful supposition that the word "cope" in the rubric of 1549 excludes the use of the chasuble for the celebrant)—why, of two vestures, they deliberately choose the wrong one? The Archdeacon would have been hardly more perversely inventive if he had prescribed the tunicle or the dalmatic for the celebrant.

The cope is a processional, not a Eucharistic, vesture. The Archdeacon might have known that Dr. Rock (perhaps the greatest authority on this subject) notes the apparent permission of the cope in the rubric of 1549, for the celebrant's use, as a serious defect in scientific ritual.

But lastly and chiefly, in this proposal of the Archdeacon, he has missed entirely the whole motive of punctual obedience to the law of our Prayer Book in this respect. The vestures specified in the First Book of Edward VI. are directed to be worn, not merely or chiefly as "a distinctive dress," appropriate to the dignity of the Holy Sacrament, but mainly because they are a link, and a very important link, between the Church and doctrine of our fathers in primitive ages, and the Church and doctrine of us Churchmen of the nineteenth century.

I think the Dean of Westminster once described the chasuble rather scornfully as the dress of a gentleman in the second century.

That is exactly the character which we cling to! And therefore no dress, however distinctive or appropriate, which is not the dress of a Roman Christian gentleman living in Britain in the second century, will compare with the chasuble, as visibly connecting the Church of modern England with the Church of ancient Britain.

And in everything relating to our connection with primitive antiquity, we may well remember that we have no margin to play with. Mr Keble declared that there is not a hair's breadth to spare in maintaining our claim to Catholicity in Eucharistic truth. The Archdeacon has entirely missed the whole principle of Eucharistic attire.

But in what way are these proposals of the Archdeacon, or any like them, for altering the Prayer Book, to be carried out?

It is hardly credible that any Churchman can seriously propose to go to Parliament for Parliamentary sanction of anything which passes the four Houses of Convocation. I think that Mr. Hope's answer to Sir G. Prevoſt has disposed of this idea, the Bishop of Bath and Wells notwithstanding, while as to the ecclesiastical action of Parliament, independently of the Convocations, the experiment of the Public Worship Regulation Act will hardly be renewed in our generation.

The apprehension which has long paralysed the legislative action of the Church—namely, that when her synodical acts are submitted to Parliament in the constitutional manner, material alterations may be made in them, so that the final result may be seriously at variance with the intentions of the synods, and may become law without their consent—this apprehension still exists in full force. If you project a piece of ecclesiastical legislation into Parliament, no human being can tell how it will come out, after being amended by the ecclesiastical experts of Parliament, such as Mr. Jenkins, the Earl of Beaconsfield, and Sir W. Harcourt. The risk is utterly intolerable.

There remains the poor expedient of *quasi*-legislation by the four Houses of Convocation—the expedient now recommended by a great ecclesiastical politician, the Lord Bishop of Gloucester and Bristol.

We need not waste words on the argument that something must be done at all risks, for the credit of Convocation. Convocation had better be sunk in the Atlantic than the Church of Christ tampered with for this miserable, ungodly motive.

Of all disastrous, discreditable, ruinous reasons for legislation in the mouth of a representative body, the last and lowest of all is, something must be done for our own credit. Convocation had better face the laughter of its foes than the tears of its friends!

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Look, too, at the dangerous ignorance of our existing ecclesiastical legislature upon the very subjects now proposed for legislation, the signal absence of scientific liturgiologists, and of experts in ritual (with the almost solitary exception of the Bishop of Truro).

And of this ignorance I must take a signal example from the letter of the Archdeacon of Middlesex. He must pardon me in doing so, and the more readily as ignorance is the only alternative of escape from the imputation of downright misstatement, and of deliberate insult to men whom he would be the last to insult.

It must be from ignorance that he says that all would be satisfied with the cope as the only permissible Eucharistic vesture besides the surplice—"all, except those who will have nothing but what the Church of Rome has."

I take no leave of any one to say that this is a total mistake—that I and others, who would not be satisfied with the cope, are no more disposed to have nothing but what the Church of Rome has than the Archdeacon himself is—that one main reason why we desire the chasuble is because we are unwilling to leave the Church of Rome in the exclusive possession of a note of primitive antiquity.

I am, therefore, compelled to suppose the Archdeacon ignorant of the main principle of retaining the ancient vestments—namely, in order to maintain every tittle of our connection with the primitive Church, running back to ages long before Rome would have dared to claim any exclusive property in the chasuble, to a time when no member of an English synod would have been so simple as to concede such a claim.

Verily, King James is still wanted to teach our dignitaries that they need not leave off shoes and stockings because Papists wear them!

Nor ought we to be silent as to another eminent disqualification of many members of our present synods, seriously affecting the moral weight of their proceedings. I allude to the prevalent injustice of habitually stigmatising as lawless those Churchmen who cannot accept the so-called interpretation which the Privy Council has put on the Prayer Book. If they only say this to please the world, without thinking it to be true, they are unworthy of a place in any Church assembly. If they do think it to be true, one desires an explanation of their wearing or encouraging others in wearing black stoles and scarfs, which are equally with the chasuble condemned by the Privy Council. Again, no one has yet ventured to pretend that the famous Advertisements apply to the Episcopate, or that the Ornaments Rubric does not apply to that venerable body. Until the Privy Council can read something else into anything which will make anything mean nothing, the conclusion is inevitable, that on the lines of Privy Council law the wearers of black stoles and scarves, and the Bishops who do not wear the Eucharistic vestments, are as lawless as the poor priests who wear the vestments. It is irresistible, that they disobey exactly what they like to disobey, and that in the face of pressing as law upon others the very proceedings which they ignore when they like.

But can any man expect our Houses of Convocation, with these stains on their representative character, their individual capacity, and their fairness, to speak with authority which both clergy and laity would feel to be binding upon conscience?

In conclusion, what is the real history of this agitation? The plain voice of the Church in the Prayer Book is becoming unbearable to those who are in the Church but not of the Church. They want us now to clip and pare our Catholicity, in order to make their uncatholicity not so glaringly inconsistent with the very formularies they use. They have tried to

do it by the machinery of secular courts. They have tried persecution and imprisonment. They are now going to try the same process of what they call "squeezing out," by adulteration of the Prayer Book, under the specious but untrue protest, that the Prayer Book is doubtful. It is not a bit doubtful to honest men! And therefore why alter it? We will have none of this alteration if we can possibly help it.

Lastly, it will be said to us—What have you got to propose? We are drifting fast into disestablishment and confiscation of our property. We are in a dead-lock. What say you?

Sir, no doubt confiscation is on the horizon. I do not call it by its fine name of disendowment; and as to a disestablishment which leaves the Church her property, it is simply most desirable. But confiscation is a very serious matter. No wonder it frightens our ecclesiastical politicians into a frantic desire of doing something. But even in a scare, there is a good rule—"When you do not know what to do, do nothing."

If the iniquitous exigencies of party conflict induce the great political parties to bid against one another for the support of the Nonconformists and secularists, by giving up the Church to be plundered, you are not going to buy off the Church by a few "graceful concessions" of truth or ancient godly practice. Your scheme will not avert the downfall of the Church's property. The scent of the plunder is in the air; the vultures on the wing.

But if you ask for a suggestion and a policy, why not turn over a new leaf, if it is to be the last in the history of a richly endowed Church? Why not try a policy of courage and honesty, and acknowledge, what most of you know to be true, if you dared speak? Acknowledge what many honest Dissenters have declared to be true, that the Catholic school in the Church is the only one which obeys the Church's laws. Put your trust in God, not in Princes, or Ministers, or secular Judges. Let the Prayer Book alone, and let the rector of Clewer alone. Try at once to reform the Convocations, so that the living voice of the Church may really speak, clearly and authoritatively. And if there is any truth in the Bible, it will not be the Catholic Church which will suffer by the spoliation, provided only there be no traitors in the camp. Our strength now is to let our neighbors alone, and do our own work. And if the storm come—*fiat justitia, ruat cælum, vivat ecclesia in æternum*.

ARCHBISHOP LAUD AND HIS TIMES.

Address before the "Church of England Working Men's Society,"

BY THE HON. C. L. WOOD.

MR. WOOD began by remarking that a preface was necessary to explain how the great religious revulsion called the Reformation had wrought a work which great saints had longed for but the bishops opposed, and yet had in too many cases degenerated into revolution. As God, who had created man, longed for his return, and from the cradle to the Cross, from the Cross to the Altar, from the Altar to man's heart, sought to abide with him for ever, any system which stopped short of the Incarnation and the Sacraments could not be the whole counsel of God. Has God,—for this was the question,—in answer to the longing of humanity,

visited the world for only thirty-three years, or is the Blessed Sacrament still the centre by which He lives in us, and we in Him? To that question, and all that flows from it, historical Christianity—*i. e.*, the Catholic Church—has always given only one answer. She has affirmed the Real Presence of our Lord in the Blessed Sacrament, whereas most of the alien systems which depreciated sacraments have too often ended in denying the Incarnation. In the sixteenth century two religions were struggling for mastery within the English Church, and the struggle was not concluded till the last revision of 1662. It was concluded in favour of Catholicity, and we may say owing to Archbishop Laud's noble defence, and his opposition to Puritanism, which cost him his life. Whatever his faults or his mistakes, he lived for the truth, and rendered possible the great work of the Catholic revival, not only in the seventeenth but in the nineteenth century. (Canon Mozley was Mr. Wood's principal authority for his historical quotations.)

The attainment successively of the deanery of Gloucester, the bishoprics of St. David's, Bath and Wells, and London, proved that Canterbury would be his ultimate goal, and the opening was not long delayed. On the death of Buckingham he was called to be Prime Minister, and not long after on the metropolitan See being vacant the next greeting was "My Lord Grace of Canterbury" from the King's lips. Wherever he went his work was for good, and in each of the dioceses he left his mark of reformation and restoration; whilst at Oxford he endowed the professorship of Hebrew, which is now held by one who is so very dear to all of us, (Dr. Pusey.) He obtained a permission that not only the King's printer, but those of the universities, might have the privilege of printing Bibles and Prayer Books. Laud's own devotional life preserved its sanctity even at the court, and amid all his distracting cares he never omitted to keep the seven canonical hours. Amid all the regal splendour he never forgot the poor, and in Lambeth they assembled in thousands for his blessing on his departure for the Tower. The Lent fast was strictly observed in his household, and to his influence may be attributed George Herbert's determination to take holy orders. But though Laud was Archbishop and Premier, he did not misinterpret the difficulties of his position; he felt that it was one of trial and danger. In his diary is written: "Methinks I see a cloud arising in the distance threatening the Church of England; God in His mercy dissipate it." We do not at the present time regard the House of Commons as a theological tribunal, but in those days it caught at such a power at any and every opportunity as one of the stepping-stones to greater power and influence. It preached, it disputed, it affirmed—it was the Exeter Hall of the day—and congratulated itself on being free from superstition, and established pious diplomatic relations with the Nonconformist parties. The House of Commons was, in fact, a religious prig, and summoned Montague to the bar. The King was very indignant at one of his chaplains being thus treated. Laud asserted it was a breach of privilege, and that the Church could only recognize the voice of Convocation. The Commons made a stand, and postponed a vote of supply on the ground that they were so deeply engaged in spiritual subjects (laughter). Laud boldly made Montague and Dr. Mannering Bishops of Chichester and St. David's, and thus the very passage of their trial led from the bar of the House of Commons to a seat in the House of Lords.

The difficulties of his position were only calls to urge him to greater energy. He never flinched; he had made out a path to pursue, and his first object was to render doctrinal clearness absolute. The Church was

overrun with heresy, for we cannot call the Puritanism of the seventeenth century, with its denial that Christ died for all, anything else. The fact that the Seventeenth Article comes almost word for word from St. Augustine and St. Thomas Aquinas had no weight with popular Puritanism, and so Laud affixed the declaration which now stands at its foot. This the Puritan party declared to come from the depths of Satan, and to be a Jesuitical plan. He carried his point, and the declaration attests to one of his greatest triumphs in declaring that the Articles must be read in the sense consonant with Catholic antiquity. He put a stop to the purchase of livings, by which the Puritans hoped to buy up patronage, and so place the Church of England at their mercy. A miserable neglect was apparent throughout the length and breadth of the land—deformed fabrics, uncared-for and neglected, chancels deprived of their accustomed ornaments and blocked up with pews, the Holy Table drawn out to the body of the church. But the cathedrals and churches where he had interest showed signs of his masterly energy, and at Gloucester and St. Paul's Cathedrals the ritual was restored, the canons bowed to the Altar and at the Holy Name; the whole Service of the sanctuary was reverently restored. Laud affirmed that the greatest place of God's residence was the Altar, greater than the pulpit, for there it is "This is My Body," in the other, at best, it is only "My Word." Laud always devoted his attention to the Holy Table, and directed all his reforms to its restoration.

The next great contest was on Sabbatarianism, for there were then, as now, two opposing views. The one made of it a Church feast, the other a Judaical fast. Puritanism, rejecting the Church's system of feast and fast, witnessed to the gloom of its own religious teaching. Laud affirmed that after attending the Church's Service the people were not to be debarred from innocent enjoyment in the afternoon. He had, however, no indulgent kindness to his own order, and by his influence secured from the King that "the lord bishops should take up their residence." His reforms were not limited to this country. The Irish Church maintained the Lambeth Articles, and was a mere Puritanic faction, whilst the Scotch Church was a chaos, in which the bishops were little better than presidents of the Church assemblies. In both countries there was a struggle between the Church and the aristocracy, who had secured so large a share of the revenues of the Church; but by Laud's energy 30,000*l.* a year was added to the revenues of the Church in Ireland, and abbey-lands were saved for the Church in Scotland. Now-a-days the tendency of the bishops is generally for the laity, and not to favour their own brethren; but this was not Laud's practice, he stood by the inferior clergy in their trouble. Abbott, his predecessor, was different from Laud, for a country squire had only to make complaint of his parish priest and he was instantly all alert to listen to him. Nothing aroused Laud's indignation more than an attack on his clergy. The rise of an ecclesiastical discipline made itself felt, and he determined it should be brought to bear on the great as well as on the least, and this made him terrible and deadly foes. The nobility never forgave him because he attacked the immoral conduct of the upper classes, and the result was as is now, when large portions of society feel indignation towards the Church if she bestirs herself.

It should ever be remembered that it was the struggle of Laud for his clergy that brought him the hatred of the nobles. In 1640 the great struggles between Charles and the Puritans began with the taking of the Solemn League and Covenant by all those whose pride Laud had offended. Democrats and Conservatives chimed in with their opposition or half support. Convocation met in the thick of the storm, and remained

sitting when Parliament dissolved. In the midst of all the tumult Convocation sat unmoved, and passed the Canons of 1640. A singular pre-sentiment of Laud's own fate struck him. Years before he remarked that he was always coming across St. John the Baptist's Day. The Archbishop was soon after impeached for treason, and when committed to the Tower Puritan preachers came to ask him if he had repented; but with the death of Strafford he knew all was over, and that he must soon follow. Strafford, his friend, solicited an interview with him on the last night of his life, but this was refused. He then asked for Laud's Prayer Book, which was granted, and prayed that the Archbishop would give him his blessing as he passed to the scaffold. Laud was only allowed to stand at the window as he passed, and there he lifted up his hand in blessing. The Great Rebellion now set in, and Laud heard of the conflict in the north of England, of the triumph of Calvinism, and Presbyterianism, and Arianism. He heard that all his reforms seemingly were in vain, that mobs shouted "No Bishops," and that his life's labour seemed to have been thrown away. Under the escort of a mob—with which we are familiar in the days of St. George's-in-the-East or Hatcham—he was escorted to Parliament day by day for his trial. The enlightened taverns and ale-houses made songs upon him. "God forgive them" was his entry in his diary. His trial began in November, 1643, and went on to October of next year. The tribunal assumed a theological nature, and their inquisitorial powers seemed to have no limit. Even the pictures on his own walls were produced. He was accused of stating that his ecclesiastical jurisdiction was inherent in his Episcopal office, and that he denied it to be derived from the Crown of England. This was rank hypocrisy on the part of those who were then doing their best to rob the King of his crown and his prerogatives. Every corner of Lambeth was ransacked; his books of devotion were taken from him at night despite his complaint that they were the outpourings of his soul to God. Being a good orator and a subtle disputant, he was able to confute his opponents on every point. The end did not come till the next year. Six peers, all Presbyterians, decreed that he should be hanged on the sixth day after the sentence, January 10, 1644, the same day Parliament abolished the Book of Common Prayer, and their malice went so far that it refused him more than one chaplain, and sent him instead two violent Puritans to offer him religious consolation. It is needless to say he put them on one side. On the evening of the 9th the sheriff brought him the warrant of his execution, but not a change of countenance was noticed as it was read to him. So dawned the 10th January, on which the Archbishop completed seventy-one years, thirteen weeks, four days, and which was to be his last on earth. On his way to the scaffold some reviled him as he passed along, like that Archbishop of Paris in the memory of the youngest, to whom one said, "My Lord, is this your flock?" This was the price which he had to pay for the triumph which another generation witnessed. His words have been preserved to us, and he took for the subject of a short address the text, "Let us run with patience the race that is set before us." Towards its conclusion he added:—"Here I find a cross of shame, I am now going apace towards the Red Sea, an argument I hope that God is bringing me to the land of promise. I forgive the world and every one of these my enemies." His prayer ended he prepared for the final struggle, and after repeating the Lord's Prayer, and giving his chaplain his papers, he besought that an end might be put to his life. The holy martyr was ready for his death, and only waiting for his crown. Sir John Closworthy, a Puritan enemy, asked him what was the most comfortable word for a dying man, his reply was,

"I desire to be dissolved and to be with Christ." On the same worthy requiring to know its good foundation—"It is founded on the knowledge of Jesus Christ, and Him alone." His last words were—"Lord, I am coming as fast as I can, so, Lord, receive my soul, and have mercy upon me." Life is weariness and death is rest, but after his last silent prayer he cried "Lord, receive my soul," the sign for the executioner.

So died one of the greatest prelates, in every sense of the word, who has ever sat on the throne of Canterbury, and of all the many notable men who occupied that position, the names of Becket and Laud are pre-eminent. There are two lessons which especially suggest themselves to us. Looking back from our vantage ground upon the struggle, the high feudal idea that Laud conceived was an impracticable one for realization. When the Church had once lost its hold on the masses it must be restored from below, not from above. She must arise by a popular movement, and not by court influence or statecraft. The Church movement in his own day and the Catholic revival in our own presented that very great difference. Professor Mozley said "it was beginning at the wrong end;" but the revival of the present day, which had no support from the State, tried to persuade men to come in, and by testimony of its enemies it had succeeded in winning the affection of thousands. Laud's career was not ineffective, but although at the time his immediate acts and aims were not practically attained, he saved all the Catholicism which Genevanism had left the Church. The Altar at the east end of our churches is a visible memorial of Laud, that our Articles are not intolerable to a Catholic mind is due to him. In a word he saved the English Church. Let us be historically just. The English Church in her Catholic aspect, is a memorial of Archbishop Laud. Among all the names of all the Archbishops of Canterbury, Becket and Laud stand out together on the bead-roll of history. The murder of Becket in his own cathedral won his cause, and without the judicial murder of Laud the successes of the next twenty years of the Restoration and the history of the last fifty-eight years might have been very different. It may seem a contradiction, but so it was, for at the Restoration all, or nearly all, for which he contended was granted. "If I be lifted up will draw all men unto me" was the example of our Lord. It is suffering, not success, and a vision of life spent for no selfish end, which attracts the world; in the end it is and influence an incentive to action against which all the powers of the world struggle in vain. Laud was a great standing example that singleness of purpose for God will in its own due time obtain its proper reward.

From the Church Quarterly Review.

THE PETRINE CLAIMS AT THE BAR OF HISTORY.

1. *Petri Privilegium*: Three Pastoral Letters to the Clergy of the Diocese of Westminster. By Henry Edward Manning, D.D. (London, 1871.)
2. *The See of St Peter*. By T. W. Allies. (London, 1850.)
3. *The Evidence for the Papacy, as derived from the Holy Scriptures and from Primitive Antiquity*. By the Hon. Colin Lindsay. (London, 1870.)
4. *The Privilege of Peter and the Claims of the Roman Church confronted with the Scriptures, the Councils, and the Testimony of the Popes themselves*. By Robert C. Jenkins, M.A. (London, 1875.)
5. *SS. Conciliorum et Decretorum Collectio Nova. Omnia collegit Joannes Dominicus Mansi*. (Lucca, 1748-52.)

THE third stage of the inquiry into the authenticity of the Petrine claim of privilege, already pursued through Holy Scripture and the chief glosses thereupon—that concerned with its historical aspect, and, first, the canons and decrees of the Councils—must now be entered on. And it should be borne in mind that the number, the variety, and the distribution of these Councils over a vast period of time, make it certain that the “privilege of Peter,” from its intimate bearing on disciplinary questions, must needs occupy a considerable and prominent place in them, if it be so much as a fact of history, to say nothing of being a fundamental dogma of Christianity.

The Acts of the Councils, that is to say, the record of their proceedings from their convocation till their dispersion, also throw very much light on the discussion; but the consideration of that part of the evidence must be postponed for the present, and only the actual decrees and canons are as yet to be cited.

Now, let us inquire into the authority of the Councils as recognised in the Church of Rome. First comes the eleventh clause of the Creed of Pius IV. :

I likewise undoubtingly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and especially by the Holy Council of Trent; and I condemn, reject, and anathematise all things contrary thereto.

Next, the profession of S. Gregory the Great, embodied in the Canon Law *Decret.* i. dist. xv. 2 :

I acknowledge that I receive and venerate, as I do the Four Gospels, the Four Councils, to wit, the Nicene . . . also the Constantinopolitan . . . the first of Ephesus . . . that of Chalcedon moreover . . . I embrace them with entire devotion, I guard them with perfect approval, because on them, as on a squared stone, the building of the Holy Faith rises.

Thirdly, the solemn profession made by every Pope at his consecration, which in the *Liber Diurnus*, as cited by the Canon Law, *Decret.* i. dist. xvi. 8, is thus worded :

The eight Holy General Councils—that is, Nice first, Constantinople second, Ephesus third, Chalcedon fourth, Constantinople fifth and sixth, Nice seventh, and Constantinople eighth—I profess with mouth and heart to be kept unaltered in a single tittle [*usque ad unum apicem immutillati servari*], to account them worthy of equal honour and veneration, to follow in every respect whatsoever they promulgated or decreed, and to condemn whatsoever they condemned.

1. The very ancient body of rules known as the Canons of the Apostles knows not of any officer higher than bishops save the primate or “first bishop” of each nation (ἐθνος), and is thus earlier than the institution of provincial archbishops or metropolitans. The “first bishop,” albeit the chief single authority, whose consent is to be sought by the others, must himself do nothing against their consent. No further appeal is provided. The whole Canon (xxxiii.) merits citation because of its remarkably explicit testimony to that primitive independence of national Churches which is the peculiar object of Ultramontane hostility :

It is fit that the Bishops of each nation should recognise their Primate (τὸν ἐν αὐτοῖς πρῶτον), and treat him as Head, and do nothing of moment without his assent; for each Bishop should manage those concerns alone which pertain to his own diocese and its dependent regions. But neither let him (the Primate) do aught without the assent of all; for so shall there be concord, and God shall be glorified through the Lord in the Holy Spirit.

2. The Councils of Ancyra, Neocæsarea, and Arles I., all earlier than Nicæa, are silent.

3. The Council of Laodicea recognises the authority of metropolitans (*Can. xii.*), but specifies nothing higher or more central in character.

4. The first General Council of Nicæa, A.D. 325, contains an important piece of evidence. In settling the claims of the See of Alexandria, it decrees (*Can. vi.*):

Let the ancient custom prevail in Egypt, and Libya, and Pentapolis, that the Bishop of Alexandria should have authority over all these, since this is the accustomed practice for the Bishop in Rome also; and similarly in Antioch and the other eparchies [*i. e.* primatial sees of the first class] let the precedence be preserved to the Churches.

There is a very ancient Latin version of this Canon, confirmed by Rufinus (*Hist. Eccl. xi. 6*), which explains that its meaning was that the Patriarch of Alexandria should have the same authority over all Egypt, Libya, and Pentapolis as the Pope of Rome had over the "suburbicarian" Churches of his province; that is to say, those of Central and Southern Italy, with the islands of Sicily, Sardinia, and Corsica; a limitation which shows that no universal jurisdiction was then attributed to the see of S. Peter, but only a province far exceeded in extent, population, wealth, and importance by several others at the time, except in so far as it contained the late capital of the Empire.

5. The Council of Antioch, A.D. 341, in its ninth Canon, forbids appeals to be carried further (*περαιτέρω*) than the provincial synod assembled under the metropolitan.

6. The Council of Sardica, A.D. 347, allows an appeal to the Pope under certain specified circumstances. Its third Canon runs:

If in any province a bishop have a dispute with a brother bishop, let neither of them call in a bishop from another province as arbiter; but if any bishop be cast in any suit, and think his case good, so that the judgment ought to be reviewed, if it please you, let us honour the memory of S. Peter the Apostle, and let those who have tried the cause write to Julius, Bishop of Rome, that if needful he may provide for a rehearing of the cause by the bishops nearest to the province, and send arbiters; or if it cannot be established that the matter needs reversal, then what has been decided is not to be rescinded, but the existing state of things is to be confirmed.

Canon iv. provides that a bishop deposed by a local synod, and appealing to Rome, shall not have his see filled up till the Pope has confirmed the sentence.

Canon v. empowers the Pope either to commit the rehearing to the Bishops of the neighboring province, or to send a legate of his own to rehear the cause.

On these decrees, which are the basis of the whole appellate jurisdiction of the Roman Church, the following remarks have to be made: (1.) These Canons of Sardica, passed by an exclusively Western assembly, were never received by the Eastern Church. (2.) The specification of the name of Pope Julius makes it at least doubtful whether this was not a personal privilege which died with him, as there is no provision for securing the same right to his successors. (3.) The privilege, such as it is, has stringent limits, and does not grant any initiative whatever to the Pope, who must await a direct application to himself; no applicant save a bishop is contemplated; nor even he, unless when condemned by a synod. (4.) The terms of the Canon, inclusive of the reference to S. Peter, are such as to show that the Fathers of the Council were making a voluntary concession, which they were quite at liberty to withhold, not complying with a duty divinely imposed upon them.

7. The Council of Gangra, held between 325 and 380, which enacted twenty-one disciplinary Canons, received by the whole Church, is silent.

8. The second General Council—that of Constantinople in 381—supplies some very important items of evidence. Although it has always been received as œcumenical, it was not attended by any Western bishops, nor was the Pope so much as represented by any deputy, although the Roman Church is bound by the decrees which were passed. The second canon of the Council forbids all bishops to go beyond their own borders, or to interfere in other dioceses; and confirms the privileges allowed to the Patriarchs of Alexandria and Antioch by the Council of Nicæa, besides further enacting that the affairs of the Asian, Pontic, and Thracian dioceses shall be administered by their own bishops only, and that the synod of each province shall administer the affairs of the province; which is a virtual repeal of the Canons of Sardica. Canon iii. enacts that the Bishop of Constantinople shall have precedence of honour next after the Bishop of Rome, because Constantinople is New Rome; an argument of no weight whatever, if the precedence of Rome were due to religious, not civil and political, reasons.

9. Nine Councils, presided over by various Popes, were held in Rome in the fourth century; but only one Canon is relevant, the first of those enacted by the Synod in 386 under Pope Siricius, for the restoration of ecclesiastical discipline in Africa, and it merely forbids the consecration of a Bishop without the knowledge of the Roman Patriarch. Nothing is said as to his consent.

10. In a Council of the whole African Church held at Carthage in 419, Faustinus, Bishop of Potenza, one of the legates of the Popes Zosimus and Boniface I., claimed that the right of appeal to Rome, given by the Sardican Canons cited above, which he alleged to be Canons of the Council of Nicæa, should be allowed by the African Church. Alypius, Bishop of Tagaste, immediately challenged their authenticity, as he had never seen them in any copy of the Nicene Canons, and proposed that envoys should be sent to Alexandria, Antioch, and Constantinople to verify the fact. This was at first rejected, as tending to cast a doubt on the Pope's integrity, though subsequently acted upon; and it was then proposed to write to him to examine the question for himself; but this was not carried out. Then the genuine Nicene Canons were read, as also those of previous African Councils, and reaffirmed. Next, the case of Apiarius, a deposed and excommunicated priest, who had appealed to Rome and had been readmitted to communion by Pope Zosimus, was considered anew on the grounds alleged by Faustinus, and was settled by letting the matter stand over till the Canons had been verified, and by enacting a new Canon (cxxv.) forbidding for the future all appeals beyond the sea, or to any authority save African Councils and Primate, under pain of excommunication throughout Africa; and finally, the Council sent a synodical letter to Pope Boniface by two legates, complaining of his conduct in reinstating Apiarius, disputing the genuineness of the Canons alleged by Faustinus, and telling the Pope in the plainest language that nothing should make them tolerate his conduct, or suffer such insolence (*typhum*) at his hands. One of the signatories of this epistle was S. Augustine.

Another Council, also held at Carthage, five years later, in 424, had this business of Apiarius before it again. He had been the second time deposed for immorality, and had got another Pope—Celestine—to rehabilitate him, and to send him back to Africa with Bishop Faustinus to obtain his reinstatement there. But his guilt was proved at the Council by his own confession, and his degradation confirmed. Hereupon the Fathers wrote to Pope Celestine, telling him that they had ascertained that the alleged Nicene Canons were not of that Council at all; that the Pope had

transgressed the genuine Nicene Canons by interfering in another province; and that they could find no authority for his undertaking to send legates to them or any other Churches, so that they begged him to refrain from doing so in future, for fear the Church should suffer through pride and ambition: and added that they were quite competent, with the aid of the Holy Spirit, to manage their own affairs on the spot, better than he, with less local knowledge, could do for them at Rome; ending by telling him that they had had quite enough of Faustinus, and wanted no more of him.

11. The third General Council, that of Ephesus in 431, was held in consequence of the failure of Pope Celestine to check the heresy of Nestorius by condemning it in a merely local Roman Synod, and by threatening him with excommunication and deposition in case he refused to retract. No practical impression was made on Nestorius or the bishops of his party thereby, and the Pope joined in a petition to the Emperor to convoke a General Council as the only means of settling the dispute; while Nestorius himself was duly invited to attend in his episcopal capacity, and to take his seat, although the time prescribed by the Pope for his retraction had long expired. The Council was presided over by S. Cyril of Alexandria, the most powerful prelate of his time, and two of its canons have an important bearing on subsequent events. They are: Canon vii., which enacts the penalty of deposition against any bishop or priest innovating on or varying the Niceno-Constantinopolitan Creed; and Canon viii., which, after disallowing the claim of the Patriarch of Antioch to ordain in Cyprus, unless he could prove such to have been the ancient usage, enacts that in all other dioceses and provinces no bishop shall invade any province which was not from the beginning under his jurisdiction or that of his predecessors:

And if any should so occupy one, or forcibly subject it to himself, let him make personal restitution, lest the statutes of the Fathers should be violated, *and lest the pride of power should creep in under the pretext of a sacred office*, and thus we might unknowingly and gradually lose that freedom which Jesus Christ our Lord and Saviour of all men obtained for us with His precious blood, and bestowed upon us.

12. The fourth General Council, that of Chalcedon, A.D. 451, has more than one disproof of the Petrine claims in its decrees. Its ninth Canon, on ecclesiastical appeals (of which Canon xvii. is little more than a reiteration), directs litigants to apply to the diocesan bishop. If he, or any other bishop, be himself one of the parties to the suit, it is to be carried before the provincial synod. If a metropolitan be one of the parties concerned, the exarch, or primate of the region, is to take cognisance of the case; and, in the last resort, the Patriarch of the imperial city of Constantinople is to decide as final arbiter. The Canon seems to apply to the whole Church, in which case it means that appeals were now made to lie from Rome itself to Constantinople; but it cannot possibly mean less than that no appeal lay from Constantinople to Rome, nor than the formal reversal of the Sardican Canons. But the decrees of this General Council also contain what is perhaps the weightiest item of synodical testimony as yet adduced. In Canon xxviii. the Council decreed as follows:

In all respects following the definitions of the holy Fathers, and acknowledging the Canon of the God-beloved bishops which has just been read, we likewise make the same definition and decree concerning the precedence of the most holy Church of Constantinople, or New Rome. For the Fathers with good reason bestowed precedence on the chair of Old Rome, *because it was the imperial city* (*διὰ τὸ βασιλεύειν τὴν πόλιν ἑξείνην*), and the 150 God-beloved bishops, moved by the same view, conferred equal precedence on the most holy throne of New Rome, rightly

judging that the city honoured with the empire and the senate should enjoy the same precedence as Rome, the old seat of empire, and should be magnified as it was, in ecclesiastical matters also, being second after it.

And the Canon then proceeds to confer on the Patriarch of Constantinople the right of ordaining all the metropolitans of Asia, Pontus, Thrace, and the bishops in barbarous regions. The Roman legates refused to be present when the Canon was passed, and demanded another session of the Council to abrogate it, producing a forged version of the sixth Canon of Nicæa, in which the words, "The Roman see hath always had the primacy," had been interpolated, and alleging besides that force had been used to compel the bishops to sign the Canon. The conciliar judges, however, after hearing the objections, ruled that the alleged Canon of Nicæa was unauthentic; that the Roman Bishop had merely a priority of honour, but that the Patriarch of Constantinople was his equal in all solid privileges; and, after the assembled bishops had publicly denied that they acted under compulsion, decided that the Canon must stand.

The Pope, S. Leo the Great, resisted this Canon always, and even professed to annul it, yet on the purely technical grounds that it conflicted with the sixth Nicene Canon, which gave the second place to Alexandria, and trenched besides on the rights of many Metropolitans (*Epist. lxxix.*), not on its contradiction of the privilege of Peter, but he was unable to prevent its execution, or to affect its validity. There is no question at all as to its entire genuineness, as to its being a mere gloss upon and expansion of Canon iii. of Constantinople I., or as to the formality with which it was discussed in the Council, so that it is fully enforced on Roman Catholic acceptance by the three professions of adherence to *all* decrees, without exception, of the General Councils, cited above. And thus we are faced by one or other of the following conclusions. Either the Council, in holding that the Roman primacy is a mere human and ecclesiastical dignity, conferred by the Church, and not a divine and inalienable privilege, was wrong on the point of fact, or it was right. If it were wrong (apart from the objection that then the whole fabric of Conciliar authority falls, as no Council has ever been more authoritative, or more definitely acknowledged by the Roman Church itself, then, since its dogmatic decrees are allowed to be the standard of orthodoxy, and yet as it must have erred in dogma if the Roman primacy be matter of faith, the conclusion is, that the said primacy is not matter of dogmatic faith, but only of history; and so the Canon supplies proof that the Church of the fifth century did not hold the Papal claim to be of divine origin or theological obligation. On the other hand, if the Council was right on the point of fact, there is nothing left to be said in favour of even the historical character of the alleged Petrine privilege.

There is no difficulty in bringing the matter to a decisive test. If the allegation of the Council be true, that the civil position of Rome was the sole cause of its ecclesiastical primacy, then the same principle will be found to affect the precedence of the great sees. On the other hand, if the Ultramontane contention be true, then the rival principle will be seen at work, and the sees will be found to rank according to the dignity of their founders or the august character of their traditions. It is not questioned that it was regarded as a high distinction for any see to be entitled to the epithet of Apostolic, and to count an Apostle as its first originator, if not as its earliest bishop (just as it is a feather in the cap of a school or a society in modern England to be of Royal foundation), but the strong practical good sense which marked the organisation of the early Church was not likely to sacrifice convenience to sentiment.

Accordingly, although Jerusalem had the highest claim of all in point of origin, having been founded as a Church by Christ Himself, and organised as a diocese under S. James by the whole College of Apostles, as Hege-sippus, cited by Eusebius (*Hist. Eccl.* ii. 23), records for us, yet in consequence of its political insignificance, notably after its replacement by Ælia Capitolina under Hadrian, it was at first a mere suffraganate of the Metropolitan of Cæsarea, himself subject to the Patriarch of Antioch—a rank comparable to that of Sodor and Man amongst English sees. It was not till the Council of Nicæa that the Bishop of Jerusalem was given a certain honorary precedence, because of the august memories attached to his see, but even then saving all the rights of his metropolitan over him (*Can.* vii.), and not till the Council of Chalcedon in 451 did Juvenal, forty-fourth Bishop of Jerusalem, obtain the elevation of his see to the Patriarchal rank which it has ever since held, though always last in order, and narrowest in area of jurisdiction. On the other hand, Alexandria, which never claimed any higher ecclesiastical title than that of the “Evangelical See,” as founded by S. Mark, was the second city of the Roman Empire, and so was placed next to Rome ecclesiastically also, first informally *de facto*, and then formally *de jure* by the Council of Nicæa. Similarly, Antioch, the third great see of Christendom, was the third city of the Empire (Joseph. *Bell. Jud.* iii. 3), but although it had a more illustrious origin as a diocese than Alexandria, as having been not only undoubtedly founded by Apostles, but alleged to have been for seven years the see of S. Peter himself, it never attained precedence over the more important capital of Egypt. And Ephesus, though Apostolic by at least two claims, through S. Paul and S. John, never rose to higher rank than that of exarchate or primacy. In truth, no Pauline see (unless we account Rome such) was ever placed in the first rank, and many which S. Paul founded continued as mere suffraganates of cities greater in civil importance.¹

S. Cyprian gives as the reason for the precedence of Rome over Carthage, that it was a larger and more important city:

Plainly because Rome ought to precede Carthage by reason of its size (*pro magnitudine sua*), Novatus committed greater and graver offences there. He who made a deacon here against the Church, made a bishop there.—*Ev.* xlix. *ad Cornel. Papam.*

The principle had, in fact, been laid down by the Council of Antioch (A.D. 341), more than a century earlier than Chalcedon, in its ninth Canon:

¹ Here is the place to mention a linguistic ambiguity of which Roman controversialists have not been slow to avail themselves. The Latin language, unlike Greek, English, French, and German, has no words such as *a* and *the* to express the difference between that which is definite and that which is indefinite, and the context alone gives any clue to the distinction, but cannot always do so. Consequently, if we have Rome entitled *Sedes Apostolica* by an ancient Latin writer, it need mean no more than “an Apostolic See,” one of the many dioceses founded by an Apostle. But they now invariably translate it as “the Apostolic See,” implying a monopoly of that title and any attendant privileges. But in fact the epithet was common to many such Churches in early times. Thus Tertullian says: “Cast a glance over the Apostolic Churches, in which the very thrones of the Apostles are still preëminent in their places . . . Achaia is very near you, in which you find Corinth . . . you have Phillippi . . . you have the Thessalonians. Since you are able to cross to Asia, you find Ephesus. Since, moreover, you are close upon Italy, you have Rome.”—*De Prescript. Hæres.* xxxvi. We do get the definite article prefixed, and that by the second General Council (Constantinople), but the Church so distinguished is Antioch, described by the Fathers as “the most ancient and truly Apostolical Church, in Antioch of Syria” (τῆς δὲ πρεσβυτάτης καὶ ὀν- τως ἀποστολικῆς ἐκκλησίας τῆς ἐν Ἀντιοχείᾳ τῆς Συρίας).—Theodoret, *H. E.* v. 9.

It is fit that the bishops in every province should know that the bishop presiding in the chief city (metropolis) is to have superintendence of the whole province, because all people who have business come together from all quarters to the chief city; for which reason it has seemed good that he should have precedence in honour also, and that the other bishops should do nothing important without him, but only such things as concerns each one's diocese and its dependencies, adhering to the ancient rule of our fathers.

This Canon seems to give the best explanation of a very obscure sentence in S. Irenæus, on which Ultramontanes lay great stress; a passage where the Greek is lost, and the very barbarous Latin translation alone is extant. It runs thus:

For it is necessary that every Church should come together to this [Roman] Church, because of its preferable, [or more powerful] principality (*Ad hanc enim ecclesiam, propter potiores [al. potentiores] principalitatem necesse est omnem convenire ecclesiam*).—*Adv. Hær.* III. iii. 2.

In the absence of the original text, it cannot be said what stood there, so the passage does not satisfy the two primary requirements of Canon law, as being either the original document or free from ambiguity. The Ultramontane gloss is that the words imply superior authority as of divine right. A second view, based on a conjectural restoration of the Greek text, as having had the word ἀρχαιότητα for *principalitatem*, and on the fact that the word *principalis* is used elsewhere in the Latin version to mean first in order of time, is that S. Irenæus refers here to the superior antiquity of the Roman Church, confessedly the oldest in the West. But the simplest and most obvious interpretation is to take the Councils of Antioch and Chalcedon as our guides, and so to understand the reference to be to the position of Rome as the capital city of the Empire, and thus as possessing in a pre-eminent degree the qualities of civil precedence and of habitual resort of a great concourse of visitors. As a fact, the Eastern part of the Roman Empire was so much more populous and prosperous than the West at this time, that no Western city, except Milan, was thought of sufficient importance to be made the head of a greater province or exarchate, such as Cæsarea, Ephesus, and Heraclea, themselves inferior to the Patriarchal sees, were in the East. And Milan remained absolutely independent of Rome till 571, nor was it effectually brought under Papal authority till S. Gregory the Great availed himself of a vacancy in the see at a very troubled time (592) to interfere in its concerns and to send a legate thither.

Thus the evidence of Church history amply justifies the Fathers of Chalcedon, and proves that they were right in alleging that the political supremacy of Rome as the capital of the Empire, making it the natural centre of all business affairs, and the chief resort of travellers from all quarters, made it also the most convenient centre for that great missionary organisation, whose battle was emphatically fought in the large towns, as the now significant word "pagan," once meaning "rustic," or "villager," teaches us.

[To be continued.]

For the Church Eclectic.

PLAIN INSTRUCTIONS CONCERNING THE CATHOLIC RELIGION.

BY THE REV. DR. CORBYN.

[The following Catechism is taken from a little book entitled "Prayers and Instructions for Private Devotion," published in 1847, with the approbation of the Rt. Rev. Dr. C. S. Hawks, then Bishop of Missouri. A few slight changes have been made, mostly verbal—none that affect the Catholicity of its teachings. W. B. C.]

Q. Why do you believe in the Catholic religion ?

A. Because it is the religion which is taught me by the Catholic Church ; that is to say, it is the religion of our Lord Jesus Christ, and therefore the only true religion.

Q. What is the distinguishing or characteristic principle of the Catholic religion ?

A. The sanctification of sinful man through the incarnation of the blessed Son of God.

Q. How is man's nature sanctified ?

A. By being made partaker of the Divine nature (2 St. Peter i. 4).

Q. How can we be partakers of the Divine nature ?

A. By being members of Christ. Our blessed Lord saith in the fifteenth chapter of St. John's Gospel, I am the vine, ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing. And St. Paul teaches, that we are members of his body, of his flesh and of his bones (Eph. v. 30).

Q. Can we thus be made members of Christ by faith alone, or is it a union of nature ?

A. It is not by faith alone ; there is an actual union of nature between Christ and his members whereby he imparts to them his holy nature, making their bodies clean by his body, and washing their souls in his most precious blood.

Q. But is it not sometimes said that we are saved through faith, and does not St. Paul speak of Christ dwelling in our hearts by faith ?

A. Without faith it is impossible to please God ; and, in the Gospel, our Lord said to the poor woman whom he had healed, Thy faith hath made thee whole : but at the same time he said that virtue had gone out of Him, and that healing virtue was given to the woman through her taking hold of the hem of his garment.

Q. What then, is the office of faith ?

A. By it we are led to the Lord Jesus Christ as the author of our salvation ; but it is not till we are made his members, that his sanctifying spirit is imparted to us. By faith we steadfastly believe the promises of God, but faith is not the *channel* of the thing promised. The young man in the Gospel steadfastly believed (*i. e.* had faith) that the holy Jesus could give him sight ; this faith showed itself in the obedient and patient use of the means prescribed for his healing. He submitted his eyes to the application of the clay ; he went and washed in the pool of Siloam ; and through these means he received sight. So the office of faith in one's spiritual healing is similar. By faith we believe that he who died for us, is able to make us sons of God ; but it is not that faith, but the "washing of regeneration" and the spirit of adoption therein given us, that actually makes us sons. We are accounted just, *i. e.* sons, when we are made *actual partakers of the death* of him who died the just for the unjust ; and that is not simply by believing, but by being buried with Christ in his death ; and this is done in the sacrament of our new birth.

Q. What is meant by coming to Christ, and how are we made his members ?

A. To come to Christ, is to become his disciple. To be his disciple implies not only that we believe on him, but that we take his yoke upon us, and walk obediently in the way of his commandments. At our very entrance on the state of a disciple, we engage these three things : First, *Repentance* ; second, *Faith* ; third, *Obedience*. It is only through the grace of Christ, that we can hope to keep this engagement. That grace he has

freely promised to all who are, and who continue to be his members. We become his members by being made members of his visible Church.

Q. What is the Church ?

A. The Church is the body of Christ. It is that visible organization by which his incarnation is forever manifested and perpetuated in the world. That is to say; as God the Father was manifested to the world only through the incarnating of Christ the Son, who was God manifest in the flesh; so Christ, as the Saviour, is now manifested to the world only through his mystical body, the Church.

Q. But is not the Church a society of men ?

A. It is a society composed of men, but not a human society. Its organization is of Divine appointment. Men are made its members by Divine means, and for a Divine end. It is made of Christ his Representative on earth, to teach men the conditions of His salvation; and, by receiving them as its members, to make them members of Him. Its ministers are authorized ambassadors of Christ. By them, in the discharge of their lawful functions—that is to say, the ministering of the word, sacraments, and discipline of the Church—men are initiated into, and continued in the practice of Christ's religion.

Q. What are the marks or designations by which the Church is described and known ?

A. It is *One, Holy, Catholic, and Apostolic.*

Q. How is the Church *One* ?

A. St. Paul hath taught us: There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in you all (Eph. iv. 4, 5, 6). Hence the Church has always maintained these to be essential points of unity, namely, that all its members have one God and Father; that they be united as sheep of one fold under one Shepherd, and as members, under Christ their head, of one body into which they are all baptized by one Spirit. That they be made and continued members of this one body, by receiving the same sacraments, administered in the same way, and by the same ministry, as were appointed at the first by Christ, whose body it is. That they all abide in the same faith, and in the one hope of their calling, endeavoring to keep the unity of the Spirit in the bond of peace. That they mind the same things, and walk by the same rule; that is to say, that they continue in the doctrine and fellowship of the apostles.

Q. How is the Church *Holy* ?

A. The body is holy because of its head, which is Christ; its calling is holy; its sacraments are holy, wherein we are created in righteousness and true holiness, and nourished in the life of holiness therein begun; all offices performed in it are holy, and for a holy end; holiness of life is required of all its members; and the inheritance to which they are called as holy sons of God, is itself holy and undefiled.

Q. How is the Church *Catholic* ?

A. This may be learned from the words of our Lord's commission to his holy apostles: Go ye into all the world and preach the gospel to *every creature*, teaching them to observe *all things* whatsoever I have commanded you: and, lo, I am with you *always*, even unto the end of the world. (St. Matt., St. Mark). *First*, then, the *catholicity* or universality of the Church is in respect of place; it is the one Church of Christ for all the world. There can not be one Church in one part of the world, and a different Church for another part; the Church in each different country is like the branch of a tree, a part of the same body with the other branches.

Secondly, in respect of subject, it is the one body of Christ, in which *all* men who believe his gospel are made his members.

Thirdly, in respect of *faith* and *practice*, as teaching *all* necessary and saving truth, and requiring holiness of life in *all*.

Fourthly, in respect of *graces*; as possessing and ministering by God's appointment, all necessary means for the sanctification of men.

Q. How is the Church *Apostolic*?

A. As it is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; as it continues steadfastly in the doctrine and fellowship of the apostles. And this it does as it is ministered unto in the word and sacraments, and is governed by the bishops who are the lawful successors of the apostles. It is through these alone that we now can be in communion with the Church of the apostles.¹

Q. Is salvation promised to any out of the Church?

A. Our Divine Saviour hath said, If a man abide not in me, he is cast forth as a branch, and is withered. Now, as he has taught us only one way of abiding in him, that is, by being members of his holy Church, so it follows, that there is no way of salvation revealed to us but in the Church.

Q. But is not this judging them that are without?

A. Them that are without, God judgeth. The Church is Divinely commissioned to proclaim the gospel to all men. Those who listen to her voice she leads in the way of salvation. She instructs them in the true faith, and administers to them the true discipline of Christ; by which they are sanctified and edified as living stones in the temple of God. As to those who refuse her testimony, the Judge of all the earth will do them right.

Q. Does not the Roman communion claim to be, exclusive of all others, the one Catholic Church above described?

A. It does, but its claim is false.

Q. But is not the Church of Rome a member of the Catholic body?

A. The Church of Rome, that is to say, the Church *in the diocese of Rome*, and the lawful dependencies of Rome, may still exhibit some marks of Catholicism, though she has violated the principles of Catholic unity, and by her own act, broken from the Catholic body, not submitting herself to the decrees of the Catholic Councils.

Q. What do you say then, of the adherents of the Roman communion in this land?

A. They are in a state of schism.

Q. How is it shown that they are in schism?

A. They do not submit themselves to the lawful bishops of the Catholic Church in this land; thus they break from the *fellowship* of the apostles. They have departed also from the *doctrine* of the apostles in holding as articles of faith, dogmas which have been added of late years to the ancient Catholic creeds, without the authority of the Catholic Church. They have also in their worship and discipline departed widely from Catholic and apostolic simplicity. Thus they have broken *unity*—their *holiness* is made doubtful—*Catholicity* they have lost—*Apostolicity* they have denied.

Q. What do you say of the modern Protestant denominations which profess and call themselves Churches of Christ?

A. Whatever may be the condition of individuals among them by virtue of their baptism, as organized bodies they are no part of the Catholic Church?

Q. How so?

¹ See Bp. Pearson on the Creed, and Theophilus Anglicanus.

A. They have not the marks of the Church of God. *Unity* they do not pretend to. Their *holiness* is defective and spurious, for they have not the sacraments of Christ. Catholicity they lay no claim to, as their history is only of yesterday, and their influence only provincial. As for the other mark *Apostolicity*, having not the apostolic origin and succession, it cannot be found among them. Thus they are neither in the apostles' doctrine or fellowship; therefore they can give to their members no comfortable assurance that by virtue of such membership they are joined to the body of Christ.

Q. But is not that body which we claim to be the Catholic Church in this land, called *Protestant*?

A. It is. From accidental and temporary causes it is called the "Protestant Episcopal Church in the United States."

Q. What are those causes?

A. The title, never formally assumed, came into use in the disturbed times, when the American Church was first organized, by receiving the Catholic succession of Bishops from England. The term *Protestant* is not so much a descriptive as it is a negative term. It simply shows that, as that branch of the holy Catholic Church which was thus planted in America, it did not receive those *novelties* which the Roman communion had attempted to force upon the whole Church, in the matter of faith and practice. The term Episcopal, identical with "Apostolic" in the Creed, means simply that the Church has her lawful bishops. It seems to be used with reference to the various bodies called Churches, by which she is surrounded. Thus the epithet, though quite needless, may be a constant reminder of the apostolic origin of the Episcopal office, and the necessity of that office to the very *being* of the Church of God.

Q. If, then, the title "Protestant Episcopal" is only an incidental one, what is the true designation by which it is to be known?

A. That in which we profess our faith when we are baptised, and by which in the creed we constantly declare our attachment to the true Church in distinction from all heresies and schisms; namely the "*Holy Catholic Church*."

Q. How then do you show that what is called the "Protestant Episcopal Church" is in the United States the *One, Holy, Catholic, Apostolic Church*, representing to the people of this nation the body of Christ?

A. By exhibiting her marks. She has *unity*, because she has never departed from the communion of the Catholic Church; she still holds the ancient Catholic creeds, and maintains as essential the inviolability of the body of Christ. She has *holiness*, in that she still ministers to her children the same means of sanctification which our Divine Saviour gave in the beginning for the holiness of his members. She has *Catholicity*, in that she maintains the Catholic faith, receives the decrees of all Catholic Councils, holds as true all that the Catholic Church teaches. She offers communion in all holy things to all Catholics in all parts of the world; she will instruct all who will listen to her teaching, in all things necessary to their salvation; she assures all her faithful members that she is able, by the grace of God, to make them members of the one body of Christ. She has *Apostolicity*, in that she can show her apostolic descent; she declares that she has always, does now, and always will, by the mercy of God, abide in the doctrine and fellowship of the apostles. Her strength is that she is built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone; her sure hope and confidence is that the good Lord will preserve her there.

Q. Is the Church in England, by which the Church in this land was planted, an apostolic Church?

A. It is. The Church in England was planted in apostolic times; it has always maintained the Unity of the Catholic Church; its faith, ministry, and sacraments, are the same as were those of the Catholic Church in the beginning.

Q. Is the Church in the United States the same with the Church in England?

A. In all essentials of Catholicity it is precisely the same, and enjoys all the blessings of Catholic communion with her.

Q. What do you say of the opinion of those who hold that the Church of England, at the Reformation, *came out* from the Roman Church?

A. Their opinion is erroneous. The Church of England never *came out* from the Roman Church, or any other Church. It has never been anything more or less, than that branch of the Catholic Church which was in England.

Q. Explain the connection which the Church of England had with the Church of Rome; and what was the English Reformation?

A. In ancient times, the unity of the Church, being unbroken, consisted in the different parts communicating with each other in all holy things. It had everywhere the same faith, the same ministry and sacraments, the same worship and discipline. Each see was governed by its own bishop, and each church, with and through its bishop, was in communion with the whole body, and had a voice in all the holy councils. Thus, each part, like the different members of a healthy body, discharging its proper offices, the whole Church was blest with godly quietness, and one cried to another in the words of the Psalm, "Behold, how good and joyful a thing it is, brethren, to dwell together in unity." But this good and joyful unity was disturbed by the ambition of the diocese of Rome. This see claimed for its bishop what has since been called the *Pope's supremacy*; that is, that the bishop of Rome should be Bishop of bishops, or the centre of Catholic unity.

Thus the opinion was put forth, that no church, though with its own lawful bishop at its head, could be in the communion of the Catholic Church, but through the Bishop of Rome as its head. In process of time this usurpation was enforced over the whole of Western Christendom, and the Church and people of England, though after long and stoutly opposing it, were compelled through the faithlessness of the Kings and Bishops, to submit to the degradation. But this did not alter the position of the Church of England in respect of the whole Catholic body. The reformation of the Church in England was simply throwing off its subjection to a foreign bishop, together with those *uncatholic doctrines and usages* which had grown upon her system in consequence of that subjection. It then returned to obedience to its own lawful bishops. The liturgy was set forth in the common language of the people and in its ancient Catholic forms. In all this the Church of England held fast by the simple assertion, that she never had and never would break from the unity of the Catholic Church.

Q. But is it not by some asserted that the Church of England had its origin under Henry VIII., and that he was the *head* of the English Church?

A. This is often asserted both by Roman and Protestant dissenters, but the assertion is founded upon ignorance of the real claim of the Church in England. The Kings of England never claimed to be the head of the Church in any *spiritual* sense. As well might it be said that the Emperor

Constantine claimed to be head of the Catholic Church, because by request of the bishops, he convoked the Council of Nice. Since the days of Queen Elizabeth, the sovereigns of England have never even been *called* by that title. The King is styled "*supreme governor* over all persons, in all causes," and this is no more than was claimed by all the ancient Christian Kings of England from the time that England was a Christian nation. This, too, is according to the injunction of Holy Scripture. (See. 1 St. Peter, ii. 13, etc.)

Q. Does the confession of the King's supremacy affect the real Catholicity of the Church in England?

A. Not in the least. If so, the confession of the Pope's supremacy would have done the same; for the Kings of England have only *reasserted* that *temporal* authority which in ancient times belonged to them, and which the pope had claimed *in addition* to the spiritual authority asserted by him.

Q. Can the King of England, as supreme governor of the Church in England, discharge any spiritual functions?

A. He cannot. He can influence the *election* of bishops, but cannot influence their *consecration*. It is upon their *consecration* that their orders and jurisdiction depend.

Q. It plainly appears, therefore, that the Church in the United States is, through the succession of the Church in England, a true and integral part of the *One Holy Catholic and Apostolic* Church of God.

Q. Will you now state more definitely the work which the Church is Divinely authorized to do in the world?

A. The same which was committed by our Lord to his holy apostles. In plain words, it is to teach men the Gospel, and by her holy discipline, to lead all who believe, in the life of godliness.

Q. How is the Church the teacher of the Gospel?

A. *First*, she is the *keeper*, the *witness*, and the *expounder* of the Holy Scriptures.

Secondly, by her discipline she *inculcates* the doctrines she proposes. For without *obedience* to the will of God, there can be no true learning of his Word.

Q. Can each man for himself learn the Gospel from the Bible alone, without a Divinely authorized interpreter of the Bible?

A. The Church and the Bible being both from God, and by him joined together, neither can be understood without the other. The Bible is the Word, the Church the body which gives utterance to that Word.

Q. What, then, is the Catholic's Rule of Faith?

A. The Word of God interpreted by the Catholic Church.

Q. How does the Church in the United States give us the true interpretation of God's Word?

A. In the Book of Common Prayer she sets forth the teaching of God's Word as interpreted by the ancient Catholic Church in all the world.

Q. How are you to be benefited by the teaching and discipline of the Church?

A. By being made its member; by learning in the spirit of a child, all it teaches, and obeying all it enjoins.

Q. How are you made a member of the Church?

A. By Holy Baptism with water, in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What, then, is Baptism?

A. It is the sacrament of regeneration, or the new birth, in which all who are rightly baptised are born of water and of the Spirit. They are

thereby made members of Christ, children of God, and inheritors of the Kingdom of Heaven.

Q. What is the necessary preparation for persons to be baptised?

A. The same as was taught by the apostles in the beginning; namely, faith and repentance. As baptism is the holy sacrament in which we are new-born to God, in which he gives us the spirit of adoption and makes us his children, it is necessary that we renounce all former allegiances to sin, and henceforth, with all simplicity and earnestness, walk as children worthy of him who has thus mercifully condescended to become our Father. [See *Catechism and Office for Holy Baptism.*]

Q. Will you explain more fully what you mean by calling Holy Baptism the sacrament of regeneration?

A. We are all by nature children of wrath; in Holy Baptism we are made children of grace. It is called the washing away of sin (Acts xxii. 16), because the sin of our previous state, whether original or actual, is therein remitted. It is called the Birth of water, because in it water is sanctified to the mystical washing away of sin. It is called the Birth of the Spirit, because in it God graciously gives his Holy Spirit to all who are rightly baptised. Thus we see what *regeneration* or the *new birth*, is: it is the remission of sins, and the gift of the Holy Ghost, and as baptism is the sacrament through which we first receive remission of sins, and the gift of the Holy Ghost, therefore it is called the sacrament of regeneration. This new birth, *i.e.* the gift of the Holy Ghost, thus received, is the beginning or first principle of our new, that is to say, our spiritual life. For as at our natural birth we became living souls, that is, human beings, and therefore children of sin and death; so in Baptism we become new creatures, because therein a new life begins.

This is that being born of water and of the Spirit of which our Saviour teaches Nicodemus, and without which, according to his words, no man can see the Kingdom of God. (See *Offices for Baptism and Confirmation, and New Testament everywhere.*)

Q. What then, in brief, are the benefits of this holy sacrament?

A. Its benefits are infinite. In the fewest words they are these: *First.* We are thereby taken from our natural position as children of wrath and made members of Christ, and entitled to all sanctifying graces which are able to make us fit to be inheritors with the saints in light: this is the privilege of all who are made members of the Church in Holy Baptism. And we thus become members incorporate in the Mystical Body of Christ, which is the blessed company of all faithful people—the Church on Earth and in Paradise. We become the brethren of the Saints and all the faithful departed. We are sharers of the faith, hope and charity in which they lived and died. We commemorate their virtues, we anticipate their present felicity, and with them we share the hope of our final consummation in bliss at the Resurrection. We communicate with them as fellow-members of the Mystical Body of Christ, in all the benefits of his Passion, and in all that is blessed in his promises to his Church.

Secondly. We are by nature born of the flesh, and are flesh, subject to its lusts, and exposed to the malice of the devil, to be led captive by him at his will, and liable to be destroyed by him: in Holy Baptism we are delivered from his power, and made children of God by a new creation. As before we were born only of the flesh, now, we are born of the Spirit.

Thirdly. As by our natural birth we were heirs of death, so by our second birth, which is in Baptism, we become inheritors of life everlasting in the Kingdom of Heaven. We were dead in trespasses and sins, but in Baptism we are raised to a new life; and this, if we continue in Christ, will

be the beginning of "the life immortal." These things and all that is implied in them, are the benefits of this holy sacrament.

Q. You are thus a member of the Church, that is, of the body of Christ; but are you quite sure that you will therefore attain to the final blessedness of his members?

A. If, by his help, I keep the vow of my Baptism, I shall; if I bear not fruit, I shall be cast forth as a fruitless branch.

Q. How is the life, begun in Holy Baptism, to be nourished and made fruitful?

A. First, by learning and believing what I therein promised; secondly, by seeking at the hands of the Bishop in *Confirmation*, a strengthening of the grace of Baptism; thirdly, by feeding upon the Body and Blood of Christ in the Blessed Eucharist; and fourthly, by using diligently all the means of grace given me in the Church; by living a mortified life, and striving in all ways by the grace of God, to put off the old man, and put on the new; and thus to war a good warfare against my three enemies,—the world, the flesh, and the devil. I trust, wholly and solely for salvation to the mercy of the Blessed Son of God, who died for me. I believe in him, I strive to obey him, and thus I hope in him. For his grace I pray in the words he hath taught me—

Our Father, who art in Heaven, etc.

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, 'I urks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy word, and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

Prayer to be said Every Day by an Unbaptised Person or Child.

Almighty God, the Aid of all who need, the Helper of all who flee to thee for succor, the Life of those who believe, and the Resurrection of the dead; let thy merciful ear be open to the cry of a child of wrath, that I may come to thy holy Baptism, and receive remission of sin, by spiritual regeneration. Receive me, O Lord, as thou hast promised by thy well-beloved Son, saying Ask, and ye shall receive; seek and ye shall find, knock and it shall be opened unto you: So give now unto me who ask; let me who seek find; open the gate unto me who knock; that I may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal Kingdom which thou hast promised through Jesus Christ our Lord. *Amen.*

THE THREEFOLD VISION OF GOD.

(Extracts from *Bp. Lightfoot's Sermon upon his Enthronement in Durham Cathedral.*)

And they shall see His face.—Rev xxii. 4.

IT is related of the greatest of the Bishops of Durham that, in his last solemn moments, when the veil of the flesh was even now parting asunder, and the everlasting sanctuary opening before his eyes, he expressed it "as an awful thing to appear before the Moral Governor of the

world." . . . It is no arbitrary conjecture that this was the dominating idea of Butler's life. Early and late it is alike prominent in his writings. In the preface to his first great work, his volume of Sermons, he speaks of "the Author and Cause of all things, Who is more intimately present to us than anything else can be, and with Whom we have a nearer and more constant intercourse than we can have with any creature." In his latest work, his Charge to the Clergy of Durham, he urges the "yielding ourselves up to the full influence of the Divine Presence;" he bids his hearers "endeavour to raise up in the hearts" of their people "such a sense of God as shall be an habitual, ready principle of reverence, love, gratitude, hope, trust, resignation, and obedience;" he recommends the practice of such devotional exercises as "would be a recollection that we are in the Divine Presence, and contribute to our being in the fear of the Lord all the day long." Thus his death-bed utterance was the proper sequel to his life-long thoughts. The same awe-inspiring, soul-subduing, purifying, sanctifying Presence rose before him as hitherto. But the awe, the solemnity, was intensified now, when the vision of God by faith might at any moment give place to the vision of God by sight. Not unfitly did one, writing shortly after his decease, compare him to "the bright lamps before the shrine," the clear, steady light of the sanctuary, burning night and day before the Eternal Presence.

In the strength of this belief he had lived, and in the awe of this thought he now died. This conviction it was—this sense of a present righteousness, confronting him always—which raised him high above the level of his age; keeping him pure amidst the surroundings of a dissolute Court; modest and humble in a generation of much pretentious display; high-minded and careless of wealth in a time of gross venality and corruption; firm in the faith amidst a society cankered by scepticism; devout and reverent, where spiritual indifference reigned supreme; candid and thoughtful and temperate, amidst the temptations and the excitements of religious controversy; careful even for the externals of worship, where such was vilified as the badge of a degrading superstition. Hence that tremendous seriousness, which is his especial characteristic—that "awful sense of religion," that "sacred horror at men's frivolity," in the language of a living essayist. Hence that transparent sincerity of character, which never fails him. Hence that "meekness of wisdom," which he especially urges his clergy to study, and of which he himself was all unconsciously the brightest example.

And what more seasonable prayer can you offer for him who addresses you now, at this the most momentous crisis of his life, than that he—the latest successor of Butler—may enter upon the duties of his high and responsible office in the same spirit; that the realisation of this great idea, the realisation of this great fact, may be the constant effort of his life; that glimpses of the invisible righteousness, of the invisible grace, of the invisible glory, may be vouchsafed to him; and that the Eternal Presence, thus haunting him night and day, may rebuke, may deter, may guide, may strengthen, may comfort, may illumine, may consecrate and subdue the feeble and wayward impulses of his own heart to God's holy will and purpose!

The vision of God is threefold—the vision of Righteousness, the vision of Grace, the vision of Glory.

1. The vision of Righteousness is first in the sequence. Righteousness includes all those attributes which make up the idea of the Supreme Ruler of the universe—perfect justice, perfect truth, perfect purity, perfect moral harmony in all its aspects. Here, then, is the force of Butler's

dying words. Ask yourselves, can it be otherwise than "an awful thing to appear before the Moral Governor of the world?" You have read perhaps the written record of some pure and saintly life, and you are overwhelmed with shame as you look inward and contrast your sullied heart and your self seeking aims with his innocency and cleanness of heart. You are confronted—you, an avowedly religious person—in your business affairs, with an upright man of the world; and his straightforward honesty is felt by you as a keen reproach to your disingenuousness and evasion, all the keener because he makes no profession of religion. Yes, you know it; this is the very impress of God's attribute on his soul, though God's name may seldom or never pass his lips. And, if these faint rays of Eternal Light, thus caught and reflected on the blurred mirrors of human hearts and human lives, so sting and pain the organs of your moral vision, what must it not be then, when you shall stand face to face before the ineffable Righteousness, and see Him in His unclouded glory!

Not a few here will doubtless remember how an eloquent living preacher in a striking image employs the distant view of the towers of your own Durham—of my own Durham—seen from the neighbourhood of the busy northern capital only in the clearer atmosphere of Sundays—as an emblem of these glimpses of the Eternal Presence, the intervals of Sabbatical repose and contemplation, when the furnaces and pits cease for the time to pour forth their lurid smoke, and in the unclouded sky the towers of the celestial Zion reveal themselves to the eye of faith. Let this local image give point to our thoughts to-day. "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, even as the eyes of the servants look unto the hand of their masters, and as the eyes of the maiden unto the hand of her mistress, even so our eyes wait upon the Lord our God."

2. But the vision of Righteousness is succeeded by the vision of Grace. When Butler in his dying moments had expressed his awe at appearing face to face before the Moral Governor of the world, his chaplain, we are told, spoke to him of "the blood which cleanseth from all sin." "Ah, this is comfortable," he replied; and with these words on his lips he gave up his soul to God. The sequence is a necessary sequence. He only has access to the Eternal Love who has stood face to face with the Eternal Righteousness. He only, who has learned to feel the awe, will be taught to know the grace. The righteous Judge, the Moral Governor of the world, is a loving Father also, is your Father and mine. This is the central lesson of Christianity. Of this He has given us absolute assurance, in the life, the death, the words and the works of Christ. The incarnation of the Son is the mirror of the Father's love. What witness need we more? Happy he who shall realise this fact in all its significance and fullness. Happy he on whom the light of the glory of the Gospel of Christ, who is the image of God, shall shine; he who shall—

Gaze one moment on the Face Whose beauty
Wakes the world's great hymn;
Feel it one unutterable moment,
Bent in love o'er him;
In that look feel heaven, earth, men, and angels,
Distant grow, and dim;
In that look feel heaven, earth, men, and angels,
Nearer grow through him,

3. And thus the vision of love melts into the vision of glory. So we reach the third and final stage in our progress. This is the crowning promise of the Apocalyptic vision, "They shall see His face." The vision is only inchoate now; we catch only glimpses at rare intervals, revealed in the workings of nature and the processes of history, revealed in the

lives of God's saints and heroes, revealed above all in the record of the written Word and in the Incarnation of the Divine Son. . . . Of this final goal of our aspirations—of this crowning mystery of our being—the mind is helpless to conceive, and the tongue refuses to tell. Silent contemplation, and wondering awe, and fervent thanksgiving alone befit the theme. Even the inspired lips of an Apostle are hushed before it. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him—for we shall see Him as He is"—we shall see Him as He is.

THE PRESENT POSITION OF THE EVANGELICAL SCHOOL.

THE late Conference of the Church Association, "marks," as the *Rock* tells us, "an epoch not only in its own fortunes, but in those also of the great Protestant Evangelical party, of which it is the foremost champion." So important indeed, does it seem in the eyes of the editor that he has written on it again and again, and it will evidently take him a long time to get over it. The *Record* also appears to regard the business of grave importance, and it cannot be said that either journal has framed a wrong estimate of the matter.

The directors of the Association had evidently thought it desirable to make a somewhat special demonstration at this particular juncture; and so they brought down all their great guns—to wit, "the three canons," Messrs. Garbett, Ryle, and Hoare; the first of whom read a paper upon "The Present Position of the Evangelical School in the Church, and its Future Prospects." In doing this, Mr. Garbett began by complaining of the manner in which he said the school in question had been misrepresented, and by way of illustration he referred to Mr. Sidney Boucher's recent publication entitled *Modern Evangelicalism*. He said—

The author assures his readers that among the theological tenets of Evangelicalism are the following: That human learning is unnecessary; that forms of prayer are a restraint upon gifts of the Spirit that the State is the source of spiritual authority; that they are themselves infallible, and in the exercise of this gift invite 'lewd fellows of the baser sort' to assist in rattening dissentients. Among our 'ritual practices are "Church fabric dirty and dilapidated;" Church furniture cheap and nasty;" Church services doleful and dreary;" that the clerk alone responds "Haymen;" that music and choir are left to the organist; that the Athanasian Creed is omitted; that the words of administration are spoken to a railful at once from idleness and non-belief in universal redemption; and that religious teaching in day-schools is left to the schoolmaster, and therefore often omitted altogether. Further, among our characteristics, this enlightened and charitable gentleman tells us that our dialect differs from common English—as, for instance, that "Mr. A. is more owned than Mr. B., and that Mr. C. has more seals than Mr. B.;" that we claim to be the godly, the truly pious, Christians *par excellence*, spiritual, converted, regenerate, saved; and that all others are dark, worldly, formal, unconverted, unregenerate, halting, or perhaps traitors, Romanizers, Jesuits in disguise; that our idea of worship is to sit under a minister, and once a week on Sabbath or Lord's Day go to hear a preacher; that we are fond of running about after popular preachers, whether church or chapel, who have the root of the matter, that is good lungs; and that this indifference to schism and carelessness as to sound doctrine we glorify as liberality, large-heartedness, absence of bigotry, freedom from vulgar prejudice, being above narrow-minded scruples.

Mr. Garbett tells us that this account is "too disgraceful to deserve further notice." But if the thing be so shocking to describe, what must it not be in fact? That the portrait is substantially true, though perhaps a little

less so than it was till the party had been shamed out of some of their peculiarities, cannot seriously be denied; and to find Canon Garbett so indignantly repudiating it is in itself a sign of the times.

Another very notable circumstance is that the Canon should return with interest a compliment which High Churchmen have always been ready to pay the Evangelical revival, namely that it was the parent of the Catholic movement which followed it—in other words that the Oxford movement originated, not with the High Churchmen of fifty years ago, but with the Low. It is understood that Cardinal Newman himself was one of the projectors of the *Record*, and that Dr. Pusey once had leanings towards German Protestantism. Canon Garbett, however, tells us that “the Evangelical school, so far as it had any human origin,” must be traced to a High Churchman, the Non-juror, William Law, and his *Serious Call*. This is a very handsome admission; but the Canon goes a great deal further. He contends that if the Evangelical party has seemed to lose its distinctive position, it is only because the Evangelical school has pervaded the land.

The little one (he says) has become a thousand: the dry bones of a political Churchmanship have been quickened into spiritual life, and stand up an exceeding great army. If the founders of the Evangelical movement can watch from their heavenly mansions the present condition of the Church, as perhaps they do, and could they express their emotion, I believe that their very graves would become vocal, and from every scattered atom of their mouldering dust would come the cry of thankful wonder, “What hath God wrought!”

And then, after affirming that every other school has changed, he insists that Evangelicals have stood firm. He even affirms that they have all along upheld the efficacy of the Sacraments. He says—

I remember, some years ago, our honoured friend Dr. Miller on this platform, expressing his belief that the Sacraments were means of grace, but accompanying the statement with a half apology, as if he feared that the words would cause alarm. I suppose none of us would now shrink from such a phrase. At all events, Richard Cecil describes them as instituted means of conveying grace, and the same statement occurs in the *Eclectic Notes*, with the full concurrence of the assembled brethren. James Hervey uses language of baptism at which I should strongly hesitate, and speaks of “the feeble infant washing away its native impurity in the laver of regeneration.”

Next he cites a long *catena* of Evangelical authorities to show that the school, whose motto he would have us believe is like that of Rome herself, *Semper eadem*, has all along held the “soul-destroying doctrine of Baptistal Regeneration!” He adds—

The value of the Primitive Fathers as helps to the interpretation of Scripture is strongly maintained by John Newton, and in his *Apologia* he vindicates the Divine institution of the Christian Church. The whole line of Evangelical Fathers were strongly attached to the English Liturgy, and Simeon speaks of its “inexpressible sweetness.” They were strong maintainers of Church and State to a man. Venn, Foster, Cecil, and Scott all spoke very strongly of the sin of schism. They utterly repudiated Methodism, and firmly maintained Church order. So strong were Simeon’s views that he was charged in the religious periodicals of the day with being rather a Churchman than a Gospel man. Richard Cecil was most precise in requiring exact order and reverence in the whole conduct of public worship, and I know from personal conversation that our last surviving link with that age, Canon Carus, is strongly in favour of the honourable order and becoming ornamentation of the material House of God. Simeon approved of fasting as an outward help to the spiritual life, and the same sentiment is expressed in the *Eclectic Notes* by Venn, Foster, and Scott. In regard to the priestly benediction, Simeon had a high opinion of its value—“When I pronounce the benediction, I feel that I am actually dispensing peace from God!”

Our readers will doubtless have perused these extracts with amazement; and they will ask, “If Canon Garbett really believes all this, what business

can he possibly have with the Company?" It is we who are his friends, and not the Persecutionists who received his statements, if we may trust the *Rock*, not only with amazement, but with reprobation and disgust. Here is another surprising paragraph:—

I wish to inquire whether there is any one central principle distinctive of the Evangelical school, any determining element of its theology, any central law which pervades all its conceptions of Divine truth. I believe that there is, and that this central principle is to be found in the personal contact of the individual soul with God. The spiritual life, or the Divine life, or the life of God, as it is variously called, is not a corporate life deposited by Christ in His Church, and from the Church distributed, through Sacraments, to all who belong to her communion; but it is the very life of God, the actual life of God, communicated by the immediate operation of the Holy Ghost direct from God to the soul of the individual believer. I think you will find that this principle is the determining law of all our theology. It reaches out on every side, and is the thread of gold on which all Evangelical doctrines are strung together into a connected system of belief.

Why this is the very doctrine which all High Church writers hold and teach. Their constant averment is that the corporate life is not something dispensed by the Church, but a state which results from the engrafting of individual souls one by one into the Source of all life. Their favourite illustrations of it have always been those drawn from the members of the body, or the branches of the Vine; and they have pointed out that unity is maintained between the right hand and the left, or between two limbs of a tree by the fact that both are vivified, in the one case by blood and nervous force, and in the other by sap, proceeding from a common centre. Hence they regard the reunion of Christendom not as an organic change that has yet to be effected, but as a mere alteration in the habits of Christian bodies which are already one. They look upon it not as the marriage of strangers, but as the reconciliation of brethren. In a word, they hold that all Churches which have valid Sacraments are really as much one as they ever were or ever can be, and that which is needed is simply that they should behave towards each other in a manner befitting their essential unity. They say that being members of Christ, we are, whether we are willing to acknowledge it or not, members one of another, and that it is as Dr. Watts says or sings—

A shameful sight,
When children of one family,
Fall out and chide and fight.

But if so—if we hold as firmly as Canon Garbett does, his "one central principle distinctive of the Evangelical school," and if he holds, and always has held, substantially the same views with respect to the sacraments, Church order, and worship as we do—is it not most reprehensible and even absurd, in days of blasphemy and rebuke like these, to turn aside from the common foe for the purpose of hindering one's fellow soldiers in the cause of Christ?

The other two Canons spoke to the same effect, Mr. Ryle declaring that other schools had borrowed the Evangelical style of preaching and had thereby become popular; and Mr. Hoare admitting that a number of Ritualistic clergymen were as diligent, as able to preach, and as earnest as Evangelicals, but, above all, that there was amongst them a great amount of zeal on behalf of the Lord Jesus. At the Southport Conference held since, Mr. J. W. Bardsley, of Liverpool, read a paper written on exactly the same lines as Mr. Garbett's. Its title was "The Future of the Evangelical party in reference to certain Rocks Ahead"—one of the most formidable of which, by the bye, would seem to be the *Rock* of poor Mr. Ahier. Mr. Bardsley is reported to have said that—

He could not doubt the formation of a new party, and the consequent disruption if not the break up, of the old one. In the tendency to intolerance, and the apparent narrowness of some of its members, he saw a black rock ahead casting its dark shadows over the tumultuous rapids through which the party must be wisely steered, unless its broken fragments were to be dispersed on every shore. Some fresh name, Bishop Ellicott, in his recent Charge had said, was necessary to designate that large party, with which the best spirits of the old High Church party and of the great Evangelical party could unite. They all knew that many men, while acknowledging that they were Evangelicals, added, "but not narrow."

Mr. Bardsley defined the cardinal principles of Evangelicalism as being "the personal contact of the soul with God; the sovereignty of God the Holy Ghost; the whole high priesthood of the Lord Jesus, in contravention to the sacerdotal view of the Christian ministry." As to the first of these principles, High and Low are agreed; and the third is pure nonsense. It is as if he had talked about the sole authority of the Crown in contravention to the judge-like view of the Queen's judges, whose office it is to exercise that very authority under the royal commission, without which, and beyond the limits prescribed by which, they would have no right to speak a word from the bench. Mr. Bardsley has put into category of "secondary questions" such things as the use of the surplice or gown as preaching vestments, the precise amount of music to be introduced, the surpliced choir, the observance of saints' days, and other matters which he proposes shall be treated as indifferent; but it will be seen that these points are just those which of all others used in times past to excite contention.

Now, what are we to say to all this? What does it all mean? What does it portend? Of course, there may be two views of it. One is that the leaders of the Evangelical party feel the battle to be hopeless, and are attempting to cover their rout by a statement of their case which does more credit to their powers of imagination than to their turn for historical accuracy. The other view—and at the holy season at which we write we should prefer to think it the true reading—the other view is that the prayers of the A. P. U. C. have been heard, and that the eyes of the really good men of the Evangelical party have been suddenly opened to the real bearings of the case. If Canon Garbett supposes that the founders of the Evangelical movement would behold the present aspect of the Church with thankful wonder, and would exclaim "What hath God wrought!" he can only mean "wrought by the Catholic school," for his whole case is that the change has taken place since the appearance of the latter school on the scene, and that that school is now imbued with true Evangelical fervour and fidelity. He suggests, indeed, that it has backslided into sympathy with Rome, but if he will take the trouble to make inquiries, he will find the very reverse to be the case. The Abbe Martin would for instance tell him so.

That the whole Evangelical party do not go with "the three canons" is more matter for regret than for surprise. Probably very few of the members of the Company possess Mr. Garbett's gifts in the way of intellect and piety; and it is only natural that the bulk of them should recoil from the prospect of reconciliation, either because they have no love for Christian unity, or because, while really desirous of seeing it restored, they do not understand the sudden change of front which the Canon has virtually asked them to make. We must give them time. The *Record* quietly demurs, but the *Rock* is furious. What especially excites its anger is a statement of Canon Hoare that the two schools are getting "interlaced." One of those who are scandalized by this figure of speech, remarks that Napoleon

did not despair of Waterloo till he saw the troops mixed together, and then he took to his heels. It seems to us that the Devil will do much the same thing—till he sees high and Low really “interlaced” he will have no fears for his kingdom.—*Church Times*.

Miscellanea.

From the Church Times.

THE PURITAN REASON WHY.

(Concluded.)

E.—THE HOLY EUCHARIST.

(30)—Q. Why do Puritans deny the doctrine of the Real Presence?

A. Because Christ the Lord said: “This *is* My Body, this *is* My Blood,” St. Matt. xxvi. 26, 28, and “My Flesh is meat indeed, and My Blood is drink indeed,” St. John vi. 55; because Judas Iscariot disbelieved this doctrine, St. John vi. 64; because Christ has given a special blessing to faith against sight, saying “Blessed are they that have not seen, and yet have believed,” St. John xx. 29; and because St. Paul says: “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s Body. For this cause many are weak and sickly among you, and many sleep.” I Cor. xi. 29, 30.

(31)—Q. Why do they say that the Holy Eucharist is not a sacrifice of intercession, and that all sacrifice is now over?

A. Because Malachi prophesied that the Gentiles should offer “a pure offering” [*mincha*, always used in the Bible for a *tangible* gift or sacrifice], Mal. i. 11; because Christ bade His Apostles “Do this for My *Memorial*” (*eis emen anamnesin*) not “in remembrance of Me,” as incorrectly translated in A. V., St. Luke xxii. 19 (the word is the *same* as that in this verse: “And thou shalt put pure frankincense upon each row, that it may be on the bread for a *memorial*, even an *offering* made by fire unto the Lord,” Lev. xxiv. 7); because St. Paul says: “I exhort, therefore, that, first of all, supplications, prayers, intercessions, giving of thanks [*i. e. Eucharists*] be made for all men, for kings,” &c., I. Tim. ii. 1, and the “king” at that time was Nero, for whom Christians could not be *thankful* though they might intercede for him; because Christ is still and for ever, not merely *was*, our Great High Priest, Heb. iv. 14, v. 6, vi. 20, x. 21, and is still offering His sacrifice and pleading His death within the veil for us, Heb. vi. 20, ix. 24, —compare Leviticus xvi. 17— which is what we are doing on earth when celebrating the Holy Communion, I Cor. xi. 26; and above all, because Christ is “made an high priest for ever after the order of Melchizedek,” Heb. v. 6, vi. 20, vii. 17, and Melchizedek’s sacrifice was “bread and wine.”—Gen. xv. 18.

(32)—Q. Why have they lately introduced the innovation of evening Communion?

A. Because “we have no such custom, neither the Churches of God,” I Cor. xi. 16, because St. Paul celebrated the Holy Eucharist in the early morning after midnight, Acts xx. 7, 11; because abuses and scandals came in the Corinthian Church of communicating after an evening meal, and

caused many to suffer the punishment of sickness and death, I Cor. xi. 21-29.

(33)—*Q.* Why do they administer the Holy Communion rarely oftener than once a month, and sometimes only once a quarter?

A. Because the Apostles continued in "daily breaking of bread," Acts ii. 46; and because St. Paul says: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."—I Cor. xi. 26.

(34)—*Q.* Why are they apt to be slovenly and irreverent in celebrating the Holy Communion?

A. Because the evil Jews said: "The table of the Lord is polluted, and the fruit thereof, even His meat, is contemptible."—Mal. i. 7.

(35)—*Q.* Why do they administer by railsful at a time instead of to each communicant singly, as the rubric enjoins?

A. Because they say of the Lord's Table, "Behold, what a weariness is it!"—Mal. i. 13.

F.—CONFESSION AND ABSOLUTION.

(36)—*Q.* Why do Puritans say that auricular confession and priestly Absolution are blasphemous?

A. Because God ordained confession of sins to a priest under the Law, Lev. v. 5, because His servant Joshua bade Achan to "make confession to the Lord God of Israel; and tell *me* now what thou hast done, and hide it not from *me*," Josh. vii. 19; because St. James bids us "Confess your faults one to another," St. James v. 16; because the early Christian converts did so confess to man their sins against God, Acts xix. 18; because Christ said to His Apostles, "Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained," St. John xx. 23; because St. Paul, speaking of his grant of absolution, says, "If I forgave anything, for your sakes forgave I it in the person of Christ," 2 Cor. ii. 10, and because it was the unbelieving Jews who said, "Who can forgive sins but God only?" St. Mark ii. 7, St. Luke v. 21.

(37)—*Q.* Why do they call Auricular Confession of sins devilish?

A. Because the devil tempts men to be dumb about their sins, and when Jesus cast out a dumb devil from a man possessed, "the dumb spake, and the multitude marvelled, but the Pharisees said, He casteth out devils through Beelzebub, the prince of the devils."—St. Matt. x. 32—St. Luke xi. 14, 15.

G.—FASTING.

(38)—*Q.* Why do they object to fasting, especially in the forty days of Lent?

A. Because Christ, our Example, "fasted forty days and forty nights," St. Matt. iv. 2; because He gave us directions how to fast, St. Matt. vi. 16; warned us that miraculous gifts go out "only by prayer and fasting," St. Matt. xviii. 21; foretold that His disciples should fast, St. Matt. ix. 15, St. Mark ii. 20, St. Luke v. 35; because His Apostles observed fasting themselves, Acts xiii. 2, 3, and enjoined the practice on others, I Cor. vii. 5.

(39)—*Q.* Why do they ridicule the great majority of Christians for making a distinction between various kinds of food in times of abstinence?

A. Because St. Paul says: "One believeth that he may eat all things, another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not. . . . If thy brother be grieved with thy meat, now walkest thou not charitably," Rom. xiv. 2, 3, 15; and again, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," I Cor. viii. 13.

H.—CELIBACY.

(40)—*Q.* Why do the Puritans speak strongly against clerical celibacy?

A. Because St. Paul says: "I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, that he may please his wife," I Cor. vii. 32, 33; and because the Psalmist says of the ungodly, that "they have children at their desire: and leave the rest of their substance for their babes."—Ps. xvii. 13.

I.—THE MIDDLE STATE.

(41)—*Q.* Why do they disbelieve in any middle state between death and the Judgment?

A. Because Christ has taught us that the Patriarchs are still alive, since "God is not the God of the dead, but of the living, for all live unto Him," St. Matt. xxii. 32, St. Luke xx. 38; because he warns us of a prison whence we cannot come out till we have paid the "uttermost farthing" (*till* denoting a limit), St. Matt. v. 26; because he tells us of sins which "shall not be forgiven, neither in this world, nor in the world to come," St. Matt. xii. 32, thereby implying that some sins, unforgiven here, shall be forgiven in the next world; and because St. John saw the souls of the martyrs under the altar in heaven, not yet made perfect, but bidden to rest for a little season, till their brethren should be fulfilled.—Rev. vi. 9—11.

J.—THEIR ATTITUDE TOWARDS THE CHURCH.

(42)—*Q.* Why do they habitually speak with contempt of the Church, as if something contrary to the Gospel?

A. Because Christ has said that if any "neglect to hear the Church, he is to be to us as a heathen man and a publican," St. Matt. xviii. 17; because "Christ loved the Church, and gave Himself for it," Eph. v. 25; because the Church is "His body," Col. i. 24; and because it is "the pillar and ground of the truth," I Tim. iii. 15.

(43)—*Q.* Why do they always strive to stir the laity up against the authority of the clergy?

A. Because the Apostle says: "We beseech you, brethren, to know them which labor among you and are over you in the Lord, and admonish you; and to esteem them very highly for their work's sake," I Thess. v. 12; and "Let the elders that rule well be accounted worthy of double honour," I Tim. v. 17; and again, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls," Heb. xiii. 17.

(44)—*Q.* Why do Puritans make common cause with sectaries of all kinds?

A. Because St. Paul says, "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them," Rom. xvi. 17; and "Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—2 Thess. iii. 6.

(45)—*Q.* Why is their teaching and preaching nearly all negative, saying, "Don't believe this or that." not "Do believe this or that?"

A. Because the Apostle says: "But as God is true, our word towards you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us."—I Cor. i. 18—20.

(46)—*Q.* Why are the Puritan clergy as a body less educated and given to study, especially of theology, than any others ?

A. Because the Prophet Malachi has said that "the priest's lips should keep knowledge," Mal. ii. 7 ; because Christ has said : "Every scribe instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old," St. Matt. xiii. 52 ; because St. Paul has said to Timothy : "Give attendance to reading." I Tim. iv. 13.

(47)—*Q.* Why are they so discourteous in their manners, and violent in controversy ?

A. Because "the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." 2 Tim. ii. 24, 25.

(48)—*Q.* In what way do they speak of the Catholic Revival ?

A. As the Samaritans did of the rebuilding of Jerusalem : "What do these feeble Jews ? Will they fortify themselves ? Will they sacrifice ? Will they make an end in a day ? Will they revive the stones out of the heaps of the rubbish which are burned ?" Neh. iv. 2.

(49)—*Q.* Why do Puritans lay great stress on the hostility of Bishops, Judges, and peers to Ritualism ?

A. Because the Pharisees said of our Lord : "Have any of the rulers or of the Pharisees believed on Him ?"—St. John vii. 48.

(50)—*Q.* Why do they say that Ritualists have no right in the Established Church, with the Queen herself against them, but must secede or emigrate, if they desire to enjoy the liberty of worship ?

A. Because Amaziah, the priest of Jeroboam's calf-worship at Bethel, in the northern part of the kingdom, said to the Prophet Amos : "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there : But prophesy not again any more at Bethel ; for it is the king's chapel, and it is the king's court." Amos vii. 12, 13.

K.—THE POLICY OF PERSECUTION.

(51)—*Q.* How do they endeavor to prevent the Ritualists from doing their good work of restoration ?

A. They follow the example of the adversaries of Israel, who tried to stop the rebuilding of the Temple, by hiring counsellors to frustrate their purpose, writing an accusing protest to the Sovereign against them, and getting an unbelieving Chancellor to help them, by backing up their charges of disloyalty and lawlessness. Ezra. iv. 4, 5, 6, 7, 13, 15.

(52)—*Q.* Why do they make common cause with the infidel press and with the heathen roughs of great towns against Ritualists ?

A. Because unto the ungodly said God, "Why dost thou preach my laws, and takest my covenant in thy mouth ; whereas thou hatest to be reformed, and hast cast My words behind thee ? When thou sawest a thief, thou consentedst unto him, and hast been partaker with the adulterers. Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceit. Thou satest and spakest against thy brother : yea, and hast slandered thy own mother's son." Ps. li. 16-20.

(53)—*Q.* Why do they busy themselves in prosecuting Ritualists in the law-courts ?

A. Because the Jews hired a lawyer named Tertullus to accuse St. Paul of breaking the laws, Acts xxiv. 1, and because St. Paul says : "But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong ? I Cor. vi. 6, 7.

(54)—*Q.* Why do they appeal to the world's tribunals instead of going by the plain laws of the Church?

A. Because the Jews dealt so with Jeremiah the Prophet, Jer. xxxviii. 4, and with Christ the Lord Himself, accusing Him before Pilate, St. Luke xxiii. 1, 2, because God has said: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah viii. 20.

(55)—*Q.* Why do most of the Bishops insist on obedience to these civil courts, while conniving at disobedience to the laws of the Church?

A. Because the chief priests answered, "We have no King but Cæsar," St. John xix. 15.

(56)—*Q.* What does St. Paul say of such an insincere and pretended appeal to the law?

A. "Thou that makest thy boast of the law, through breaking the law dishonourst thou God?"—Rom. ii. 23.

(57)—*Q.* Why do Puritans hire spies and informers to attend Ritualistic churches and bring back reports against the clergy?

A. Because the Jewish priests "watched Christ, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor."—St. Luke xx. 20.

(58)—*Q.* Why do they encourage rioting in Ritualistic churches, as at St. George's-in-the-East, and St. James, Hatcham?

A. Because God's "adversaries roar in the midst of the congregations," Ps. lxxiv. 5; and because "the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company and set the whole city on an uproar" against the Apostles of Christ. Acts xvii. 5, 6.

(59)—*Q.* Why do the more respectable and pious Evangelicals utter no protest against this policy, or against the falsified judgments obtained from the State courts?

A. Because it is written in the law of the Lord: "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment."—Exod. xxiii. 1, 2.

(60)—*Q.* Why do Puritans say that their mode of proceeding is Scriptural and primitive?

A. Because Cain was the first anti-Ritualist, and murdered his brother Abel for offering a more elaborate, costly, ceremonial, and acceptable service than his own. Gen. iv. 3, 4, 5, 8.

(61)—*Q.* What answer do they give when asked to let a Ritualistic clergyman alone?

A. What the Jews said of Christ after the raising of Lazarus: "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation."—St. John xi. 48.

(62)—*Q.* Why do they call their chief cabal against religion, the Church Association?

A. Because it is written: "Associate yourselves, O ye people, and ye shall be broken into pieces; and give ear, all ye of far off countries: gird yourselves and ye shall be broken in pieces. Take counsel together and it shall come to nought; speak the word, and it shall not stand; for God is with us."—Isaiah viii. 9.

L.—CONCLUSION.

(63)—Q. What judgment, then, should we form concerning the Puritan clergy?

A. "I bear them record that they have a zeal for God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Rom. x. 2, 3.

(64)—Q. And how should we deal with them?

A. "Recompense to no man evil for evil. If it be possible, as much as lieth in you, live peaceably with all men; avenge not yourselves; be not overcome of evil, but overcome evil with good."—Rom. xii. 17, 18, 19, 21.

"The neglect of resemblance is a common property of dulness, which unites all the various points of view—the prejudiced, the puerile, the spiteful, and the abysmally ignorant."—George Eliot, *Impressions of Theophrastus Such*.

MODERN EVANGELICALISM.

THE issues raised by the Church Association, to which we drew attention last week, bring up again the constantly recurring question:—"Which of the two schools represented severally by the English Church Union and the Church Association is legally and historically the truer representative of the Church of England?" Of course, two other claims might come forward, the large central body which is Churchy, and even High Churchy, in its way, and the Broad Church section. The last named, however, would probably admit that it can show no continuous prescription, and that its history previously to the eighteenth century is chiefly biographical, limited, too, to a very small group of names, so that it aims rather at moulding the Church anew, according to an ideal of its own, than at handing down any deposit from the past. And the great central mass has always been too inert to be representative at all. It has passively acquiesced in the character impressed upon it by the most powerful factor with which it has been in contact, and the obvious circumstance that it has collectively shown no inclination towards the laxer systems of polity and worship attest that this factor has been the High Church one, as the contrast presented by Ireland amply demonstrates. The debate is thus practically, though not theoretically, narrowed to the Ritualists and the Puritans of to-day, who do, in fact, very fairly reproduce the several attitudes of the Old and New Learning in the time of Edward VI.; the Ritualists having their prototypes, more or less, in Tonstal, Gardiner, and Thirlby, and the Puritans in Bale, Poynt and Hooper.

No reasonable doubt exists that if either the Protector Somerset had not fallen, or if Edward VI. had lived a few years longer, the extreme Protestant party would have got the upper hand for a time, at any rate, and have shaped the Church of England to the pattern of Geneva and Zurich. There is just as little doubt, on the other hand, that if Queen Mary had not caused a violent reaction by her most ill advised cruelties, the settlement under Elizabeth would have been much more conservative than it actually was, and a yet more mediæval standard than that of the First Book of Edward VI. would very probably have been established as the norm of public worship. But we have to deal with facts as they are, not with might-have-beens. That Elizabeth and her ministers—except, per-

haps, Walsingham, who was ultra-Protestant by conviction, and Leicester, who was the like by policy—aimed first at such a middle course as would comprise all Englishmen, whether of the Old or the New Learning, contentedly within the same National Church. And as a fact, too, the thing was actually done for the first ten years of her reign; its defeat being ultimately brought about by the Bull of Excommunication from Rome on the one hand, and the growing intolerance and aggressiveness of the Puritans on the other, encouraged as they were by those Marian exiles whom a most disastrous policy, the evils of which are still bitterly felt, elevated to the episcopate.

But what follows from the fact that during ten years the nation and the Church were practically identical? This: that not only must the policy of live and let live have been generally acted on, but that at least eight thousand of the clergy had used the Latin service under Queen Mary, a very great deal which gradually, but illegally, disappeared under the Puritan influence which became powerful from the Primacy of Grindal in 1575 till the death of Archbishop Abbot in 1633, must have been found, taught, and practised in every diocese of England and Wales, from 1559 to 1569 inclusive.

The Puritan, however, has always been as intolerant as the Ultramontane, and from precisely the same motives, so that we can be quite sure, had the party now represented by the Church Association been in power after Elizabeth's accession, the same determined exclusion of the men of the Old Learning, and wholesale destruction of all traces of the Pre-Reformation Church, would have been carried out in England as in Scotland.

We see that this did not happen, and we can therefore be sure that just as modern Evangelicals do not represent the spirit of the genuine product of the whole English Reformation, the First Book of Edward VI., so they do not represent the policy of Elizabeth nor the settlement under her. That they do not represent the last settlement in 1661 either is patent to all men, for their bitterest opposition in these later years has been directed against the practices and teaching of the leading divines to whom that settlement is due; such as Cosin, Thorndike, Gunning, Pierson, Sancroft, Heylin, and Sparrow. What and whom, then, do they represent?

This question is put and answered, with no little cogency, in a pamphlet by the Rev. J. Sidney Boucher, bearing the same title as this article, and published by Messrs. Masters and Co. And the reply he gives is that the Church Association does not represent the principles of the English Reformation, but those of the Great Rebellion.

He shows cause for this answer by setting down the true principles of the Reformation, as the joint conclusion of *all* English Churchmen under Henry VIII. who were really desirous of amendments, and as formulated mainly in the First Book of Edward VI., such principles being adherence to ancient Catholic consent, inclusive of Sacerdotalism and a splendid worship, repudiation of private judgment, and the distinct action of Church and State under the same Crown.

The foreign element comes in with the Second Book of Edward VI. in 1552, though still held in check by the Old Learning, so as merely to affect, but not dominate it. The Prayer Book of 1559 and 1604 were recoveries from 1552 in the direction of 1549, and so was all the Church government under Laud.

Then came the Great Rebellion, with the following results, amongst others: abolition of episcopacy, expulsion of seven thousand out of probably nine or ten thousand clergy, suppression of the Book of Common Prayer,

with fines for the first and second times of using it, and a year's imprisonment for the third, and the full development of all which the Zwinglo-Calvinist faction had nearly secured under Edward VI., and had been struggling for during the whole following century.

By a simple process of tabulation, Mr. Boucher shows that the principles of the modern Low Church party are in all respects identical with those of the Presbyterian and Independent sectaries under Cromwell, and although circumstances are so far unfavorable to them that they do not even hope to remodel the Church of England on their own platform, yet their hostility to much which they are forced to endure is betokened too openly and frequently for disguise or denial.

Perhaps the fairest way to judge the matter would be by pushing matters to extremes on either side, and trying to picture what the Church of England would look and be according as the high-flying Ritualists or the high-flying Evangelicals had their way absolutely, unchecked by the wiser and more temperate heads amongst them, and with full powers for coercing their opponents. We do not desire such a victory for our own side, but if it did happen, what should we see? The hierarchy as now, but held in check by diocesan synods, and by facilities for trying and depriving criminous Bishops. The Book of Common Prayer as now, with perhaps the alternative use of Edward VI.'s Communion Office of 1549, and the addition of certain occasional services such as occur in the *Priest's Prayer Book*, with the revival of lights, vestments, incense, the mixed chalice, and wafer bread as general usages, and more stringent regulations against clerical misprision of schism. In the other event, the episcopate would go, as unnecessary, if not unscriptural, the Prayer Book would be abolished in favour of extempore prayers, all the barriers which now distinguish the Church from the sects would be taken down, and the Church of England would be unlike itself in any of its past. We do not here inquire whether all this would be for the better or the worse; the one point we emphasize is that we should thus have something that never was the Church of England, while in the other we should simply revert in the matter to the conditions of 1549.

DURHAM CATHEDRAL.

IN BISHOP Benson's admirable work on the cathedral as an institution, a great stress is laid upon the variety of forms in which the idea that underlay them all found expression. This characteristic is still more true of the cathedral as a building. Unlike the great temples of classic paganism, which might almost be taken for copies of each other, our great Gothic buildings, remarkable in many other ways, are remarkable for nothing so much as for their individuality. This may possibly have arisen from the striking manner in which each has reflected the circumstances of its career; but nowhere is it more true than of Durham, and consequently none is more thoroughly unique. The history of the cathedral, so far as it has affected its architecture, is briefly this. First, there comes the legendary period; and we are told how that St. Cuthbert, following the example of the patriarch Joseph, bade his monks, when they should be driven from Holy Island, to carry his bones with them; how that, fleeing before the heathen they took them first to Chester and then to Ripon; how that in attempting to return they were warned in a vision to settle at "Dunholm;" and how that they learned where Dunholm was from a woman who was seeking her cow that had strayed away. At Dunholm was built first a

wattle chapel and then a church of stone, which was consecrated by St. Aldhelm in 999, and which is described by a contemporary as exciting amazement by its grandeur. This was the predecessor of our Durham, which was begun in 1093 by Bishop William of St. Carilef. William died soon afterwards, and his successor, Randolph Flambard, on his accession in 1099, found the eastern part of the church and two bays of the nave completed, with the exception of the choir vault. He finished the nave. Next, Bishop Pudsay (1154-94) built the curious western chapel, called the Galilee, the legend attached to which is, that St. Cuthbert having in his life been the subject of a scandalous libel, women were forbidden to approach nearer to his shrine than a point marked on the floor of the nave near the porch. Bishop Pudsay had, in the first instance, attempted to build a Ladye-chapel at the east, but, warned by various indications of the aversion of the saint to that arrangement, he moved it to the front of the west door. It was really meant to be an oratory for the town's people; but it is remarkable for two things. First, it is a unique specimen of a new kind of Norman—an anticipation in round-arch architecture of the slenderer forms of Early English that were soon to follow; and secondly, it contains the tomb of the Venerable Bede. Next Bishop Poore, about the middle of the thirteenth century, built the Chapel of the Nine Altars to receive the shrine of St. Cuthbert. It is, in fact, an eastern transept. It is lighted with lancets, but over the centre compartments is a vast wheel window, like one of Notre Dame. Bishop Poor also vaulted the choir. In 1380 Lord Neville, of Raby, gave the church a magnificent altar-screen. Finally Prior Bell rebuilt the central tower towards the end of the fifteenth century. Such was Durham in its pride; but as no cathedral in England excelled it in its splendour so none seems to have been more completely gutted at the Reformation and Rebellion. Stall and screen and tabernacle, glass and painting and sculpture, tombs and relics of the saints—all were swept away.

Yet two at least, in their holy shrines, escaped the spoiler's hand—

or, at least, the bones of St. Cuthbert and of the Venerable Bede were decently reburied after the spoiler had done his work. The painful story of devastation does not cease with the Puritans; there had yet to come the vagaries of the "Restorers"—the architects who had eyes yet saw not, and who under pretence of improvement emulated the ravages of the iconoclasts. The "wretch Wyatt"—as Pugin calls him—had actually begun to destroy the Galilee for the purpose of making a carriage drive, and had designed the destruction of the altar-screen, when he was happily stopped by Dean Cornwallis. In 1846 the panelling was cut out of the stalls of Cosin—a faithful reproduction of the old ones in general effect, though very faulty in point of detail—and the canopies were set back in a line with the centre of the piers. In the next year the rood screen was removed altogether.

Since 1870 a very different plan has been pursued. The cathedral was placed under the charge of Mr. C. Hodgson Fowler, who has carried out a series of thoroughly conservative restorations. It so happens that just after the Dissolution a monk wrote a minute account of the abbey church, which has been more than once published—notably by the Surtees Society, under the title of *The Rites of Durham*—and Mr. Fowler has not only scrupulously followed this invaluable record, but has religiously preserved every hole or mark that might help to verify the picture drawn by the author. The recent restorations include the removal of many coats of whitewash, and the bringing to light once more of the golden tint of the

stone which lay beneath them. Of the new glass we gave a full account last week. Then a new screen has been erected by the late Sir Gilbert Scott, who also provided designs for a rich marble pavement of *opus Alexandrinum* for the choir, a splendid stone pulpit, a new altar with rich hangings of crimson and gold, and a lectern, which, like the old one described in the *The Rites*, represents a pelican in her piety. The altar-screen has been carefully cleaned and restored, and a new organ, almost a *replica* of that at St. Paul's, but in a splendid diapered case, has been set up under the second arches of the choir. It is played from a gallery on the south side. The whole restoration has cost more than 20,000*l.*, by far the larger proportion of which having gone in details make little show. Thus the western towers alone have swallowed up nearly half the money. Nothing is more happy than the effect of the whole work. It is true that much of the injury done by previous restorations is irreparable—that, namely, which has resulted from the emasculation of mouldings and other details—but these are not blemishes of much importance in a general view. The interior may now challenge comparison with any in Europe. Sir Gilbert Scott's rood-screen supplies just that something for the eye to rest upon in the way of foreground which it so much desiderates; and the glimpses of the rich stained glass which one catches through the Neville altar-screen of stone tabernacle work are charming. This screen, however, loudly calls for the fourteen larger statues which it was intended to hold, and the absence of which gives it a flimsy and meaningless appearance. When they are inserted—and even five or six of the centre ones would be a vast improvement—it would still allow bits of the eastern lancets to be seen in combination with the magnificent Catherine-wheel above them. In a word, little is now needed to complete this most happy restoration—on which Dean Lake and Chapter cannot be congratulated too warmly—but the Neville screen,¹ and the filling of the residue of the windows with stained glass of the admirable quality of that which has been supplied by Messrs. Clayton and Bell.—*The Guardian*.

CONGREGATIONALISM IN THE CHURCH.

From the Convention Address of Bp. Brown, Fond du Lac.

WHAT is it that hinders and represses the proper development of our church system? I answer, briefly, it is congregationalism. I do not mean the ecclesiastical polity or scheme of doctrine known by the denominational title of congregationalism, but the centering and bounding of the spiritual obligations and duties of individual churchmen by the apparent necessities, interests and strength of local organizations, whether missionary or parochial.

The most evident necessity of a local congregation is of some ministration of the word and sacraments and some place for assembling and worship. The interest of such a congregation is to provide for these necessities at the least possible expenditure of labor and money. The strength of the congregation is the sum of money that can reasonably be expected

¹ In *The Rites of Durham* this screen is called "the French-pierre," from which it has been assumed that it was made of Caen stone; but it is now said to be of no French stone at all. The discovery is valuable as illustrating the deceptiveness of what look like obvious etymologies and the untrustworthiness of unquestioned traditions.

as the tribute or free offering of the more devout and liberal, increased by the sums that can be extorted from less willing contributors by a variety of business, social and moral arguments, wisely applied, and by the sum coaxed or enticed out of the pleasure-loving portion of the community, by devices ingeniously addressed to their physical appetites and tastes. In other words, a congregation or corporation undertakes a certain worldly business and applies to that business the same methods, plans and arrangements that pass current in the world when applied to matters of mere secular concern. The prime end of the corporation is financial success.

Hence a popular minister is eagerly sought for as a factor indispensable to the desired result. Possibly such a minister may be of doubtful holiness of life. It may be suspected that his store of theological knowledge is very slender. He may take but little interest in the spiritual welfare of his flock. No matter. If the world at large is pleased with him, if he has a pleasant voice and manner, if he can amuse the people for an hour or two on Sundays, without wounding the consciences of the wealthy Mr. A. who obtained his fortune by dishonest practices, or offending the learned Mr. B. whose decisions on the bench are the admiration of the legal profession, but whose moral character will not bear too close inspection, or the self-conceit of Mrs. C. whose wonderful management of the annual bazaar and oyster supper entitles her to be accepted as an authority superior to bishops and councils on all points of ritual and pastoral government, then the corporate business will be a success. Pew rents will be promptly paid. Outsiders will lend their valuable assistance to the parish. Perfect peace will prevail. But what thoughtful person can fail to perceive that many communities need the unpopular pastor, the man devoid of mean politic arts and selfish ambitions, the man willing to be misunderstood and coldly and unkindly treated, rather than to hide the counsel of God from His people, or to risk the safety of a single soul committed to his charge.

No congregation can live solely for itself. Even if for a while it may not seem to be failing in loyalty to the Christian creed and in good morals, its selfishness is sure at last to separate it from the truth and to debase its manner. I do not forget that many congregations are not of the type that I am describing, but the tendency of the system under which our parishes are organized is to present an erroneous, narrow and insufficient view of duty to God and man, to degrade the work and social position of the clergy, and hence, to defeat some of the noblest ends for which the Church of Christ was established on the earth. The theoretical polity of the church is that the Bishops are the successors of the Apostles, and are the divinely appointed fathers, pastors, guardians and governors of God's people. Not that Bishops are to be lords over God's heritage, ruling according to their own minds and wills, but as bound by the example of Him that washed the feet of His disciples and said, "I call you not servants but friends," of Him that laid down His life for the flock and left to the Apostles that tender loving charge: "Feed my sheep, feed my lambs." Bishops mindful of the Master and of His children, would not be tyrants if they could. Their authority is not of this world, not for earthly ends, but for the feeding and saving of human souls. Their influence is spiritual and felt most quickly by spiritual minds. They are set in the church as centres of unity, for the enlargement of the hearts of the faithful, and for the conservation and perpetuation of the Kingdom of God on earth. But the congregationalism of which I am speaking comes between the Bishop and the clergy, and between the Bishop and the people. It will not permit the Bishop to send the clergy where they are most needed, nor

to care for the souls of the people for whom the Bishop is responsible. He is a chief shepherd not able to set his assistants and helpers at work, nor to provide for their necessary sustenance. He is compelled to sit still and behold the people seeking to be Bishops and priests to themselves, and hurt and wounded by their wilfulness and ignorance. No doubt there are many dangers to be feared from centralization of power in this world's government, but not in God's own kingdom and in God's own way; and not always even in the State. Take in consideration, for instance, for I wish to be intelligible as possible, our own civil institutions. What would become of our country, of our civilization, our comfort, our property, our lives if each city, village and hamlet in the land arrogated to itself the functions of supreme authority and dictated what the foreign policy of the government should be; how many and where postoffices should be established, what should be the numbers of the soldiers and sailors in the service of the country, what should be their wages and work, and then how much of the sum total of the cost of government each city should pay and how and when and where?

The nation could not live for a day in such a condition of affairs as supposed. Yet to this feeble, useless, contemptible condition congregationalism is bringing the Church of God and will bring it if not thwarted and checked. The evil lies I think chiefly in the substitution of what might be called a corporation conscience for the conscience of the individual Christian. The congregation or parish so presents to each of its members an aggregate of duty expected as to obscure or hide paramount obligations. I do not consider that the laity of the church desire this state of things to continue. It has been reached by almost imperceptible steps, and its true character very slowly recognized. To day there is a great nation to be led to submit itself to God. We believe that it is our special and peculiar duty and privilege as representative of the old English-speaking branch of the Holy Catholic Church to offer to the nation the faith and grace of our Lord Jesus Christ. Our three thousand clergy make but a little band at best for a work so vast. But of these how many hundreds are made hungry and foot-sore by the policy of the Church itself, and how few are able to rally about their heaven appointed leaders. Our ablest men sometimes can scarcely find a piece of bread in return for their toil, and the Bishop who knows this cannot put them in the position they ought to fill. I feel that the whole matter of diocesan and parochial organization must soon come up before the church for searching revision and amendment. I do not believe that the remedy will be found in the substitution of the English parochial system for that with which we are familiar. With us the choice and appointment of the clergy, affixing of stipends and the decision of many practical matters rest so largely with the congregation that few clergymen however learned, godly and capable, are able to train the character of the people in the careful, thorough manner expected by the Church. The instant they happen to offend a prominent or ill-tempered member of the congregation, they must leave souls and homes beloved to seek new toils and friendly shelter. In England the congregations often are without a voice in the matter referred to. A lord of the manor, or a private gentleman, or the faculty of a college, or the chapter of the cathedral, or an officer of State, sometimes the Bishop may have the sole right of naming a rector, or vicar, or curate and the people are compelled to submit. Our system is injuring the clergy in reputation and worldly means and usefulness. The English system renders the people indifferent, and tempts them to wait to be coerced by power of law to build the house of God and to sustain His priests.

The remedy for the evil, the nature of which I am attempting to set forth, will be found I believe in the education of the individual conscience. Make each Christian understand if you can that at the day of judgment it will not suffice that a man shall assert that he paid his pew rent as demanded by the vestry of the parish to which he belonged, or contributed according to the usages of the congregation. Make every Christian understand that in matters of piety his relation is directly with God who demands His kingly tribute from His people according to His own bountiful gifts, and that God is robbed and insulted and defamed in the harsh, unjust, mean treatment of His servants.

We are so young as a diocese, there are so few of our parishes with traditions and practices difficult to set aside and overcome, that I have determined to ask the appointment of a committee to consider the whole subject of a diocesan and parochial organization and of clerical support. I believe that if not in our time the day will come when, as in primitive times, the offerings and tribute of the people will be paid into the diocesan or Bishop's treasury, the clergy paid equally according to their order and length of service, and retired when unable to do the hard work of the ministry on a sufficient support. When that day comes the Bishop could promptly withdraw from a field a clergyman that from any reason had become unfitted to work it. With the concurrence of a loving laity and the advice of the priesthood he could just as promptly supply ministrations wherever needed. He could put able men into the foremost of the battle, and the war with unbelief and the devil would be hotter and more victorious than now. The ministers of God would regain their old honor and power with the faithful, and God would bless and prosper His people. I am hurriedly outlining a great theme, the vital character of which I am astonished the clergy and people do not more clearly perceive. Some good people are exceedingly frightened by the distant approaches of superstition and infidelity, and in every attempt to make the service of the Church more earnest, beautiful and majestic, see some expanding shadow of Rome or Satan. What would we think of a man in this city whose house was on fire talking in terror of the probability of a descent upon it of savages and wild beasts? Here in our midst is this reality of congregationalism, breaking our unity in Christ, despising God's authority, debasing God's ministers, fanning contention, rebellion and schism, and we stop to talk of the perils of Romanism and unbelief. No, my dear brethren of the clergy and laity, let us come heart and hand together and close up our broken ranks. Let us strengthen the Church within herself. Let us hold up the Apostolic ministry, the Bishops, Priests and Deacons, ordained of God. Then the old faith once delivered to the saints shall be manifest with power. Then we shall not need to fear either irreligion or misbelief.

THE ALTAR SERVICE.

THE Cathedral at Chicago has been raised to the level of the street at a cost of \$6,000, all paid. With no endowment, it depends on the collections at the Offertory alone, which have amply met the expenses. A new altar and reredos have now been erected, of stone, in three large panels, the central one as high as the chancel window, being a memorial of Dr. DeKoven. The altar, itself of Vermont marble, is a memorial of the late Dr. Chase. On the 6th of July, Bp. McLaren consecrated the new

altar with a service of benediction similar to that used with the new erection in Trinity Church, New York.

We extract the following from the Sermon of the Bishop on this occasion :

We have reared here, from mother earth upward, this beautiful work of the sculptor's art, and we call it an altar because we believe it to be an altar. That we have, in the Christian Church, a priest, an altar, and a sacrifice, is God's eternal truth, and they who deny it deny the truth. But these deep and fundamental facts of the Church's life do not imply, in their larger acceptance and more distinct utterance, anything that is not implied in the revival of the essentially catholic character of the Anglican communion. That revival does not take us back to St. Thomas Aquinas nor to the decrees of Trent. It would seem like an absurdity even to suggest the idea, did not palpable facts, as unpleasant as palpable, demonstrate the necessity of distinguishing between the revival of catholicity and the revival of mediæval errors or exaggerations of the truth. The good strong word which your bishop wants to say to you to-day, at the very foot of this altar, is that the ritual and the teaching, in this cathedral, will not suit any mind that has come under the witchery of that exaggerated ceremonialism which experiments how near to the edge of a precipice it can drive without going over, or that has advanced so far toward error as to presume that catholic doctrine can be stated only in terms and under formulas which the Reformed Church repudiates. I do not think the ritual and the teaching of this cathedral will attain to that neutral tint which gives no offence to any eye. The positive doctrines of the Prayer Book will be heard here in the future as in the past. The Church will be loyally proclaimed in all her distinctive features. We have a definite faith and a differentiating faith written out upon the creeds and offices and traditions of the Prayer Book in such clear character that only by quibbling, or self-deception, or through educational defect of vision can any fail to perceive it ; and this is the historic faith which we here preach and practice, without the slightest temptation to compromise its purity by admixtures from any quarter. And as to the cathedral worship, it has always conformed, as it will continue to do, more to the rubrical and canonical law of the Church than to the wishes or prejudices or preferences of individuals. Forms for extraordinary services may under authority of the canon law be set forth by the bishop, but the ordinary ritual is governed not by the dictates of individual taste or whim or prejudice, nor by a mania for spectacular display, nor by the suggestions of a cultus foreign to the genius of our system; but by the law of the Church. Before this noble altar let only the knee of loyalty to Christ and the Church bow ; to its heavenly privileges let only those approach who are willing to receive them under the sober solemnities and restrained reverences of our Anglican ritual.

Now, my beloved flock, I would bid you turn your eyes from this beautiful shrine to the precious spiritual truths which lend to it its real glory and transfiguring light. These truths address themselves to God and to man. Like the moon, this blessed sacrament has two faces—one shedding its gentle light upon us and the other gazing perpetually upon God. The Church has written these truths upon the pages of our divine Liturgy.

In "the oblation" which follows the consecration of the sacred species, the priest must say : "Wherefore, O Lord and Heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we Thy humble servants, do celebrate and make here before Thy divine majesty, with these Thy holy gifts, which we now offer unto Thee the memo-

rial Thy Son hath commanded us to make." There it is—its Godward face, its heaven-gazing eye! The Church takes the memorial offering and lifts it up in solemn oblation to God. The body that was broken and the blood that was shed is offered up, not by way of a new death, but by way of a standing memorial of His death. Not by way of a new sacrifice, but by way of a sacramental commemoration and representation of that sacrifice to God on behalf of sinful souls; not as though that which is offered is a new merit or plea or force brought to bear upon God, but is the renewed pleading and intercession of the old merit of the cross, or rather of Him who once died thereon, and now liveth to do in His Church on earth the same intercessory work which He is perpetually doing in heaven. Ah, dear fellow-sinners, how wonderful is our sacramental opportunity thus, whenever the holy mysteries are celebrated, to offer up to God and hide our sinful selves behind the all-atoning sacrifice of the cross, and find refuge in the Lamb of God that taketh away the sin of the world, and being assured of the innumerable benefits procured unto us by the same memorial offering! This is what makes the altar more beautiful and more attractive to the sin-sick soul than all the fascinations of the world; and this, too, is a blessing so transcendent that our gratitude bids us adorn the spot where we receive it with every evidence of our adoring love and praise.

That face or aspect of the sacrament of the altar which turns towards man is expressed in the words of invocation which follow those of oblation, when the priest says: "And we most humbly beseech Thee, O merciful Father, to hear us; and of Thy almighty goodness, vouchsafe to bless and sanctify with Thy word and holy Spirit these Thy gifts and creatures of bread and wine; that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed body and blood." How rich we are in this wonderful legacy of Jesus' dying love! We have not only a sacrifice, but a feast upon the sacrifice. That which is prevalent with God is life-giving food to us. "Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that He hath given His Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament." Nor is this spiritual food of His body and blood for our souls alone. In the prayer of "humble access" we pray:

Grant us, gracious Lord, so to eat the flesh of Thy dear Son, Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body and our souls washed through His most precious blood, and that we may ever more dwell in Him and He in us."

And thus, in the marvellous instrument of His grace, our heavenly Father not only provides for the continued union of the baptised with the Incarnate One unto the immortality of our souls, but plants within us the germinal principle of our resurrection to all the final glories of the spiritual body in the kingdom of His triumphant grace. Blessed be God for this spiritual feast upon the sacrifice, by which, in no carnal or physical sense, but in all the tremendous significance, of a participation in the divine reality of a God incarnate, we receive the life which He contains in infinite plenitude and power.

Whenever this blessed sacrament is offered by a priest of the Church, it is unto God an offering worthy to be received, and avails in degree and direction as it is offered. Whenever it is received by the baptized, it avails to their spiritual sustenance and growth in grace to the extent that they are truly prepared to receive so heavenly a gift. This leads me, in conclusion, to say to you, dear flock, that if you will take your Prayer Books

and study the office of Holy Communion you cannot but be struck with the importance which our holy mother Church attaches to *preparation*. She provides a due and timely notice when the mysteries are to be celebrated, with an exhortation of unappreciated power and faithfulness, and a provision that they who cannot secure quiet of conscience without it shall come to the minister of God's word and open his grief, that he may receive such godly counsel and advice as may tend to the quieting of his conscience and the removing of all scruple and doubtfulness. And further still, she provides another and tenderly pathetic exhortation when the people are negligent to come to holy communion. When they are come, she exhorteth them lovingly, in still other terms of tender entreaty, and then inviteth them. But to what? Not yet to eucharistic blessedness, not yet to the bosom of incarnate love; but to confession of sin, the body being brought humbly to its knees. Then, only then, does the Church begin to recognize the preparedness of the Christian for blessedness. The confession is crowned with the blessing of absolution. Comfortable words follow. The heart is lifted up unto the Lord and overflows with eucharistic joy; now heaven bursts in upon earth's joys, and angels, archangels and all the company of heaven honor us poor sinners on the way to heaven with the sublime fellowship of their praise. The exaltation of the soul to such companionship does not unfit but rather prepares it, for humble approach to the Lord of Angels, on the basis of His manifold and great mercies; and then, with awe and love and adoring faith, the prepared communicant launches himself upon the ocean of the sacramental mystery.

Is this prime duty of preparation sufficiently considered among us? Is there no such thing as premature communions, to say nothing of perfunctory communions? Is it well to presume that there is any special ability in you to attain to a quiet conscience, and prepare for a good communion? The priest cannot repel except for cause to him known and sufficient. How dreadful must be the guilt of those who come to the heavenly feast without the marriage-garment required by God in the holy scripture? Is it not their duty to right themselves until they attain to a true repentance and an assured absolution? Bear with me, my much beloved friends in Jesus Christ, but I must be faithful to Him and to you in this, and urge you to come to this new altar only when you can bring to it a new heart, made new by a sincere repentance and an humble trust in the Saviour of the world.

Correspondence.

THE LAITY IN THE CHURCH.

HAS THE EXPERIMENT OF THE AMERICAN CHURCH SUCCEEDED?

ON the sixth of October, A. D. 1784, there assembled in New York city a number of clergymen and laymen who drew up a series of articles of constitution, which they recommended to the clergy and congregations of the Episcopal Church in the States represented, and proposed to those of other States not represented, as a basis of union. These fundamental principles of union as they are known, issued in the formation of the General Convention of the Church in America.

Among these articles was one which introduced the laity as an order, in Church legislation. *This was the foremost instance* in the history of the whole Church Catholic wherein *laymen* were regarded as a *distinct order in Church Councils*, having concurrent authority with the clergy. Up to that time Church Councils had been composed of bishops and clergy only. It was reserved for the American Church to try the new and therefore hazardous experiment of admitting men who (until 1856) need not even have been baptized, to legislate for the Church of Christ; to lay down laws for the government of a society to which they did not belong, and "above all, to prescribe the faith, worship and discipline of Christ, which they practically and theoretically repudiated" (*Vinton*).

The state of feeling at that time was such that anything English seemed hateful to a degree incomprehensible to us. Ecclesiasticism and Episcopal authority were alike repudiated in America—the former, because it was supposed to favor the abuses and tyranny of the Romish Church; the latter, because it suggested to the ears of "republicans" the titles and dignities of the "Lords spiritual." For the sake of expediency, the same motive that led the Reformers of the Church of England to adopt such articles of religion as it was hoped would reconcile all conflicting views and merge all parties into the one Church, the leaders in the movement now under consideration, assimilated the government of the Church to that of the nation, in so far as they could consistently with the preservation of its identity with that of the Church of England. And although the introduction of laymen as an order, met with considerable opposition, it could not probably have been avoided,—no organization of the Church in this country could have been made on the principle of excluding the laity from a voice in its legislation, being the opinion of Bishop White, Dr. Hawks, and other eminent writers on this subject.

But to a full understanding of how this came about, it is necessary to go back to the early years of the eighteenth century. It *was* expediency which dictated action in 1784, but the movement for the elevation of the laity took its rise many years before. In 1704, the colonies being subject to the ecclesiastical jurisdiction of the Bishop of London, the assembly of South Carolina passed an act depriving a clergyman, Rev. Edward Marston, of his ecclesiastical functions and office, and in the same year established a *lay tribunal* for the trial of clergymen. The outrage was remedied by the act of Queen Anne, who declared the laws "null and void," and the Colonial Assembly, thus forced to "eat humble pie," repealed them two years later. In Maryland during the same year, one of the parishes appealed to the Governor of the Province from the decision of its rector, and a gentleman named Beardsley pilloried himself by introducing a bill to establish a court of laymen for the trial of clergymen. These and such like proceedings indicate the existence of lay jealousy, and an itching after lay supremacy, even at that remote date. Subsequent events, terminating in the war of independence, only strengthened the power of the laity while

they tended to weaken the influence of the clergy; and in May, 1784, at a meeting of members of churches in Philadelphia, the growth of the idea was manifested in the resolutions adopted by them, which resolutions formed the basis of the fundamental principles above alluded to as adopted in New York, in October, 1784.

Jealousy of episcopal and priestly power was evinced in their proceedings, (a) in the declaration "that the *rights* and *powers* of the ministry should be *ascertained*, and that they be exercised according to law;" (b) in the declaration that the authority to make canons or laws should be *none other* than a representative body of the clergy and the laity conjointly; (c) in the declaration that no powers be delegated to a general ecclesiastical government, except such as cannot conveniently be exercised by the clergy and laity in their *respective congregations*. Not only so, but in the cases of South Carolina and Virginia there was grave cause to fear that they were disposed to make material changes in the matter of church government from that which obtained in the Church of England. Thus when at a meeting of Vestries held in Charleston, February 8, 1785, the question of appointing deputies to the proposed General Convention came up, it was resolved to elect them, to leave them to act on their own judgment, but with the express proviso that "no Bishop should be settled in the State." (Dalcho *in loc.*) When however it was proposed to give the House of Bishops a negative on all the proceedings of the clergy and laity in Convention assembled, a proposition in regard to which the Convention of South Carolina was unanimously opposed, and when it was suggested that inasmuch as such an opposition would probably occasion a schism, and that the Convention of South Carolina would be separated from the General Convention, it would therefore be expedient, prior to any secession taking place, to delegate some person from Charleston to obtain the Episcopate "in order to *accommodate* persons desirous of becoming ministers in our Church, and to *keep up a regular supply*," it was not until then (1794), and under these circumstances, that the South Carolina Convention would consent to have a Bishop, and only then, as will be observed, "for accommodation," and as a mere ordaining machine "to keep up a regular supply." (See Dalcho.) In this action the South Carolina Convention expected the sympathy and aid of Virginia. These two Dioceses are notoriously, down to this day, farther behind, "lower," less in sympathy with the onward developments of Church life, than any other Dioceses in the American Church.

In reviewing this testimony, this fact thrusts itself prominently forward, that upon the very first introduction of the laity as a distinct order into Church Councils, there were decided outcroppings of the spirit of jealousy of priestly power, and a tendency to subordinate the clergy to the laity. But not only nor chiefly in the General Convention and Constitution is this spirit manifested, but it is even more perceptible in the constitutions and canons of certain of the diocesan conventions. Organised as they all

were upon the principle of the union and concurrent authority of clergy and laity, and without those conservative checks and balances which always operate in large representative assemblies, it was but natural that this disposition should be exhibited more clearly in these smaller bodies than in the General Convention. Hence we find in many of the diocesan constitutions articles more or less exclusive in character, whereby the clerical representation is sought to be diminished and clerical influence weakened. Thus, in some cases, a clergyman must be actually in charge of a parish and resident in the diocese for a year, before he is entitled to a vote in Convention.

This is in direct conflict with the system of the early Church, "in which Presbyters sat and deliberated with the Bishops in both consistorial and provincial councils," and so also as to Deacons, says Hoffman. It is clearly by virtue of their *office*, and not as *representatives of parishes*, that the clergy sit and vote in Convention. And, indeed, in the early Church, the Bishop was the source of all *judicial* as well as *legislative* power in his diocese, and the association of the clergy with their Bishops in councils, as a sort of senate, was a subsequent development. Limited at first to the Bishops, and extended afterwards so as to embrace the clergy, judicial and legislative authority belong to them as matter of right, and any exclusion of them from their seats and votes in councils, goes to show the presence of a disposition to weaken and abridge their influence by depriving them of a right that comes down to them from the earliest ages of the Church's history. Speaking of this disposition to limit clerical membership in conventions, Hoffman (p. 187 Ed. 1850) says, "above all it tends to weaken the clergy as a body in convention, to impair their independence and to bring them under the control of the laity. This I look upon as a great evil. The imagination of undue priestly influence in our country is the wildest of fancies. The fact is that the laity have almost absolute control over a clergyman, and they sometimes use it most mercilessly. It is within the power of one active, persevering, ill-minded man, to drive from a parish any one, however fit and conscientious; and too often, indeed, is the wretched alternative of poverty or subserviency, presented to the victim of some crude notion of churchmanship, or some hasty and cherished prejudice." These words are deserving of the greatest consideration by the laity of the Church. Their truth is only too well known. And this leads me to speak of still another sphere wherein the power of lay influence is supreme, and wherein the Church which is Catholic in creed and Apostolic in order, is subjected to a burden, which in more than one place has crushed out its very name. We allude to those parochial organizations, commonly called Vestries. Every little pitiful parish, incapable of sustaining a minister, barely able to pay its quota to "Bishop's Fund" and "Convention Fund," and bear its current expenses, visited perhaps as often as twice monthly by a missionary, organizes itself, elects a Vestry, which adopts a set of "by-laws" and shrouds itself in the mantle of its dignity,

and very often considers itself bound by Divine commission to oppose the efforts of its minister who seeks to arouse it from its lethargy, or to give it some degree of elasticity or adaptability. Many parish by-laws exclude the rector altogether from meetings of the Vestry, give him no right to sit with the other Church officers, and instead of their working under him as the head or chairman, *ex officio*, it turns out that the Vestry in secret conclave, without knowledge of the rector or congregation, may convene, condemn and oppose their rector, and he have no opportunity to defend himself if so accused; nor can he propose anything for the temporal good of the parish, except by going through with the tedious and unnecessary routine of addressing the chairman of the Vestry requesting, as a favor, that he will call a meeting, which he may or may not do, as he pleases; and if called, he must ask, still as a favor, the privilege of submitting his proposition.

This most extraordinary and most fearfully cumbersome machinery, utterly unknown to the Church in any previous age, so far as history informs us, illustrates perhaps in its strongest aspect, the tendency now and for some time manifested, of subordinating the clergy to the laity, and causes us to question the wisdom of having admitted the laity as an order in Church councils and organizations, to legislate upon the faith, practice, discipline, and well being of the Church. It appears that the laity, whether in parochial vestries, or diocesan or general conventions, have in very large degree shaped the legislation and action of the Church. It is with us as it is in England, only far worse. In his preface to the Bampton Lectures of 1868, Bishop Moberly says, in the second edition, p. 11, "It formed no part of my plan to suggest when, or where, or in what proportion the lay element should mingle with the clerical in synod or council. No doubt, since the (first) publication of the Lectures, the march of events has exhibited in a very marked way the opposite danger; and we are now called upon, not so much to prove the propriety of admitting the lay element into some proportion of counsel, as to protest against its swallowing up and overwhelming the clerical by mere superiority of numbers and social weight. God forbid that any words of mine should seem to sanction or assist so fatal a danger. If the encroachment of sacerdotalism is full of evil on the one hand, the tyranny of lay usurpation is certainly not less to be dreaded on the other."

Another case in which the "tyranny of lay usurpation" is exhibited, is in the large number and elaborateness of the canons adopted with regard to the discipline and duties of the clergy, from the Bishop down to the Deacon, and on the other hand the very few and simple canons defining the duties and regulating the discipline of the laity. It is also observable that in point of obedience to these canons, it is the clergy who are faithful, and held to a strict account, while the laity are lax in their obedience, and are very rarely called to account for breaches of the same, although they are self-imposed. The fact thus appears to be that in "this Church" the laity

have become the source and fountain of authority—the authority of the Bishop over them is merely nominal—that of the rector is modified and often almost wholly abrogated by the “by-laws” of the parish, to whose making he was no party, and, in short, under our present system, so far from being a Church under the government of Bishop, assisted by his Presbyters, we are in danger of issuing in a state of anarchy—nominally with a head, virtually acephalous, or what amounts to the same thing, polycephalous.

This is no false alarm, for it is a question of the gravest import and with the most practical bearings. The existence of this state of things tends to produce a stagnation that is most dangerous, and a lifelessness that prevents the Church from asserting herself as she ought, and would, were her clergy not thus hampered and fettered. By comparison with dissenting ministers, our clergy are checked and restrained to a degree that renders their title—Rector—almost a ridiculous misnomer; for instead of being the *rulers*, they are too often virtually *the ruled*. Many submit for the sake of peace, but meanwhile the encroachments of the laity are not abated, and it may be when our clergy shall be aroused to look at their real status calmly and critically, they will see that they have slept over their rights, while the jealous laity have strengthened their position to such an extent that to oust them will be impossible, and to modify it, cannot be done except at the cost of a revolution.

The writer is no advocate of conferring upon our Bishops anything resembling the power and authority of the Pope of Rome, on the one hand, nor of allowing lay usurpation on the other hand, without earnest remonstrance and warning. He is not to be understood as charging *all the laity* with a desire to usurp authority to which they have no shadow of right, but we are certainly drifting in the direction indicated, and he deems it a duty to bring the subject before the Church and to call the attention of the faithful to the fact. The matter was incidentally and most ably brought before the last General Convention, by the Rev. Dr. DeKoven, now in the Paradise of God, absent from the body but present with the Lord, Whom he loved so loyally and served so faithfully. If the words of this writer do not draw attention to the subject, the fact that it was regarded by Doctor DeKoven as important, should be sufficient to compel attention to it.

This is a critical and most interesting period in our history as a Church, and we should be prepared wisely to adapt ourselves to the pressing needs of our day, and to rise to the height of our great mission in this country, as being the true Catholic Church of Christ, equally removed from the degradations of the Papacy on one hand, and from the tyranny of individualism and anarchy, on the other. In conclusion, hoping that if the dangers herein suggested be real, they will receive due consideration, and if unreal, that they will be shown to be such, and desiring only to see that the Church receive no injury, and that she may be found adequate to her opportunities, I close in the words of the Bishop of Salisbury in the preface

to the Lectures above cited: "The great and pressing object . . . is that the Church should prepare itself to act as an united body, gathering together its entire corporate strength, clerical and lay alike, in due proportion, so as to be ready . . . to work with the full powers of the Holy Spirit who, dwelling in the Church as the soul dwells in the body, giveth to every man severally as He willeth."

THE SECOND ADVENT—THE RESURRECTION—THE MILLENNIUM.

MY DEAR DR. GIBSON: As this subject has been brought into discussion in your number for July, I would ask the favor of a few pages for a brief statement setting forth a different view of the subject matter. I do not intend to present merely a counter exposition of the passages of which an exegesis is attempted in the paper referred to, but to give what I conceive to be the key to the interpretation of those passages, as well as of the whole book of Revelation. Every one who has had much to do with controversial theology knows that controversies are not settled by mere textual criticism, but that there always lies back of the criticism some assumed—theory it may be called—or tradition—a doctrine, in accordance with which the texts are interpreted. In other words, the principle of interpretation is prior to the exegesis. This finds its illustration specially in discussions upon election and predestination. It makes all the difference conceivable in the interpretation of S. Paul's strong language in the Epistle to the Romans and elsewhere whether his words are to be applied generically (or "generally" as the word is in the 17th Article of Religion), or whether they have an exclusive application to individuals. So with regard to all those passages which a Catholic theologian regards as affirming the doctrine of Sacraments. The assumption on the part of the Protestant that divine grace is imparted directly to the spirits of men without any other medium than preaching, neutralises all attempts to establish the reality of sacramental grace by the quotation of Scripture texts. If you quote the third chapter of S. John's Gospel, he will say, "O that means spiritual regeneration, and water is a figure." If we cite the sixth chapter of the same Gospel, the reply is, that it is a mere spiritual act that is there referred to. And so with many other passages.

The consequence is, that to succeed in any such controversy we must go back of mere textual criticism, and endeavor to show the error of the principle in which the interpretation rests. This requires a broader treatment, which shall embrace whole portions of revelation. The same principle holds good in interpreting the texts which relate to the Second Advent. There is a question back of all exegesis which needs to be considered in order to decide upon the validity of the interpretation. Assuming the doctrine of the Creed, "He cometh again to judge the living and the dead," to affirm a personal advent of the Lord Jesus Christ, the question is, *Is that Second Advent an event to be interposed in the midst of human history*

as was the first advent, to affect the entire future of the human race on earth; or is it an event which does not occur until human history is closed and the human race has reached its last stage of development?

It is, the former of these propositions that lies at the basis of all sober and intelligent faith in what is commonly called the premillennial advent of Christ. The expression premillennial is not so unreasonable or absurd as it would seem to your correspondent to be, if the state of the controversy which has given rise to the expression is considered. The great majority of Protestants, to say the least, regard the millennium as a fixed period in the future, involving the spread of true religion throughout the world, to be brought in by the application of the spiritual agencies now in operation; and all this to occur previous to the second advent, which is therefore called post-millennial, and has given rise to the use of the word. *Premillennial* is opposed to this view.

It would take more of your space than you could afford for me to enter upon an extended display of the argument in favor of this proposition, and I will only ask to be allowed to trespass farther by saying that this doctrine is the only complete rounding out of the doctrine of the Incarnation. Christ entered into humanity in order to be its ever-enduring Head. He was born to be a king. "The Lord God shall give unto Him the throne of His Father David." This must signify something more than what is called a spiritual rule over the hearts of men. It implies to us who know what has followed, the exercise of personal authority in His glorified manhood over men, and this implies a personal return to be within the region of the earth, so that His personal presence may be manifested in the midst of His chosen people. This is the period of the *PAROUSIA*. The Church as established by His authority through the agency of His Apostles is the same in which His authority is now exerted, and therefore the visible Church is truly His Kingdom, but it is His Kingdom in an incomplete form of development. His authority (*παρουσία*) now is over the spirits of men only, but in the perfected kingdom the authority of the Man Christ-Jesus is to extend to all persons, places and interests. "The rule of this world will become the rule of our Lord and of His Christ," *i. e.* of Christ and His Church. The Church has not yet received power over the nations. This is the false assumption of the Papacy and of the Church of Rome—an anticipation of the Kingdom.

According to this view—theory, some may call it—the Second Advent comes into history for completing the work of the deliverance of the creation from the bondage of corruption. It involves the resurrection of the Church departed and the translation of those who are alive, that the Church as the Bride of Christ, the election from among the nations, may attain its perfect consummation in body and soul, and in the glorified nature "made like unto His own glorious body," may be prepared to rule over the earth." (See Rev. v. 10.) In his teaching upon the resurrection St. Paul says (1 Cor. xv. 23), "every man in his own rank (*ταῦται*), Christ

the First Fruits, then (*επειτα*) they that are Christ's at His coming (*παρουσια*); then (*ειτα*) cometh the end," &c. Here, then, is the first resurrection; and the interval between the two *thens* is the millennium.

These are the principles of interpretation which are involved in any sober belief of an approaching second advent. The discussion of the subject should apply to these principles, rather than to particular texts, for it is evident that they afford a basis of argument which textual criticism does not reach. They are held by too many men of learning and ability to be treated contemptuously.

It will be said that this has not been the traditional doctrine of the Catholic Church. This is granted, but at the same time I should maintain that there is nothing in the traditional teachings of the Church that contradicts it. No portion of the Church, I believe, has ever formulated any decree against it. It will be allowed that some such theory (so to call it) lay at the foundation of the early Chiliasm which prevailed so very widely in the first three centuries. The doctrine became defiled by the admixture of many carnal notions, and this furnished a pretext for rejecting it altogether, but I believe the Church in Council never denounced it. Its informal rejection led to the formulation by St. Augustine of the idea of the City of God, which was the most efficient moral agency in the consolidation of the Papacy, as the Papacy is to this day its representative.

But why should the fact of the failure of this tradition during the ages when the very worst abuses and perversions prevailed, hinder us from enquiring whether this doctrine when it is propounded may not, after all, be the true doctrine of the New Testament, and the key to the interpretation of much that has been felt to be obscure. The Holy Ghost abides in the Church, and we may look for His continual aid in leading us into all the truth. Why should we assume that there is nothing to be found in the Scriptures, but what was formulated in the first three centuries? Especially may we in this day look for increased light upon God's holy word. You and I alike believe that the last forty years has been a period of special spiritual revival, and why may we not hope to find some interpretation of Scripture resulting therefrom which shall give us a better understanding of it, while they steadfastly maintain what the Church has authoritatively taught before.

The conclusions on this subject which I have briefly suggested above, are the results of the studies of a great number of different minds. The earliest exhibition of the doctrine in this century proceeded from the midst of the Church of Rome, being the work of a Spanish Jesuit named Laeunga, with the title of "The Coming of Messiah in Majesty and Glory, by Juan Josafatt Ben Ezra." As the author died in 1801 it must have been written in the last century, although it was first printed in Spain during an exceptional period of liberality on the part of government, in 1812. This work was translated into English by Edward Irving, in 1828, and since then the writers, some of them men of eminence and learning in the Angli-

can Communion and without it, in English and German, are more than can be numbered. In the present state of ecclesiastical affairs no authoritative expression on the subject is to be looked for or desired, but may we not believe that God is through various discussions providing the means by which we can attain to a fuller understanding of some truths which have been hidden from us.

If this position is a true one, it must be seen to be of great practical importance. If a new supernatural event is to intervene in the course of history, which is made known to the Church, there is room for the question where we stand in relation to its occurrence. It affords a solution of the perplexing problem of European politics, and presents an outlook for the future of the Church which is a source of relief in the present confusion that pervades all parts of Christendom.

I have no other motive in presenting this subject than to direct the attention of thoughtful readers of your magazine to a question which I am sure they will find, in its study, conducive to their great spiritual delight and edifying. I have refrained from answering anticipated objections, lest I should get involved in a discussion for which you, dear Mr. Editor, may not be prepared.

Hartford, Conn., July 4, 1879.

JOHN S. DAVENPORT.

Church Work.

For the Church Eclectic.

"BREAD CAST UPON THE WATERS."

MR. EDITOR—The interesting biographical notice of the late Rev. Dr. Hook, in your last *ECLECTIC*, reminds me of "bread cast" by him "upon the waters," and of its blessed return, all unknown to himself.

The Founder of Trinity Church Home in this city was Mr. William Stubbs, a journeyman tailor, who came from Leeds, England, bringing with him a Book of Common Prayer and some other devotional books, presented to him, on the eve of his departure for this country, by his Rector, the Rev. Dr. Hook. In these books the Doctor had not only written his own name, but added a few words of Pastoral love and advice, together with what was a sufficient introductory letter of commendation to any Priest of the Church, in whose parish the bearer should locate. Both Mr. Stubbs and his wife remained faithful to the Church, and having no children, they accumulated a little property, so that when she was taken sick, he had three small tenements and two or three hundred dollars in the Savings Bank. The death of his wife was a sad blow to him, from which he never rallied; and in his sickness was exceedingly depressed. On one occasion I found him on the eve of making out a deed of his property to

the city, on the condition of a room to be fitted up for him in the new City Infirmary, and of his being taken care of there. Then it was that I laid my hand upon one of the little books presented to him by Dr. Hook, containing some advice about the making of Wills and the needs of the Church, of Homes for the sick and friendless. Without the help of that little book, I do not believe that anything could have dissuaded Mr. Stubbs from the foolish idea which some meddling person had put into his head, and the carrying out of which would have been most unfortunate to himself, as well temporally as spiritually. But the little book, with the name of Dr. Hook to back it, awakened altogether a new train of thoughts in the mind of the depressed sufferer, insomuch that he began to realize, as never before, the blessedness of doing good; and the result is the foundation of the only benevolent institution of any sort or kind belonging to the Church—"this Church of ours"—as it is fashionable nowadays to talk—in this city. The subject is one which awakens in my mind the deepest emotions, insomuch that I am almost afraid to touch it; nor can I think of its present condition, compared with what it ought to be and might be, without sighs, groans, tears. However, here it is—the foundation laid—broad, deep, catholic; nor have I any doubt as to what it will be; "the bread cast upon the waters" will "return after many days"—O how many!—rising out of "the waves of this troublesome world" into a mountain of strength, of glory and of blessing. Grant it, Gracious God!

Cleveland, July, 1879.

J. A. B.

FREE AND OPEN CHURCHES.

THE American Free Church Association has issued its Fourth Annual Report, giving valuable statistics of Free Churches, read before the annual meeting held in S. Mark's Parish Building, Philadelphia, May 19. It shows a steady, if slow, growth in this enterprise on which so much depends. Last year 23 clerical and 35 lay members were added. There are now 307 clerical, 13 life, and 159 annual members and contributors; a total of 480.

Of Dioceses coöperating there are 33; and another Bishop added to the list of Patrons makes 24. The Report says that "a branch of the Association will probably be established in Massachusetts, where Free Church principles are greatly on the increase." The "Free Church Guild" of New York, holds cordial relations with the Association. The chief work of the Council has been the gathering of statistics, the results of which are best illustrated in the accompanying table, taken from the Report. A general conclusion of great interest deducible from this is, that "nearly, if not quite *one half of our self-sustaining parishes in the United States are free*; and that *more than one third of our communicants belong to self-sustaining free churches*. The Association is not discouraged by obstacles or slow growth; and the Report wisely declares that "it ought not to grow more

quickly than the principles on which it is based can be taught and impressed on the minds and hearts of the people, viz: *A Church open to all, the systematic devotion of a definite part of our means, and the regular use of the Offertory as a part of worship.*"

The new Bishop of Durham has become a Patron of the English Free and Open Church Association. Under the head of "Notes of Progress" the *Advocate* mentions the restoration of the fine old Church of S. Mary, Pembroke, South Wales. Beside restoring to its original form and beauty a structure defaced for centuries by yellow wash and flat ceilings, and encumbered by galleries and high pews, the vicar and his helpers have opened it to all the parishioners, and for pews substituted "*Chairs, all free and unappropriated.*"

A clergyman of the Diocese of Dublin complains that on entering the Cathedral for private devotion, he was required to pay sixpence. Though he Dean explains that a "fixed charge for 'seeing the Cathedral' on week days" was necessary in order to pay the vergers' stipends, and expresses the hope that the Dean and Chapter may be able to obviate such cases in future; yet the *Advocate* says: "It is quite evident that the use of the Cathedral for private prayers is an embarrassing novelty, which the authorities hardly know how to deal with." In its leader the *Advocate* handles "the Office of Churchwarden;" and begins by saying, "If we were asked to name a class of men who had magnified their office, we should unhesitatingly mention churchwardens."

EDUCATIONAL.

THE University of the South, Sewanee, Tennessee, is an institution whose claims to esteem and patronage are not, as yet, widely known among us. Many American Church people who know it only by name, if they know it at all, would be surprised to be told that it is well known and regarded with deep interest in England. It is now in its eleventh year, and may be considered to have passed the critical period and to be entering upon a prosperous career. Just now, we would speak only of its newly organized Theological School, the future home of which, "S. Luke's Memorial Hall," was formally "opened" (why not "dedicated?") in March last. The Bishop of Northern Texas, Dr. Garrett, preached on the occasion. This fine, substantial and ecclesiastical structure is the gift of a churchwoman, and is due to the earnest advocacy of the Bishop of Tennessee, Vice Chancellor of the University.

In October, 1876, the corner-stone was laid by the venerable Bishop of Mississippi, Chancellor. The foundation is set upon the solid rock, about ten feet below the surface of the ground. The building is 150 feet long and 40 feet wide, with basement, three stories and attic; and is thoroughly adapted for its uses.

Of the three large Lecture-rooms, one has been handsomely finished at the expense of the Rev. Dr. Hodgson, Dean, and Professor of Ecclesiastical History; whose liberality had previously built the picturesque Library building of the University. The five Chairs of the School are filled by men of experience and high order of ability. The following extract from the sermon of Bishop Garret, is a sort of authoritative statement of the teaching of this promising School of Theology:

It must be remembered that this is designed to be a *General Theological Seminary* for the South. It is under the direct control of the *twelve Bishops of the South*, and must be so conducted as to meet their approval. An erroneous and injurious opinion has been allowed to prevail to some extent, to the effect that this Theological School was of a partisan character. Young men have been deterred from coming here by this misrepresentation. We are Churchmen through and through, and nothing else. We have distinct and well-defined ideas on the unity of the Faith, the Divine organization of the Church, the authority of the Priesthood, the value of the Sacraments, the sin of Schism, the evil of divisions, the radical error of sectism, and the futility, if not positive mischief, of the attempt to bind together with a mere rope of sand by temporary compromise, antagonistic bodies of Christians. We view with dismay the anarchy in religion which surrounds us, and therefore aim so to ground our students in the solid principles of historic and Catholic truth that they may never depart from them.

On the other hand we guard with equal diligence against the hierarchical despotism of Rome, and the modern corruptions with which it has overlaid the primitive faith. And our ritual is expressive of our creed, equally removed from the indecent and irreverent familiarity which breeds contempt of holy things, and from that extravagant symbolism, which too frequently causes the soul to rest in the symbol, and so impedes its access to the Father of Mercies. Where the Church has authoritatively defined her doctrine we adhere to her definition freely and *ex animo*. Where she has not defined, we expect in others the liberty of opinion which she has allowed to us. Her standard of liberty and law is our standard. We know no other. Bound by tradition and sympathy, as well as the laws of heredity, to the old Mother Church of England, we aim to preserve at once our connection with the historic past and our ritual interest in the developing life of the present.

Here, therefore, the student of Theology will find the old historic landmarks by which the Bulls and Butlers, Paleys and Pearsons of the past steered their course; and also, the warmer life and softer sympathies of Jeremy Taylor and John Keble, Moberly and Wilberforce. But as the mental and spiritual moulds in which these great guides were cast varied within wide limits, yet all were true; so here, we do not cramp the elastic nature of every youth by forcing all to adopt a monotonous uniformity of opinion in things indefinite. Large room is left for the growth of different tastes, and the development of various susceptibilities. *Liberty but no license* is at once our privilege and protection.

A VETERAN SECTARIAN MISSIONARY COMES INTO THE CHURCH.

BISHOP Clarkson of Nebraska, recently admitted to the order of Deacons Rev. Joshua V. Himes, who for over thirty-four years had been a missionary and editor of the sect known as Second Adventists, and who prior to that time, for a period of twenty years, had been a preacher in the Campbellite or "Christian" sect. Mr. Himes is 74 years of age; but bears his years as though he were a man of not more than sixty. He says he reverently hopes he will be able to work hard for sixteen years in the Church Apostolic. He has been assigned to a Missionary Circuit in Dakota.

A few years ago a son of this veteran—William Floyd Himes—left the Second Adventists and sought orders in the Church; and now he is pastor

of St. James' Church, South Groveland, Massachusetts. Of course, this had great influence in turning his father's attention to the Church of *his* fathers; but to the proselyting works of Bishops Coxe and Kip the aged missionary says he owes his "leading" into the Apostolic Fold.

Rev. Joshua V. Himes was a comrade of Father Miller's; and when that premillennium aevent enthusiast died, his mantle of leadership fell on the shoulders of this most intimate and able of friends and co-workers.

Bishop Clarkson says that "Bro. Himes is mighty in the Scriptures;" and many a rescued soul in the Eastern border towns of Kansas can certify in support of the Bishop's eulogy, from a hearing and experience during the candidacy term of "Bro. Himes" in 1878-9. The Bishop says that, from one cause and another, some have "failed" in the circuit now assigned to the veteran; "but Bro. Himes will not fail."

Literary Notes.

Cæsar: A Sketch. By James Anthony Froude.
New York: Charles Scribner's Sons, 1879. 8vo.
cloth, gilt top. Pp. xviii. 550, with map. \$2.50.

We have here another sketch of the life of Cæsar, and written in Mr. Froude's best vein. Here he is at home and under the sway of no secondary purpose, but aims to give accurately the facts in the career of the great Roman founder of "Cæsarism." We may not agree with his unfavorable estimate of the character of Cicero, nor with some of his views in regard to certain other actors in the great world-drama of which Julius Cæsar was the central figure, but no one can deny the vividness and vigor with which he portrays the wars, conspiracies, revolts, and struggles of that transitional period. No one can tell a story better than Mr. Froude. His graphic, picturesque style carries one along easily through the thick of events. A disciple and friend of Carlyle, he glorifies boldness and strength of will when *successful*, with little regard to personal purity in morals or integrity in private life. He sketches with fidelity the life of his great hero, which includes the history of the period, but he is lenient to the prevailing vices, with some of which Cæsar's character was stained. In spite of his passing lightly over the deep corruption and rottenness of Roman so-

ciety, where charity was unknown, and woman had no dignity, and man no rights *as man*, and degrading materialism was prevalent, the book is instructive, interesting and valuable. The engraved portrait of Cæsar is a singular likeness of one of our own foremost men.

The Historical Aspect of the American Churches: an address delivered in Sion College, March 17, 1879, by the Rev. A. P. Stanley. D.D., Dean of Westminster Abbey.

Dean Stanley has been enlightening some of his countrymen on the history of the Anglo-American Church in the United States. His distinction as an eminent ecclesiastic, a scholar, an author, and a leader in his own school of theology, give him an importance and entitle him to a hearing. The same considerations impart a degree of force to what he says, even with many who do not agree with him. But it ought to be borne in mind, that he made a flying visit to America, and that he consequently had no time at all for such thorough investigation as his subject demanded. During his entire stay on our shores he was continually occupied in being "lionized." On his departure, he was admirably fitted to discourse to congenial Englishmen of the hospitality which a very few American Churchmen are ready to show to a distinguished foreign ecclesiastic, altho' his distinction be chiefly founded on a colourless theology and an open disloy-

alty to some accepted principles and beliefs of the Church whose commission he bears.

But he was specially unfitted to speak with authority about grave matters of history. Nor can we wonder, if his head was so turned by the flattering attentions of certain prominent persons as to have destroyed the balance of his judgment.

With his general review of our history there is no fault to find. The main facts are well told in that rich style of which he is master. This is all that can be said. His merit, in this case, lies in his style. Many a writer of less genius could have told the facts—and told them more accurately. Dean Stanley has presented them in a picturesque manner, but with singular carelessness in regard to some details. Yet it is scrupulous attention to all details, which we would most expect in a Christian writer.

He has already been corrected by a correspondent of the *Churchman* with reference to Elliott; to the Churchmen of Connecticut complaining to the Governor that the Congregationalists would not admit them to the Eucharist; and to the connection of Bp. Seabury with the framing of the Institution Office. In language whose mildness is hardly justified by the occasion, and despite the tenderness that the writer seems to feel for the Dean's reputation as a historian, he was there shewn up as a most unreliable witness in certain matters of historical fact.

We may content ourselves now with adverting to some other strange and inaccurate statements, premising that some of them are quite of a piece with similar statements made by prominent Englishmen and English women who, in visiting this country, have derived their impressions of the whole from a small part, and allow the representations of a few interested persons to colour their views of the entire people. Thus, in touching upon the magnitude of the question of slavery, he says, "there were instances, even within our own time, of the missionaries of abolition, being burnt alive at the stake;" in the South, he means. For this extraordinary assertion his sole authority is Miss Martineau, who knew nothing of

the South except what she learned in the North from abolitionists; and did not know that such a thing was impossible among the Southern people. Of all the acts of violence invoked upon themselves in the South by the meddling of the emissaries of abolition, this is most utterly unlikely to have occurred. Of all the stories devised to excite sympathy for the slave, this is the most ridiculous. Even Mrs. Stowe failed to secure it for Uncle Tom's Cabin," or else having secured she discarded it, as too transparent a fiction to impose even upon the credulity of her English sympathizers!

Again, referring to the foundation of the "New England Churches," he declares that "these, being derived from the Puritans who escaped from the detested yoke of the legislation of the Stuart Kings, gave a colour to the *whole religion of the first civilization of North America*" (my own italics). Short as was his sojourn in New England, he had time to become well inoculated with Puritan ideas. The cool assumption which can take no account whatever of the influence of the Church of England, and of her sons, the chivalrous cavaliers who settled Virginia in the "first civilization" of this country, is worthy of the capital of Massachusetts. We are therefore not wholly taken by surprise when we read further on: "The pathetic expressions of affection for the Church of England—the passionate desire not to leave, but to reform it—this was the well-spring of the religious life of America." The Dean has a soft heart, to be so touched by the crocodile tears of the "Pilgrim Fathers!" Methinks an Englishman should be made of sterner stuff.

In his account of the Baptist sect in America, speaking of their insistence upon "immersion," he says, "The attraction which this ceremony of total ablution (sic) in the burning heats of the Southern States offers to uneducated minds, is said to be one of the most powerful motives which have induced the negroes to adopt the Baptist communion." In other words, the prospect of a *good bath* is a chief inducement for the negro streaming with sweat and reeking with his national

odour, to be baptized. A delicate morsel this for our Baptist neighbours!

In his review of the Methodist body, the Dean adds a note, wherein he asserts, by way of bolstering up that schism, with its spurious "Episcopacy," that "all the Bishops of the second century *must have been* (sic) created by the Bishops of the first century," and that "this usage continued in Alexandria down to the fourth century." Thus all historic probability if not history itself, must bend to the theory of Dean Stanley. What he thinks is true "must" be true.

Last and least in the "Historical Review" comes the Anglo-American Church. Captain John Smith not only receives due praise for his heroism and adventures, but is almost regarded as the "founder" of the Church in Virginia. "We hear little of the pastors," says Stanley; "but any church might be proud to trace back its foundation to so noble a character as the sailor-hero, John Smith." Elsewhere the clergy of Maryland and Virginia in that period are with thinly-veiled contempt put in quotation marks as "parsons," and spoken of as having "wranglings" with their vestries. It is historically true that such "wranglings" did sometimes occur; but a cleric of any *esprit du corps*, and any proper spirit of charity, would hardly speak of them with such flippancy in a historical discourse, if indeed he spoke of them at all. On the other hand, granting that they did occur, it cannot be granted that the clergy acted without high provocation from men who sometimes despised spiritual authority, withheld from the Church her dues, and mismanaged her temporalities.

The narrative of Bishop Seabury's connection with the Scottish Church is told in a disingenuous, almost cynical tone, and is made the occasion for a fling at the Scottish Bishops for their anxiety that the American Church should preserve the Catholic features of their venerable Liturgy, should avoid even the appearance of that Erastianism which is the breath of life to Dean Stanley, and should discountenance the evils of intrusion from which they had suffered at the hands of English clergymen.

Finally, in his review of the settlement of the American Prayer Book, we may observe a most remarkable assertion. Having taken special pains to characterize the Apostles', the Nicene and the Athanasian Creeds severally as the "so-called," he declares of the last that "that document (sic) has vanished never to return, not only from the Prayer Book, but even from the Articles of the American Episcopal Church." Certainly, a very positive assertion is this. Whether considered as an opinion, a prophecy, or a declaration *ex cathedra*, it has the true ring of infallibility! Upon whose authority does our Dean make this statement? The American Church has never determined to this effect. No one even of her best and most learned clergy has presumed openly to say as much. By what right does an English Priest return home from America and publish such a statement?

But enough. This address of Dean Stanley does no credit to his heart or his head; and it had been better for his reputation in America as a historian and scholar, and above all a lover of the truth, had it never been born. PAROCHUS.

The Historical Poetry of the Ancient Hebrews, translated and critically examined, by Michael Heilprin. Vol. I. D. Appleton & Co., 1879. 8vo. Pp. 245.

This is a rather remarkable volume. There is no preface, no table of contents, no indication as to the author's aim in publishing the book, no index, no help of any kind to the reader opening it and led by its title to expect a rare treat. The name of the author is simply Michael Heilprin, without a further hint or note as to who Michael Heilprin is, whether Jew or Christian, whether infidel or atheist, or what not. He dashes *in medias res*, however, and speedily lets the reader understand that "the curse and blessings pronounced by Noah over his sons, the oracle delivered to Rebekah, and the blessings pronounced by Isaac over Jacob and Esau, are merely "legends," and in point of value are on a par with "the Delphic oracles, which were delivered in verse." He also tells us that King David (whose character he blackens to an

unsual extent) did not write *any* of the Psalms, not even the few Ewald and some of the more compassionate German rationalists are willing to allow to him. The prophecies of Isaiah from ch. xl.—lxvi. are spurious, of course, in Mr. Heilprin's estimation, and the historical books generally are a sort of hodge-podge, written by no one knows who, and at a time no one knows when. He laughs at "the neatly told child's story" of Balaam's ass, at the same time assuring us that, "in literary correctness and finish, both the prose and poetry of the three chapters on Balaam are unsurpassed by anything to be found within the whole range of the Scriptures." The song of Moses, in the 32d chapter of Deuteronomy, is pronounced to be "a work of wonderful power, of almost unparalleled national and religious fervor, and in many respects one of the gems of Hebrew literature, if not of the poetry of all nations;" but Moses did not write it, M. Heilprin is sure of that, so sure that he avers that "it is not only not Mosaic, but it does not even betray the least effort on the part of its author to make it appear Mosaic."

From these specimens of the tone and teaching of Vol. I., the reader can form a tolerable estimate of its value as a help to the study of the Ancient Scriptures. Whether Vol. II. (if that volume ever appears) will be in any wise different from this remains to be seen. It is but fair to say, that the author's critical remarks on the original Hebrew are often acute and suggestive, and scholars may find a number of things in the volume worthy attention, not only in matters of criticism, but also in the new versions which Mr. Heilprin has often given of the poetic portions quoted by him. The poetry, too, is arranged as poetry, so as to present to the eye its metrical form; a very useful feature, by the way, and one which we hope will be borne in mind by the revisers of the English Bible in carrying out their important work.

S.

—The four great Scandinavian Universities are Copenhagen (or Lund), Christiania, Upsala and Helsingfors. It is said

that at the last the tendency there of late is to give precedence to the Finnish language over the Swedish. The Lund University, of Copenhagen, kept its centenary June 5.

—The *London Times* has an editorial on the new cathedral at Edinburgh, which is in process of building from designs by Gilbert Scott, for the Episcopal Church of Scotland. It appears to have stirred up the Presbyterians to restore the old Cathedral of S Giles which is in their possession, and which had been divided off since Knox's time into four separate places of worship. The *Times* rather ridicules this new Presbyterian mania for architecture, and ends its diatribe as follows:

Two great religious movements resolved at the outset to disregard architectural traditions when they interfered with use and convenience. The Jesuits and the Wesleyans built their churches for auditories, not for spectacles or processions. They hit on much the same forms and proportions as the best for the transmission of the preacher's voice to the greatest number of hearers. It would seem as if John Knox and his co-religionists thought of nothing but the preacher and his hearers, and had, therefore, no compunction in cutting up St. Giles's into four useful churches. But shall we not want these ourselves? Has the Church of England got them? Where are the rooms in which a preacher with ordinary strength of voice and eloquence can speak, rather than preach, to a few hundred sitting in comfort before him well within sight and sound? All movements, whether religious or political, show the value of such rooms, and of the less pretentious class of operations carried on in them. They have made Nonconformity the power it is in the land. If Dissenters can now build churches and cathedrals, it is because they have had meeting-houses; and it now remains to be seen whether they will prosper in the palaces of their faith as they have in its cradles and workshops. They are finding the meeting-house too homely for their religious feelings. How long will they find any architectural development sufficient to satisfy their ever-increasing yearnings! Their buildings grow and change because themselves grow and change; and by and by they may find as their buildings grow and change so will they.

—Some of Dean Hook's *Parish Sermons* are published by Bentley & Son;

London. He burned up some two thousand MSS. before he left Leeds. This volume is edited by his son, Rev. W. Hook, rector of Perlock.

—In a Sermon on the Day of Intercession, the Rev. G. Phillimore of Henley-on-Thames, said:

But as regards the planners and originators of these missions, it is necessary for us in this country clearly to understand that missions can no longer look for nursing Fathers in those who rule states and legislate for empires. In this respect all is changed.

We cannot repeat the story of Isabella and Columbus, nor of Dom Henry of Portugal. It is no longer the enterprise of missionaries which carries to the distant fields of earth the arts and sciences of the Europeans. The Cross of Jesus rather appears to follow the laws of earthly statesmanship and no longer to lead the way. It will no longer be said, as once was said by some of our stern countrymen in America, "It concerneth New England to remember that they were originally a plantation of religion, not a plantation of trade. And if any among us make religion as 12 and the world as 13, such an one has not the spirit of a true New England man."

We shall not again know, perhaps, the bold profession of the great Frenchman Champlain, who was wont to say, during his government of Canada, that "the salvation of one soul" was of "more value than the conquest of an empire."

The new names of new settlements will no longer bear witness, like Trinidad, St. Salvador, Natal, Dominica, Vera Cruz, Gracias a Dios, to the uppermost thought in the mind of the settlers, viz., God in Christ, and Jesus in His Church. We shall toil like our forefathers, we shall have victories, but they will not be blazoned as they were of old, and stamped on every policy of the country. Europe has lowered the flag of her religion as part and parcel of the welfare of a State. Let it be so; it was well once; but perhaps it will be better now. We shall rely more entirely upon the armour of the Holy Spirit, not on the horse and chariot of the secular arm. We shall not win the day so quickly perchance, but we shall win it more easily, and, once won, we shall retain more surely our possession. Holy men must be our warriors, and they must be sent forth by the gifts of the faithful poor, and the faithful rich; they must be sustained in the evil days by the prayers of the distant but sympathising Churches.

—The *Church Times* says there are three recent works that have done Arch-

bishop Laud more justice than he had ever before received, *i. e.*, Dean Hook's "Lives of the Archbishops," Prof. Mozley's "Essay," and a work by Peter Bayne, "The Chief Actors in the Puritan Revolution." It maintains that the best Life yet written, is that by Rev. J. Baines (Masters) written fifteen years ago.

Even Canon Perry is rather unjust to Laud.

—Canon Farrar is at work on a *Life and Work of St. Paul*, to be uniform with his *Life of Christ* (Cassell, Petter & Galpin.)

TIMES' NOTES.

—The word "Offertory" does not mean a collection, but a certain part of the Communion Office, as the English rubric plainly shows, for the priest is to "begin the offertory" while the deacons, &c., are to "receive the alms."

—Broadly speaking, the Jews held the doctrine of the final restoration of all Israelites—just as Mohammedans do of their co-religionists—and did not trouble themselves much about the fate of Gentiles, concerning which their teaching varies, but on the whole inclines to the milder view.

—Roman Popes and Councils have again and again formally admitted the fact that the *Church*, and not merely Christendom, is divided. You will find the proofs in Ffoulkes's "Christendom's Divisions." The assertion that the Roman Church is the *whole* Church is a quite modern figment, invented for proselytizing purposes. As regards the prayer in St. John xvii. 21, 22, a comparison with verse 24 seems to imply that its fulfilment is yet future; and if that view be rejected, it is yet evident that verse 20 covers a great deal more than Roman Catholicism, and cannot with any plausibility be limited thereto; even if Romans themselves were at one, which they are not, and have not been for many centuries.

—Article XXXI., as the Augsburg Confession helps us to see, and as Santa Clara declares, was directed against a supposed iteration of atoning Sacrifice in each Mass, independent of Calvary, a view current in the sixteenth century, and not extinct even now amongst ill-instructed Roman Catholics.

—*Processional* is the only correct word. *Recessional* and *Retrocessional* are unknown to both classical and ecclesiastical Latin, and are mere faddy inventions of the other day.

—The Fifth Sunday after Easter is not one of the Rogation Days, and does not properly bear their title, though it is sometimes inexactly used. The colour is white, as on the other Sundays in Eastertide.

—There is no vow of celibacy imposed on the Roman secular clergy by their Ordinal. Only members of regular Orders and Congregations take that vow; but in practice married clergymen are not permitted to exercise any ecclesiastical functions, save in some of the Uniat Churches. A marriage of the sort is therefore not a breach of any vow, but is like the marriage of a College Fellow with us, when that vacates his position.

—If you compare Acts ii. 4-12 with 1 Cor. xiv. 2-20, you will see that the miracle of tongues affected the speaker, not the hearer; and consequently the theory that St. Peter's Hebrew sounded as Arabic, Latin, Coptic, Persian, &c., to his various auditors will not stand.

—The broad answer to the Irvingite Apostolate is that it owes its origin solely to some alleged revelations made to certain so-called "prophets;" but that every definite prediction of these prophets, clear and explicit enough to be tested by the issue of events, has failed without even one exception. For example, one of the chief of these predictions was that the Second Advent should take place during the lifetime and work of the twelve new apostles, ten of whom are now dead, and the remaining two inactive. There is much other disproof, but this is the simplest and least indisputable. See Miller's *Irvingism* for further details.

—*Whitsun* is most probably derived from *Pentecost*, through the forms *Pfingsten* and *Whingsten*. The form *Whit* Sunday is due to the notion that it means *White* Sunday, but that is one of the names of Low Sunday, and the *Whitsun* colour is red.

—On the question of marriage with a sister-in-law, the two following are by Mr. Pusey: "Marriage with a Deceased Wife's Sister Prohibited by Holy Scripture, as Understood by the Church for 1,500 Years," published in 1849 by, we

believe, Messrs. Parker; "God's Prohibition of the Marriage with a Deceased Wife's Sister not to be set aside by an Inference from a Restriction of Polygamy among the Jews. The Bishop of Lincoln has published a pamphlet entitled, "On Marriage with a Deceased Wife's Sister." Archdeacon Hessey also has a pamphlet on the subject.

—The way it is known certainly that IHS. is Greek and not Latin, is that in many of the oldest examples of the monogram it is followed by the letters XC. or XS., which cannot be explained in Latin. It was the comparatively recent use of the Latin S. at the end, instead of C. (a late way of writing the Greek S.) which caused H. to be mistaken for a Latin letter, and then some sixteenth century Jesuit put stops between the three letters, and suggested that they were the initials of three separate words.

—It is not historically *indisputable* that Pope Pius IV. offered to accept the Book of Common Prayer if Queen Elizabeth would receive it from him and submit to his authority. Camden mentions it as currently believed, but the chief witness to the statement is Lord Chief Justice Coke, who declared in his Charge at Norwich Assizes on August 4, 1606, that the Queen had frequently mentioned the fact to himself, and that he had besides often conferred with noblemen of the highest rank in the State, who told him that they had seen and read the Pope's letter to the Queen. There does not seem any adequate motive for falsehood on Coke's part at that date, and the letter may be extant and turn up some day even yet.

—The English Canon Law as now laid down seems to be that only the churchwardens and the Ordinary can be parties to a presentment of a clerk for disobedience to the rubrics of the Book of Common Prayer. The Archdeacon can neither present directly nor receive the presentment. It is the Bishop's part to inquire if Divine service be properly performed, and that of the churchwardens to report directly to him.

—The "False Decretals" are a series of about a hundred and twenty forged official letters, in answer to questions put by various Bishops, containing decrees and decisions on points of discipline and doctrine, attributed to about thirty of the early Popes, and first published by Isidore Mercator in the ninth century. The first genuine Decretal extant is one of Pope Siricius (384-398), but a great part

of the existing Roman Canon Law is made up of extracts from the forged ones, which all make strongly for Papal authority. The fact that they are forgeries must have been known at Rome from the very first, because no copies of them can have been in the archives there.

—It is most probable that St. *Dunman* is one of the more than twenty variants of the name of St. *Duvianus*, or *Dyfan*, said to have been sent as missionary to Britain along with St. Fagan by Pope St. Eleutherius in the second century.

For the Church Eclectic.
THE CHRIST UNTO PETER.

"Thou art Peter, and upon this Rock I will build my Church."

Simon Bar-jona! thou of rock!—
Thou Peter, rugged boulder on the sand
Submerged by waves; uplifted by my hand
Foundation stone thou shalt be—strong to block
The gates of hell's prevailing. In my wall
A rampart stone—rock of the Rock of all!

Simon Bar-jona! I the Rock,
The living God on which thou shalt be laid
Conjoined forever * * *

Safe unto my shade
Thy hand shall lead my children as a flock.
Feed thou my lambs,—and lest the foe invade
Guard thou the portals, Peter,—thou of rock!

J. M. PARKER.

Rochester, N. Y., St. Peter's Day, '79.

Summaries.

FOREIGN.

Mr. Knox-Little did not accept S. Barnabas', Pimlico, after all. He remains in Manchester.

—Archdeacon Hessey has resigned as preacher to Gray's Inn, a post he has held for 29 years.

—There are 5,000 Mahomedans in the diocese of Capetown, for whom the Bishop is establishing a permanent mission. These people are getting stirred up to make converts to their religion, and are said to be pushing it through Africa.

—The attempt to obtain a new charter for the S. P. G. is voted down, 143 to 99, chiefly on account of the affair of Mr. Rivington, who was treated unfairly by the Board of Examiners for being a member of the Holy Cross Society, which has dwindled down to 224 members, all

clergy or candidates for orders. Mr. Rivington is at work under the Bishop of Bombay. Under the old charter there is no means of removing any name from the roll, and so Cardinal Manning is still on it!

—A short time since, the Rev. Dr. Mil-
lar, vicar of Cirencester, Gloucester, refused to administer the Holy Communion to a lady who had married her deceased sister's husband. The husband was naturally much grieved, and the vicar wrote to the Bishop offering to be guided entirely by his advice. Dr. Ellicott's reply, which is noteworthy, was as follows: "After having carefully considered the report you have made to me, it is my judgment that as the law of the Church and the law of the land are both explicit, you could not have acted otherwise, tho' I know well it has given you great pain to have been obliged so to act."

—It really seems that the Pope is at this moment, and has long been, pressed for money, like a good many lesser men. All these reforms in the *entourage* of the Vatican are, it is said, meant to square the responsibilities of the Papacy with the diminished means of Leo XIII. It is "to make both ends meet" that he is diminishing salaries, suppressing sinecures, dismissing mere hangers-on, and lowering the allowances to those Italian Bishops whom the Papal policy has hitherto forbidden to apply to the Italian Government for the *exequatur* and so obtain the temporalities of their Sees, and whom accordingly Pius IX. supported up to his death. Yet all this while there is a princely dotation secured to the Pope by the organic law of the Italian State, if he would admit "accomplished facts" and condescend to accept it! It cannot be denied that there is a certain moral grandeur in the position of Leo XIII.

—The High Court of Appeal has reversed two decisions of the Queen's Bench, one of which was that the Bishop of Oxford had *no* discretion under the Church Discipline Act of 1840 as to allowing proceedings against Canon Carter, and the other was that Lord Penzance *could not* suspend Mr. Mackonochie, a *beneficio*, for disobedience to a monition issued by his predecessor, but that it required a fresh suit.

The Court decides by three to two that Mr. Mackonochie's suspension must hold good, and unanimously that the Bishops have the same discretion under

the Church Discipline Act as under the P. W. R. A. of 1874. All this is subject to another appeal to the House of Lords. As it stands, *four* judges have decided for Mr. Mackonochie, and *four* for Lord Penzance.

The *Church Review* thus comments on the case:

As the *Times* says, this is not a satisfactory result, nor is it "calculated to inspire respect for the administration of justice." The *Times* even intimates that "the various judgments plainly show the difficulty of not mingling considerations of *policy* with abstract legal reasoning." This serious imputation, it is evident, can pertain only to the judgments inspired by antipathy to the cause represented by Mr. Mackonochie, and it is a notable admission. It resembles Chief Baron Kelly's censure of the Ridsdale judgment, as a judgment not of law, but of expediency. After this admission we may make what we like of the following most suspicious sentences: "If it has been permissible to determine the question by reference chiefly to the former [that is policy], there could have been no hesitation in agreeing with the majority. . . . The alternative punishment, imprisonment, is unsuitable; it would rarely be enforced, it would shock the public conscience; and as Lord Justice Thesiger remarked in his able judgment, it would create sympathy for one who really deserved none." All this is too plain, and one needs not read between the lines for a meaning. To suspend Mr. Mackonochie a second time for the same offence is worse measure, says the *Times*, than is dealt to the burglar and the thief; but then a short and easy method of getting rid of Mr. Mackonochie is wanted, and if abstract legal reasoning will not do it, it must be done some other way. For this purpose the fiction of *pro salute anime* and *pene medicinales* is adapted for use by our new courts, which are not even ecclesiastical, and for the good of his soul the incumbent of St. Alban's is to be relieved of his pastoral labours. Lord Justice Thesiger's anxiety about "the doctrines of our Reformed Church" certainly savours of suspicion. He showed himself a true son of his father, but then what has Mr. Mackonochie to do with the views taught Lord Justice Thesiger in his youth by the late Lord Chelmsford? At the very worst the rites observed at St. Alban's, Holborn, symbolize nothing but what the highest court of appeal has decided to be permissible in the Church of England, and if he must talk about the doctrinal aspect of Mr. Mackonochie's offences, it would better be-

come a judge to measure it by the latest pronouncement of the superior court. It is evident that the question of the legal validity of Lord Penzance's sentence is quite foreign from Lord Justice Thesiger's sympathy with the Prosecution Company, a feeling which we take to be delicately veiled under his attachment to "the doctrines of our Reformed Church."

The *Guardian* takes pains to print in full the opinions of the three judges against Mr. Mackonochie, while those of the other two that sustained him (Justices Brett and Cotton), it merely summarizes.

THE ORNAMENTS RUBRIC.

The result of the long and wordy debate in the Upper House of Convocation was the adoption of the following rider to be *appended* to the present Ornaments Rubric in the English Prayer Book:

That every priest or deacon at all times of his ministration shall wear a surplice with a stole or scarf, and the hood of his degree, and no other ornament until it shall be otherwise ordered by a canon of the Church lawfully enacted, promulgated, and executed; provided always that this rubric shall not be understood to repeal the 24th, 25th, and 58th of the Canons of 1604.

Fourteen bishops voted for this: the rest abstained from voting, among them the Bishop of Lincoln. When this was sent down to the Lower House, Canon Gregory moved the following amendment:

That this house regrets that it cannot agree with the earlier portion of the amendment proposed by the Upper House; but if at any time legislative sanction is sought for changes in the Prayer Book it would gladly accept as an addition to the Ornaments Rubric the words, "Until it shall be otherwise ordered by a canon of the Church lawfully enacted, promulgated, and executed. Provided always that this rubric shall not be understood to repeal the 24th, 25th, and 58th of the Canons of 1604."

This was carried by 68 to 13.

Lord A. Compton's "*Cope* compromise" was also rejected by a large majority. So the matter stands as it did, neither party being willing to give the other a "victory:" but the majority feeling very averse to cutting another of the historical links that bind the Church of the present to the past. It is a wonderful gain that the advocates of the "Six Points" should thus be recognized as a legitimate and respect-

able party in the Church. Several of the bishops admitted their doubts whether the Purchas and Ridsdale judgments would always be acknowledged as law, even by the courts, since the new light that has been thrown upon the so-called "Advertisements of Elizabeth," the basis of those decisions. (See Perry's History.)

—Since the rejection of the Bishops' addendum to the Ornaments Rubric, the Lower House of Convocation on July 3d passed the following, and sent it up to the Bishops, Archdeacon Denison protesting against it:

In saying public prayers or ministering the sacraments or other rites of the Church, every priest and deacon shall wear a surplice, with a stole or scarf, and the hood of his degree, and in preaching he shall wear a surplice with a stole or scarf and the hood of his degree, or, if he think fit, a gown with hood and scarf. And the other vestures specified in the First Book of King Edward VI. shall not be brought into use in any church other than a cathedral, or collegiate church, without the consent of the ordinary.

This was not accepted by the Bishops; and after a long conference between the two Houses, a form was agreed upon, by the Bishops unanimously, and by the Lower House by a vote of 39 to 24; so that the Ornaments Rubric (if ratified by the York Convocation and passed thro' Parliament) will stand as follows:

And here it is to be noted that such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward VI., [until further order be taken by lawful authority.

In saying public prayers, or ministering the sacraments or other rites of the Church, every priest and deacon shall wear a surplice, with a stole or scarf and the hood of his degree; and in preaching he shall wear a surplice with a stole or scarf and the hood of his degree, or if he think fit, a gown with hood and scarf; and no other ornament shall at any time be used by him contrary to the monition of the Bishop of the diocese; provided always that this rubric shall not be understood to repeal the 24th, 25th, and 58th Canons of 1604.]

This is an immense step, and finishes the seven years' debates in Convocation

on Rubrical Revision of the Prayer Book in reply to the Queen's "Letters of Business."

It simply leaves the *sufferance* of the vestments of Edward VI. to the discretion of the Bishop—does not require "previous consent," but allows him to "step in" if he pleases. The Lower House protested it was not their purpose to touch the Old Rubric or alter the present law, so as to make illegal anything now legal; but as Archdeacon Denison claims, it does put into the hands of the Bishops "an additional weapon." As to different *uses* in the dioceses, the proceedings of the Upper House show that hardly any Bishop orders his clergy so completely as the Archbishop can order his Suffragans. He has shown a master hand in the business. The black gown is not out of place where academic *hoods* are thrust in with the sacerdotal vestments retained by the Reformation.

The *Church Review* ridicules the compromise, and says the Ornaments Rubric is now only a rubric ornamental. Abp. Tait saw that the courts were sure in the end to reverse their rulings in the Purchas and Ridsdale judgments, and wished to secure for the Bishops the power of doing what the courts so far have done by misconstruing the law. Dean Stanley made fun of the debate by saying it was all about *clothes*, but in the Conference Abp. Tait asked him to second his elaborate proposal (the one which was adopted).

The *John Bull* deems it a victory for the Archbishop and a concession to the Puritans, and is astonished at the sudden surrender of the Lower House. It thinks Parliament will take the opportunity to strike the old rubric out altogether, just what the Lower House protested should not be done. Will Abp. Tait who *thanked* the House for their *kindness*, take any pains to prevent that result?

On the whole we hope Parliament will decline to do anything further, after the general disgust caused by the P.W. R. A.

Our Bishops should remember that every inch of surrender to the world power of the historical heritage of the Church,

is so much clear gain to the aggressive march of modern Romanism. Dean Stanley and Dr. Tait represent in the Church the leading spirits of the World-Power.

The Lower House had a brilliant debate on the report of a committee on the Relations of Church and State, presented by Prebendary Ainslie, under whose conduct (which was surpassingly able and statesmanlike) the following resolutions were adopted:

The P. W. R. A.

The following resolution was carried unanimously:

That this house desires that the jurisdiction of the old provincial courts shall be kept distinct from that of any newly-created court.

The Congé d'Elire.

The following resolutions were carried:—

That this house recommends with respect to the appointment of bishops—

1. That section 7 of 25 Henry VIII., c. 20, which inflicts the pains and penalties of *Præmunire* in the case of any hesitation to elect, confirm, or consecrate the person named in letters missive, should be repealed.

2. That when *Congé d'élire* and letters missive are sent to the dean and chapter the name of the person nominated should be also sent to the archbishop of the province, to be by him communicated to his suffragans. That it should be the right of the said archbishop and his suffragans to address the Crown if they should have ground of objection to the person nominated.

3. That in case the dean and chapter do not proceed within the time appointed to elect the person nominated, they be required to present a memorial to the Crown specifying their reason for delay or their ground for objection.

4. That in the event of the election having been made, it should be the right of all persons to appear when summoned on the occasion of the confirmation of the election, and to be heard if they have any objection to allege. That the archbishop should, unless he should consider the objection frivolous, defer the confirmation until the said objection shall have been reported to the Crown.

5. That the Crown, having received the objection, if any, of the comprovincial bishops, or of the dean and chapter, or of the opposers of the confirmation, should either allow the objections and cancel the appointment or proceed to

carry out the proposed appointment by means of letters patent.

6. That in the case of sees where there is no dean and chapter the name of the person to be appointed should be communicated to the archbishop and bishops of the province, and that the letters patent should not be issued until at least one month shall have elapsed after the name has been so communicated.

The Upper House declined to do anything with Archdeacon Randall's *gravamen* sent up from the Lower, in regard to the action of the Scotch Primus in the case of M. Loyson and the French Old Catholics.

—Abp. Tait had worse success in Convocation with his attempts on the Athanasian Creed than those on the Ornaments Rubric. The House refused to lessen the number of services in which it must be said.

—Mr. Grueber is the only one who has remarked that the attempt in Convocation to repeal the Ornaments Rubric is an admission that it legalizes the vestments. Abp. Tait says it is a "dead letter," but the Privy Council makes it the only law there is for vestments, only interpreting it by certain "Advertisements" which have been proved to be mythical.

—It is stated by the *Record* that Canon Tristram having declined the Premier's offer of the See in Jerusalem, Lord Beaconsfield has, on the recommendation of Lord Shaftesbury, offered the appointment to the Rev. Joseph Barclay, rector of Stapleford, Herts, and it has been accepted by him. Dr. Barclay is a well-known author, skilled in Hebrew, Arabic, and German, and the translator and commentator on parts of the Talmud. He spent four years in close intimacy with the English Embassy at Constantinople before he went to Jerusalem, where he remained ten years as incumbent of Christ Church, and examining chaplain to Bishop Gobat.

—The Bishop of Salisbury, in his speech in Convocation last week, said he meant to follow the Ridsdale Judgment, by which we suppose, he meant that he intends to follow the precedent set by the Bishops of London, Ely, Lincoln, Grahamstown, Pretoria, Bloemfontein, Ripon, and the late Dean McNeile, and wear a cope in his cathedral.

—The Rev. L. Tugwell, who was selected by the Lord Chancellor to succeed

the late Rev. Dr. A. B. Evans as rector of St. Mary-le-Strand, has introduced Evening Communion. This innovation cannot be for the benefit of any poor parishioners who might not be able to attend the monthly mid-day celebration, as no poor persons are to be seen amongst the small congregation that now attends the church. Mr. Tugwell has reduced the number of services during the week from twenty-five to three!

—Mr. Gladstone has written a short letter to a correspondent on the politics of Churchmen. His correspondent had said that persons who objected to the platform of ultra-Liberalism, had asked how the genius of political Radicalism could be deemed favorable to the thoughtful reflectiveness of educated High Churchism. He replies in a brief note that he has found a principal test of religion to be its power of securing right moral judgments, and then adds: "To my great pain and disappointment, I have found during the last three years that thousands of Churchmen, not including the clergy, supplied the great mass of those who have gone lamentably wrong upon questions involving deeply the interests of truth, justice, and humanity. I should hear with much comfort any satisfactory explanation of this very painful circumstance."

—In the Eastern part of London on a recent Sunday, fifteen churches belonging to the Establishment, and having a seating capacity of 14,478, were visited, and exactly 905 persons were found present in the fifteen; in four of them only 156 persons were found. About the same time eleven nonconformist churches in the same part of the city were visited and 5,500 worshippers were found. A correspondence based on these figures, and touching the question of disestablishment has been started in *The Times*, of London. The last *Spectator* in a long article on this extraordinary indifference to religion, makes the startling assertion that "the working classes of East London do not go to church or care about religion in any way," and adds, as "the most striking fact of all," that no movement or cry or prayer comes from them for places to worship in or for men to preach to them; "these vast masses of English folk, male and female, no more ask for clergymen or churches or religious teaching of any kind, than fishes ask for fishermen;" and again: "There are more than a million of people upon whom circumstances have laid what used to be called in Catholic countries an interdict, silencing all bells, withdrawing all priests, shutting all sacred buildings, and not one in a hundred

cares, nor is one in ten so much as fully aware of the differences between the region he lives in and the rest of the world. It is this which strikes us as so wonderful and so little noticed. No other people, except the Chinese, seem to be in that frame of mind."

—Two years ago the ancient chapel of St. Etheldreda, once belonging to the Palace of the Bishops of Ely in Hatton-garden, was purchased by the Fathers of Charity in order that it might be restored to Roman Catholic worship. The chapel has since then been carefully restored, as far as possible on the ancient lines, and on Monday next (St. Etheldreda's Day) it will be solemnly rededicated and opened by Cardinal Manning, when the first mass after three centuries will be performed within its walls. The Duke of Norfolk has filled the great east window with stained glass. Almost all the Roman Catholic nobility and dignitaries of the Church will be present on the occasion, which is of the greater interest because this is the first of the old buildings of the pre-Reformation Church which has reverted to the Roman Catholics.

—Canon Walsham How was to be consecrated as Bishop of Bedford (suffragan to the Bishop of London) on St. James Day. He is to have charge of East London.

—Lord Ebury has introduced a bill into the House of Lords to "amend the Prayer Book" as to Absolution and the Ordinal. It will probably succeed no better than his previous attempts. Still, nothing happens now but the unexpected.

—The Trinity ordinations in 23 dioceses were 212 deacons and 244 priests. Of the former 133 were University men.

—The Bishops are issuing special prayers for a change in the fearful weather that is threatening the harvests in England.

—The Bishop of Truro has "licensed" two lawyers as lay readers in his diocese.

—Lieut. Carey, the officer in charge of Prince Louis Napoleon's escort, has been ordered to England under arrest, on the finding of a Court of Inquiry and a Court Martial.

—Under the head of "The Ecclesiastical Game of Law," *John Bull* says:

Mr. Mackonochie's suspension decreed by Lord Penzance, and prohibited by the

Queen's Bench, is in turn set up for the moment by the Court of Appeal. Still, there is the House of Lords to reverse the present Judgment and restore the Prohibition. Nor is this all; if unsuccessful in the House of Lords, Mr. Macdonochie can apply to the Judicial Committee, and failing there, he may apply for a fresh Prohibition to the Queen's Bench, with a double appeal as before.

Here are five more "deals" to be played before the game is ended, and the beauty of it is, that no one decision has the slightest chance of being unanimous, or even more authoritative—except from the accident of place—than the judgment it sets aside.

The game begins with Lord Penzance, who is admitted on all hands to have invented a sentence without precedent or parallel. The Lord Chief Justice and Mr. Justice Mellor pronounce it an excess of jurisdiction, and consequently matter for Prohibition at Common Law. Mr. Justice Lush, holding it to be a question of error in procedure, considers it to be matter of appeal to the Judicial Committee. In the Court of Appeal Lord Coleridge, the Lord Justice James (on second thoughts), and the Lord Justice Thesiger reverse the Prohibition, *i. e.* they agree with Mr. Justice Lush. The Lords Justices Brett and Cotton, the one as eminent at Common Law as the other at Equity, go entirely with the Chief Justice and Mr. Justice Mellor. Here are four Judges against four, on a nice and intricate point of law, and allowing three on either side fairly to balance the other three, no one in Westminster Hall, or out of it, would dream of making Lord Coleridge a set-off to the Lord Chief Justice Cockburn.

If our Bishops would bring in a Bill to put down gambling in Ecclesiastical prosecutions, it would do more for the harassed Establishment and the 'health of souls' than all the Judgments of all the Courts in the kingdom.

—The Abbé Martin, who made such a mistake last year in favouring Englishmen with a Frenchman's opinions of the "Ritualists," has written an article in last month's *Nineteenth Century* on M. Jules Ferry's Education Bill. Here Abbé Martin makes an appeal to our sympathies which we can heartily respond to. The article is marked by a singular precision of statement, and a faculty of marshalling facts which any statistician might envy. The abbé abundantly proves the justice of his heavy indictment against this most unrighteous measure. Beginning with the Revolution, he furnishes a *résumé* of the educational history of France of great

interest. The abbé's confidence in the cause of religious education in France, if only religious men be left free to impart it, ought to be refreshing to the heart of every one who calls himself a Christian. His statistics show how the Church's schools, although they have been heavily weighted by the authorities, have outdistanced the secular schools not only in the number of scholars, but even in the character of the instruction imparted, and he supplies the secret in these pregnant words: "The Catholics alone know how to combine and make sacrifices in order to give an excellent education on moderate terms. If liberty is accorded to them competition becomes impossible, even for the Government itself and for M. Jules Ferry. For this reason Catholic education is proscribed." The abbé only repeats what has been said by neutral papers of our own when he avows his conviction that the Ferry Bill will strike the knell of the Republic. The Republic, in fact, is bringing itself into harsh collision with a large majority of Frenchmen by forbidding liberty of education. A good argument against those who prate and maunder about the horrors of sacerdotalism, and the fearful domestic results of the confessional, is supplied by the immense popularity of sacerdotal schools in France. The people are attached to them, and unbelieving fathers choose them for their children. The financial consideration comes in powerfully to strengthen this feeling. The secularist education costs five or six times more than the congregationist, notwithstanding that the grants of all kinds made to secular schools immensely exceed those made to Church schools. We have very little doubt that M. Ferry's charges against the congregations of teaching sedition are nine-tenths cooked up, but it would be well if the congregationists carefully avoided everything that can give colour to the charge. If abstract politics forms a necessary subject of teaching, the question of forms of government may well be left untouched in a country which so often changes its *régime*. As the Government do not dare to carry their assault beyond the "unauthorized" congregationists, a ready means of meeting it presents itself to our unsophisticated minds. There are, no doubt, times when the possession of a dispensing power is very convenient. What, then, should hinder the Pope allowing unauthorized congregationists to enrol themselves in the authorized congregations and their schools with them? It is an instance of the temper in which contests of this grave character are carried on among our neighbours that M. Ferry has not shrunk from a mocking insult. In reply to the

complaint that he is strangling liberty in the name of the Republic, he gravely assures Catholic fathers of families that they are still free to hire private tutors from any congregation they prefer! This is like forbidding an inhabitant of Paris to deal with a Parisian fishmonger, and then telling him that he can order his fish from Havre or Dieppe.—*Church Review*.

HOME.

The article on the Lectionary will be read with interest. It is a matter that has not been sufficiently discussed in our Church organs. The present English Lectionary has just been revised in some important particulars by the Lower House of Convocation, but the Bishops felt the matter to be of such moment that they have placed it in the hands of a large special committee for further consideration.

Dr. Corbyn's Catechism shows that good sound Catholic teaching is by no means a recent "novelty" in "this Church." The Doctor has had an extra supply printed, which we hope will be made useful in Western missionary work.

The article on the Laity in the Church, is by a Southern clergyman. If we are to judge by the recent legislation of two or three Southern dioceses, its suggestions are made none too soon. Notwithstanding the so-called "Catholic revival," there is a steady *drift* toward Puritan self-will, which means simply indifference in doctrine and laxity in morals—every man his own priest and his own absolver, the regulator of his own conscience, the judge of his own duty. This is what the world would like to substitute for the authority of Christ and His Church. It is as if religion came from below, not from above, and the "will of the majority is law." So the World-power sits in the seat of Christ Himself—as the veritable anti-Christ. It makes one wish that the fascinating view of the Second Advent which Mr. Davenport portrays in such clear and charming style, were *only true*. It is however full of fruitful suggestion to devout minds.

More than half the talk of our modern *doctrinaires*, civil and religious, is based on utter suppression of the great funda-

mental *fact* that man is by nature a sinner, and cannot save himself.

—We have the pleasure of acknowledging the receipt from the editor of two large and handsomely printed volumes of the publications of the New York Historical Society, entitled—

History of New York during the Revolutionary War, and of the leading events in the other colonies at that period, by Thos. Jones, Justice of the Supreme Court of the Province. Edited by Edward Floyd DeLancey, with Notes, Contemporary Documents, Maps and Portraits.

No more legitimate work, it seems to us, could a Historical Society undertake than the publication of such a unique work as this, by an eye-witness, and one of distinguished family antecedents,—written, too, immediately after the close of the war. Though strongly tory, or "loyal" as it was then called, this work, from such a source, whose honor and veracity can hardly be questioned, though his strong British feeling is very manifest, certainly gives us a great many facts hitherto suppressed, many most interesting reminiscences of eminent men and women of that period, and throws even new light on some of the military as well as political movements of the period.

His language is sometimes very severe and emphatic, but it is equally so against the stupidities, cruelties, and outrageous behaviour of his own party, insomuch that one might suppose he would attribute the success of the Revolution as much to the fatal blindness of British and Tory leaders, as to any generalship of Colonial armies. It is somewhat remarkable that this work has never seen the light before, but we believe it has been preserved as an heir loom in the editor's family. It is certain that the introductory memoir of the author and the numerous "Notes" appended to each chapter, which have more than doubled the value of the publication, show that it has waited none too long for an accomplished editor. Mr. DeLancey enjoys unusual facilities for reproducing a vast number of incidents of personal and family history relating to the most distinguished names of the colonial period of New York, such as the Heathcotes, the Munros, the DeLanceys

the Jones's, the Floyds, the Jays, &c., &c. These reminiscences put on record here, will be of great interest and value, especially to Churchmen, for all time to come.

We have by no means exhausted the book as yet, either in the reading or the reviewing: and we dare say many of its salient points remain untouched, for each volume contains about 800 pages; but we have thought proper to say thus much this month, unless we should seem to be neglecting it.

The two portraits, of Judge and Mrs. Jones (who was a DeLancey), were heir-looms of the DeLancey family, though the former, by gift of the Bishop, is now in possession of the family of the late Lieut. Gov. D. R. Floyd Jones.

An old map of New York city is given, made in 1767, and also a map of the Province of New York and New Jersey, reduced from one in the State Library at Albany, published by a German at Augsburg in 1777. These maps are exceedingly interesting curiosities.

—A lady correspondent writes: "Binghamton College graduates sixteen young ladies and one young gentleman, who, however, was not permitted to come to the front, because his white satin train was not long enough. Truly the young ladies are having their revenge. A few years ago they had to take a side seat at gentlemen's college commencements, because their trains were *too long*."

—A remarkable article on the Evangelical movement written by Mr. Gladstone, in the *British Quarterly Review*, has been the subject of much comment in the press. The comments illustrate very forcibly the necessity of some theological knowledge in those who write on theological questions. To those who are acquainted with the inner history of recent religious thought Mr. Gladstone's leading point is a very familiar one. He argues that Evangelicalism in its best form, and Tractarianism without foreign admixtures, are parts of one and the same movement, the object of which is to restore the vitality of the Church of England. This the *Times* regards as an instance of Mr. Gladstone's "characteristic subtilty," and "an endeavour to establish some relation too abstruse to be clearly defined." As a matter of fact, however,

the relation was defined clearly enough just thirty years ago in the introduction to Robert Wilberforce's treatise on the "Incarnation." The statement is susceptible of the clearest definition. Any real revival of life in the Church of England must, if the Church of England possesses a Catholic organization, contain within itself the germ of genuine Churchmanship. The explanation of the religious torpor of the last century is the impossibility of driving a Protestant engine on Catholic lines. Protestantism, like every system which contains a good deal of truth, has a life of its own, but it must be left free to do its work in its own way. To borrow life from Protestantism and forms from Catholicism is to produce a hybrid which can have only a spasmodic existence. Life in the Church of England, so far as it is genuine life, must sooner or later become genuine Churchmanship, and in this way Evangelicalism was sure to issue in a Catholic movement. As soon as the later phase takes shape the earlier phase begins to decline, and hence the fact has struck the *Times* that Evangelicalism is declining. No one expects the *Times* to understand anything more than the fact of this decline, or to understand Mr. Gladstone when he explains it.—*Church Review*.

To the Editor of the Church Eclectic:—

I have just been reading in the Sermon of the Bishop of Albany published in your July number, the following words:

It may be clever . . . to claim that we can run off with liquid lips in our teaching "the Sacrament of Confirmation," etc.; but in the face of this Church's definition of a Sacrament, it is an unworthy trick.

Now I do not myself use that expression, "the Sacrament of Confirmation," but I do teach my candidates that the 'Laying on of hands' is "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof;" and I tell them that I suppose it to deserve the name of a Sacrament. Of course, I call attention to the entire difference in the gifts received, between Baptism and the Holy Communion on one side, and Confirmation on the other. I try to show how very differently the last is related to the Christian's life. Still I seem to myself to fall under the Bishop of Albany's condemnation, and because I respect his judgment and admire his work, I ask him, through you, to tell me where I have erred.

DISCIPULUS.

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THE PARABLES OF S. MATTHEW.—IV.

THE WOMAN AND THE LEAVEN.

BY THE REV. DR. RICHEY.

The Kingdom of Heaven not to vegetate as a hidden sect, but to mingle with the world and transform it by quickening every energy of human nature with the Principle of a New Life.

Another parable spake he unto them: The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened.—S. Matt. xiii. 33.

THE man is not without the woman in the Lord: it is a principle which will be found to prevail in the affairs of the kingdom of heaven, as much as in the affairs of ordinary life. Here, too, as there, it will be found that there are home cares and duties, matters of practical detail which can be discharged equally as well by others as by the head of the family. It is surely not without significance that as in S. Luke the parable of the Good Shepherd seeking the lost sheep is followed by the woman who lights her candle, and sweeps the house diligently; so here the work of the *man* who takes the seed and plants it, is supplemented by the attention given on the part of the woman to matters of domestic care and household occupation.

It is clear that we are being led on step by step to new developments of the kingdom; matters more immediately connected with affairs of interior management and administration. It is for the man (Christ Himself) to plant the seed, which by virtue of its own inherent vitality and power grows up into a great tree; but it is for the woman (the Church) to knead the dough and bake the bread, and prepare the seed sown for all purposes of domestic use.

If it be asked why the Church in Holy Scripture is invariably represented under the image of a *woman*, the answer is not hard to find. All autonomy of the human spirit is a thing hateful to God; it strikes at the very root of the relation between the creature and the Creator. That which is especially characteristic of the woman—her being in subjection (Eph. v. 22-24)—her attitude of receptivity—the surrender of herself up in love—these mark the true position of man in relation to God. It is this recep-

tive, woman-like position of human nature, which marks the congregation of the faithful, as opposed to the proud, self-contained, self-asserting worldly spirit. It is the spirit which breathes in the words of the Blessed Virgin: "Behold the handmaid of the Lord! be it unto me according to thy word." It is among such as are characterized by this spirit the Holy Ghost delights to have His habitation. With the meek and lowly only the Godhead consents to dwell. The poor in spirit—the meek—the lowly—these are the children of the kingdom. It is to such the Divine Head and Bridegroom entrusts the affairs of His kingdom.

Lord, what is this Thou callest Thine Own Bride
Foreshadow'd erst in Paradise,
And taken from the sleeper's side :—
The Bride of the Great Virgin-born,
Ta'en to be with Him in the skies—
The Bridegroom purer far than the bright sun at morn?
Lord what is Thy Church below,
That Thou should'st such a name on her bestow?
Then may we clothe her in a human form,
With human charities her life-blood warm."

—Isaac Williams.

The kingdom of heaven is like leaven which a woman took. What is *leaven*? Leaven is a portion of the dough in which fermentation has begun, and which, owing to the presence and rapid multiplication of the yeast plant quickly communicates its own vegetative properties to the mass with which it is mingled, so making it capable of being made up into bread. We have here described the means by which the world is to be converted to Christ, and society is to be transformed into a new mass, capable of being made the 'bread of God.' It is to be done by separating a portion from the whole, and imparting to it quickening energy and power, in order that it may in turn communicate that which itself has received to others. Nothing could more accurately describe the setting apart of the Apostles, and the bestowal upon them of the quickening energy of the Spirit for the regeneration of the world. In the leaven we see, as it were, the vital principle of the mustard seed *disengaged*, and *set free* to operate through other centres until it imparts its own properties and powers to all with which it comes in contact. It is of the nature of *leaven* to produce its effects by slow degrees, attracting to itself one particle after another, and imparting to each its own virtue, until the entire mass, particle by particle, is transmuted and transformed with the quickening energy of a new life. So the hidden *virtue* of the *Mustard Seed* was communicated to the twelve Apostles, in order that through them it might extend itself by slow degrees to the whole body of believers; and as it attracted one by one the great mass of mankind, at last impart its own Divine energy and power to the race of mankind.

It is intimated, moreover, in the use of the image employed, that Christianity, unlike the schools of philosophers and sectaries in every age, is not

intended to vegetate in the world as a hidden sect, living and moving in a life of its own apart from the world, but the Church is to transmute and transform every disposition and energy of human nature, every nationality and every tribe of mankind until it makes them, like the two loaves presented on the day of Pentecost, one bread fit for the Master's table.

The process by which all this is to be carried on is to be a *hidden* process. The woman takes the leaven and *hides* it. It is noteworthy how true the symbolism of Holy Scripture is to itself. It is characteristic of the economy of the Spirit as contradistinguished from the economy of the Son in the Incarnation, that it is hidden in its operation. "The wind bloweth where it listeth," our Lord says to Nicodemus (S. John iii.), and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit." The hiding of the leaven on the part of the woman, corresponds in measure to the sleeping of the men in the parable of the Wheat and the Tares. As between planting and reaping there is a period of silent growth when the seed appears to be sleeping in the clod, so it is needful that the leaven be permitted to do its work in a hidden way. So Moses, after leaving Egypt, was hidden away for forty years in the wilderness, preparatory to his being made leader of the Lord's host. So S. Paul, after his call to the Apostleship, was hidden away for three years in Arabia; there being prepared by the teaching of the Spirit for the prosecution of the work to which he had been called.

The work of the Spirit is always hidden work, carried on in silence, apart from the noise and bustle of the world. The Divine voice is not heard in the thunder or in the storm: it is a still, small voice, which they only hear who in quietness and silence are waiting to hear what the Lord shall say unto them. The conversion and regenerating of the world, then, is not to be accomplished by any sudden display of Divine power; it is to be a thing of slow growth, carried on in silence, and hidden from the eyes of men. It is a part of the Divine plan to regenerate society by means of a providential arrangement which may justly be compared to the natural process of hiding leaven in the midst of meal. Here again our Lord places in contrast His kingdom and the kingdoms of this world; He sets in opposition the spiritual process and the material conquests which the Jews delighted to think of, and from which the twelve were not altogether free.

The three measures of meal in which the leaven was to be hidden correspond, it will be seen, to the soil of the first parable into which the seed was cast. As the seed must have soil wherein to strike root and grow, so the leaven must have meal wherein to operate, and assimilate to itself. But why three measures—no more and no less? Why is the notion of numbers, and weight, and arrangement introduced? Why not introduce the leaven into the whole mass to be leavened at once, and not into a portion so much less than the quantity to be leavened? We here meet with that same idea of providential arrangement for the spread and transmission of Christianity which we have before met with in the selection of a portion

of the dough itself. If Christianity is to be indeed a social influence in the world ; if *society*, as such, is to be the better for it, then society must be prepared for its reception. Wild nature, as we learn from the laws pertaining to Levitical sacrifice, was a thing wholly abhorrent to God, and never accepted of Him. It witnessed to the fall, and it must be redeemed from the savage state, before it was fit for the Divine use. Nimrod, the founder of the Babylonian civilization, was a mighty hunter before the Lord ; Esau loved the wild sports of the chase, whereas Jacob was a plain man, dwelling in tents. Nothing wild, or in the state of nature, could be presented before the altar for sacrifice. If a beast, it must be a *domestic* creature ; if a pure offering it must be wheat, or corn, or oil, or wine—all cultivated products. Nor was this all. As the animal victim was to be divided and cut up into bits, so also in the case of vegetable products, the natural organism had to be destroyed, and only the essential property of the offering, whatever it might be, presented on the altar. If wheat, it had to be *ground* into fine flour ; if grapes, they must be *pressed* ; if oil, it must be the *beating* of the first gathering. From these things we may learn what is meant in the parable by three measures of meal. Before Christianity was introduced into the world, there was a long continued preparation for its advent, during which the world was being made ready for it. Men and nations were being redeemed from barbarism, and so made fit to be used as instruments in the spread and establishing of the Kingdom of God upon the earth.

This preparation, at the time of our Lord's advent, was to be seen especially among the Hebrews, the Greeks and the Latins. The inscription on the Cross was written in the three great world languages of the time, Hebrew, Greek and Latin. The Hebrews gave to Christianity its organic structure and investiture : the Greeks gave to it a language, and the power of logical expression : the Romans the materials for its becoming an Empire and a world-wide State. S. Paul, the great missionary of the Apostolic age, was by birth a Hebrew, but he was trained in the Greek schools of Tarsus, and claimed to be a Roman citizen. He went forth from Jerusalem as the central seat of the Christian community, but the ship which carried him on his way was a ship of Alexandria, and the roads along which he sped with wonderful alacrity to the "bounds of the West," were Roman roads. It was through these agencies the Apostles had to reach the world without. None knew better than the Apostles the value of Greek as a language for the expression of thought ; none knew better than they the value of Roman law as a weapon for taming the barbarian force of the outlying nations. Greek philosophy and Roman law were in this way as needful for the building up of the Christian State as the Jewish polity itself. It was by the aid of the Greek philosophy in formulating its doctrines, that the Faith won its conquests over the minds of men ; it was through the assistance given by the Roman State that the Church was enabled to reduce the barbarian tribes to social order ; without these aids, Christianity might

have existed and perpetuated itself as a sentiment ; it never could have become an Empire or a Church. But in the case of all three, it was needful before they could be incorporated into Christianity, that the organic structure should be broken up, and the pure residuum only used for Divine purposes; the corn must be ground into meal, and the husk taken away. It was by no accident, then, that Jerusalem perished when the Christian Church started on its progress ; nor was it accidental that the Roman Empire began to totter before the approach of the barbarians immediately after. During the *tribulations* which spread over the earth in those days, the leaven was silently spreading among the *meal*. Christianity was assimilating and transforming the things made ready for it, and converting them to new uses.

It has been suggested that the use of the image of the *leaven* in this parable points to the idea of the entering in of a *corrupting* element into the Church after our Lord's departure, and a departure from the purity of the Apostolic age. It is indeed very noteworthy that both the images employed are as often used in *malam partem* as in *bonam partem* in Holy Scripture. The Church, under the figure of a woman, is represented both as a virgin and as a harlot; leaven was allowed to be offered at Pentecost, but was forbidden at all other times. The anomaly is not without a satisfactory explanation. If it be true, as the experiments of Pasteur would seem to prove, that "the essential condition of fermentation is the conversion of albuminoid matter into organized globules," we may regard even the corruption of the Church as not without its use in the Divine Economy. Virgin innocence is very lovely, but the experience gained by contact with the world, even though it involve contact with things impure, is needful as a part of moral discipline in the conforming of the will, and the begetting of the wisdom that comes by experience. The introduction of Christianity into the world has resulted doubtless in the stimulating of the powers and resources of human nature. Christian nations are wealthier and more productive than heathen nations ; the arts of life are multiplied, and the goods of life are materially increased. There is very much, it may be granted, anomalous in the position of the teachers of the faith in the times of the Greek Emperors and under the Carlovingians. The clergy had positions in many respects incompatible with the sacredness of their calling. They were associated with the Court as Ministers of State ; they held the rank of barons ; they acted as civil magistrates ; they were involved in legal affairs, and were made the executors of wills ; they were looked to as scribes, and clerks, and masters of schools ; but withal, while such positions admitted of much abuse, and in many cases were positively injurious, society was on the whole the gainer. The Church, according to that mysterious law which governs her life, remained a Bride while she played the Harlot. The leaven, in its working, was a means of corruption, and yet it was preparing the meal to be made into bread, to be presented with acceptance at the world's Pentecost.

Nor is the working of the heaven to cease *till the whole is leavened*. The regeneration of society inwardly is to correspond to the growth of the kingdom outwardly. The whole is to be leavened. No fact is more patent than the renewal and regeneration of the world, since the introduction of Christianity into it. Mr. Lecky, the avowed foe of Christianity in other respects, admits this. One has only to contrast Christian nations with Africa, or China, or India, to see the revolution effected in the world by the introduction of Christianity into it. It shews itself in the abolition of infanticide—that widespread curse of heathenism; in the infrequency of suicide and the greater regard paid to the sacredness of human life; in the elevation of woman from the position of a slave, or a creature of pleasure, to the moral dignity of a help meet and an equal; in the abolition of slavery and the amelioration of the horrors of war; in the care of the widow, and the orphan, and the sick: all these, and the thousand other influences which go to make up what we call Christian civilization, are the direct result of the introduction of the Christian faith. But withal we must remember that there are essential limitations in the nature of the free will of the creature to anything like a universal restoration. Nations that were once Christian are now in the hands of the infidel; Churches which once held forth the lamp of truth to the world, have for their sins been blotted out; and even among the peoples known as Christians, there are many and great exceptions to the full reception of the truth, of the everlasting Gospel. The universal regeneration of society, therefore, must always be limited by the restrictions, which, of necessity, arise out of the liberty of the creature and the state of probation. It is ever to be remembered that “this Christianization of the whole world is not incompatible with the development of Antichrist in the world.” (Lange, vol. ii., p. 33).

From the Church Quarterly Review.

THE PETRINE CLAIMS AT THE BAR OF HISTORY.—II.

IT MAY not be inappropriate to remark that in the French Church, although the titular dignity of ‘Primate of all the Gauls’ is still preserved to the Archbishop of Lyons, yet the virtual primacy has long been in the hands of the Archbishop of Paris, albeit that capital was only a suffragan see of the Province of Sens until 1622, when it was raised to metropolitan rank.

13. Twelve Roman Synods were held under various Popes during the fifth century. The only relevant decrees are the deposition of Nestorius by the Council of 430 under Pope Celestine, disregarded, as we have seen, by the Council of Ephesus; the sentence of the Synod of 445 under Leo the Great, restoring Chelidonius, Bishop of Besancon, who had been synodically deposed by his metropolitan, S. Hilary of Arles, and by S. Germanus of Auxerre, and excommunicating the former for insisting on his metropolitan rights and denying the Pope’s title to hear the appeal, on the merits of which Leo was in truth entirely deceived by the appellant—

but S. Hilary's resistance, never retracted, has not prevented him from being a Saint and Doctor of the Roman Church ; the fifth Canon of the Synod of 465, forbidding a bishop to name his successor—a virtual repudiation of the devolution from S. Peter to Linus ; the condemnation of Acacius of Constantinople and Peter of Alexandria by Felix III. in 484, which, instead of being received in the East, was met by a retaliatory excommunication of the Pope, and caused a schism of thirty-five years, healed at last by a compromise ; and the famous Synod of 496 under Pope Gelasius, in which Apocryphal books were condemned, the accredited Councils acknowledged, and the writings of certain Fathers, inclusive of SS. Cyprian, Basil, and Augustine, declared entirely orthodox ; thus cutting off objections to much of the evidence marshalled hitherto against the Petrine privilege. There was also a definition of the limits of the ecclesiastical and secular powers given by the Pope in this Council, ending with the words : "It is the duty of Pontiffs to obey the imperial ordinances in all things temporal." Ten other local Councils were held in this century, at Turin, Milevi, Zella or Telepta, Riez, Orange I., Vaison I., Arles II., Angers, Tours I., and Vannes. All they yield is that at Turin in 401 the Council adjudged the primacy of Narbonne for life to Proculus of Marseilles, though bishop in another province, decreeing that after his death the new Primate should be one of the bishops of the Narbonne ; and that the disputes between the Archbishops of Arles and Vienne, who both claimed the primacy of Viennese Gaul, should be settled by giving the metropolitanate to whichever claimant could prove his see to be the civil capital of the province—another item of evidence in favour of Canon xxviii. of Chalcedon—while no hint of reference to the Pope as arbiter occurs ; and that at Zella in 418, the letter of Pope Siricius drafted in the Roman synod of 386 was read, and an exception allowed in the Roman Church to the general rule requiring three bishops to consecrate another.

14. There is a curious piece of evidence at the beginning of the sixth century which looks at first as though making for the Papal claims, but which proves all the more against them because of the peculiar circumstances.

The Bishops of Italy, excepting the northern portions within the provinces of Milan and Grado or Aquileia, have always been zealous upholders of the Papal claims—indeed the most so of any section of the episcopate, till the comparatively modern development of bishops *in partibus* as a class. The Pope, as their immediate superior, exercising direct practical jurisdiction over them, has necessarily been a more important personage in their eyes, and been treated by them with a profounder deference, than is the case in other parts of the Latin obedience ; and consequently, while acts of submission on their part prove very little, any display of independence proves a great deal. It happened that Pope Symmachus, who sat from 498 to 514, was accused of very grave crimes before Theodoric the Ostrogoth, who compelled the reluctant bishops of the suburbicarian provinces of Italy to hold a council to try the Pope. Symmachus himself had the good sense to see that nothing else could possibly clear him, and accordingly a synod of seventy-six bishops was convened at Rome in 501, known in history as the Synodus Palmaris. It displayed the utmost unwillingness to assume any judicial authority whatever, and several of the prelates expressed their opinion that, as the Pope's inferiors, they were not competent to try him at all, while some went further, and at least implied that only God could decide a cause wherein so august a personage was the defendant. But although they studiously avoided using the legal forms of a trial, still, in order to rehabilitate the Pope, they were obliged to em-

body their acquittal in the shape of a decree, in which they empowered him to administer the sacraments in all churches attached to his see, and recommended the faithful to receive the Holy Communion at his hands, in token that the strife was now ended, and his innocence established ; whereby, despite their reclamation, they proved that it was in their power to have forbidden him to administer the sacraments and the laity to receive them from him, and so that even as a mere local synod, with no pretensions to œcumenicity, they collectively were the Pope's superiors. Symmachus had been acquitted by another Council of 116 bishops in the previous year, but as the forms of a regular trial were evaded then also, that acquittal affords no evidence as to his accountability to a local synod, and it might be explained as no more than a public and official vote of confidence, which, however gratifying and morally influential, could have no canonically legal force in respect of one of his exalted rank. The importance of this synod, as disproving the Gallican theory, that although the Pope is accountable and inferior to the rare and exceptional tribunal of a General Council, nothing less may take cognisance of his acts, or presume to judge him, cannot be overrated.

The sixth century was an era of Councils in the Churches of Gaul and Spain, held for doctrinal and disciplinary purposes, and at once so numerous, and dealing with so large a number of important and even vital topics, that it is impossible to believe that if the Papal claims had been then recognized as valid in Western Christendom, there should not be a large mass of evidence forthcoming on their behalf. These Councils were as follows:—In France, Agde, Arles (two); Autun, Auvergne (two); Auxerre, Carpentras, Epaon, Lyons (three); Mâcon (three); Narbonne, Orange, Orleans (five); Paris (three); Tours; and Vaison: in Spain, Barcelona (two); Braga (two); Gerona, Huesca, Lerida, Saragossa, Seville, Tarra-gona, Toledo (three); Valencia (two); total, forty-two synods. In all these there is but *one* reference, direct or indirect, to the Pope in any capacity, and that is the fourth Canon of Vaison II. in 529 (at which only twelve Bishops were present), enjoining the commemoration of the Pope's name, to be prayed for at every Mass ; which incidentally proves that it was not inserted in the Gallican Missal till then, but was absent, as in all the oldest Liturgies except the local Roman one, so that even the bare Primacy was not formally recognized in Gaul at that time, for the local Metropolitan's name must have occupied the first place of commemoration at Mass. There are many Canons, moreover, practically inconsistent with the later system, of which a single example will suffice—the first Canon of the Second Council of Lyons in 567, which decrees that if a dispute arise between two bishops of the same province, the matter is to be settled by their metropolitan and his comprovincials ; but if the disputants should be of different provinces, than the two metropolitans are jointly to try the case, and their sentence is to be final. The importance of this Canon is in showing that the province of Lyons, the principal see of all Gaul, did not then accept or recognise the Canons of Sardica, on which the whole system of Papal appeals is based, for there is no provision for any ulterior appeal.

The fifth General Council at Constantinople in 553 supplies an important piece of evidence. The Council had before it a proposal to condemn, in confirmation of an edict of Justinian I. in 547, certain writings of Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas of Edessa, technically known as the "Three Chapters." Pope Vigilius at first had refused assent to the edict of 547, and even declined to communicate with the bishops who had signed it. But in 551 he issued a treatise entitled *Judi-*

catum, in which he recanted this first opinion, and condemned the Three Chapters himself in a Synod of seventy Bishops. Hereupon, he was promptly excommunicated by Facundus, Pontianus, and other African bishops, and by the Bishops of Illyricum, as well as strongly censured by Rusticus and Sebastian, deacons of his own Roman Church, while even the Emperor was almost equally angry because of a saving clause in the *Fudicatum*, limiting its censures to what was disallowed by the Council of Chalcedon. While the Council of Constantinople was debating the "Three Chapters," the Pope changed his mind again, and sent a formal decree or "*constitutum*" to be read in the session, wherein, although rejecting the tenets of Theodore of Mopsuestia, he revoked his censure of Theodoret and Ibas, forbade the condemnation of the Three Chapters, and denied the lawfulness of anathematising the dead. But the Council refused to permit this letter to be so much as read, proceeded to condemn the Three Chapters in spite of the Pope's advocacy, and struck his name out of the diptychs or registers of the Church—a virtual act of excommunication—as a punishment for his contumacy. When its decrees were issued, Virgilius recanted once more, and, pleading the *Retractations* of S. Augustine as a precedent, approved the Council, and condemned the Three Chapters afresh, in which he was followed by his successors Pelagius I., John III., Benedict I., Pelagius II., and S. Gregory the Great. Whether we look to the contemptuous disregard of the Pope exhibited by the Ecumenical Council, or to his own helpless vacillations on the doctrinal issue at stake, the result is equally unfavourable to the Petrine claims.

Ten Roman Councils were held in the sixth century. Only two are relevant besides the Synodus Palmaris already cited. In 531 a Synod was held to discuss the appeal of Stephen of Larissa, Metropolitan of Thessaly, who had been deposed by Epiphanius of Constantinople. It is not known how the matter ended, but the plea set up by Stephen was that his see belonged in fact to the Roman Patriarchate, and not to that of Constantinople and so the question was purely one of ecclesiastical geography, pertaining to an old dispute as to the whole vast province of Eastern Illyricum, claimed by the Popes from Damasus onward as part of their jurisdiction. In 595, John of Chalcedon, a priest who had appealed from the Patriarch of Constantinople, was absolved.

The seventh century also had several councils held in Gaul and Spain during its course, namely, Autun, Châlons sur-Saône, Paris, Rheims, and Rouen, in the former country; Braga, Egara, Seville, Toledo (fourteen), in the latter; a total of twenty-two. All they yield on inquiry are—(1) that the fifth Council of Paris, in 615, decrees that on the death of any Bishop, the vacancy shall be filled up by the election of a fit person by the clergy and laity of the diocese, to be confirmed by the metropolitan and his comprovincials; and enacts that any other method of appointment shall, in accordance with the ancient Canons, be absolutely void, even if the person be consecrated. There is no provision for appeal to Rome, much less for giving the Pope any voice in the election. (2.) A similar but briefer Canon was passed at Châlons in 649. (3.) The second Council of Seville, in 618, rules that in case of a dispute between bishops as to their jurisdiction over parishes and churches, thirty years' prescription is to confer full rights, "for this both the edicts of secular princes enjoin and the authority of Roman prelates has decreed." (4.) The third Canon of the fourth Council of Toledo, in 633, enacts that a general [national] Council of Spain shall be held yearly, if any question of the faith arise, or any matter affecting the Church at large; but that if nothing of such importance be forthcoming, it shall suffice to hold the several provincial

synods independently, whenever the metropolitans shall appoint, and the judgment of those synods, whether general or provincial, shall be binding and final, for all causes brought before them. (5.) The sixth Canon of this same Council, in regulating the controversy as to trine and single immersion in baptism, quotes the opinion of S Gregory the Great in these terms: "Therefore Gregory of blessed memory, Pontiff of the Roman Church, who not merely adorned the regions of Italy, but taught the Churches also with his doctrine, when the most holy Bishop Leander inquired of him which practice should be followed in this diversity in Spain, writes back to him, saying thus amongst other matters : " [Here follows a quotation, declaring that both usages are valid and permissible.] "Wherefore . . . since an opinion is given by so great a man [*tanto viro*] that both are right and to be accounted blameless in the Church of God. . . . let us hold to single baptism." Here it is the personal eminence of S. Gregory as a private doctor, not his official character as Pope, which is cited as weighty in deciding the controversy. (6.) The fourteenth Council of Toledo, in 684, assembled to give local confirmation in Spain to the decrees of Constantinople against the Apollinarians and Monothelites, having been "invited" by Pope Leo II. to do so, and the Council explained that there were two reasons for not having earlier complied with the invitation, namely, that a General Council of Spain had been held just before the Pope's letter arrived, and had been dissolved, while the severity of an unusually cold and stormy winter made it highly inconvenient to reassemble, but that the decrees had been carefully studied in each diocese, and approved, so that now they were ready to content the Pope by giving clear proof of their orthodoxy in affirmatory Canons. There is not a word in their language which implies any uneasiness less they should seem insufficiently deferential to the Pope, but only lest their submission to and agreement with the Œcumenical Council should be doubted because of the delay. A Council at Rome, under Pope Agatho, in 678, decreed the reinstatement of Wilfrid, Archbishop of York, who complained of having been unjustly deposed, and of his diocese being divided into three sees against his will. But the sentence was disregarded by the civil and ecclesiastical authorities in England, who, some years later, actually renewed his deposition, and never retracted the partition of his diocese, but even carved a fourth see out of it. This is the sum of the local conciliar evidence furnished by the seventh century; but an incomparably weightier testimony has yet to be adduced, that of the sixth General Council, the last of the undisputed Œcumenical Synods of the Church Catholic.

That Council was held in 681 for the condemnation of the Monothelite heresy, and the legates of Pope Agatho took the lead in calling for that condemnation, and in vindicating the orthodox Catholic doctrine, bringing with them letters to the Emperor from the Pope and a Council of Western bishops which had assembled at Rome in 679. The result was that in the several sessions judgment was pronounced in these terms :

(a.) Sess. xiii.—It has been demanded that sentence shall be pronounced on the epistles of Sergius, *Honorius*, and Sophronius, which were read in the preceding session. The Holy Council said : According to the promise that was made by us to your Splendour, we, taking into consideration the dogmatic epistles which were written by Sergius, Patriarch of the Imperial City, both to Cyrus, who was then Bishop of Phasis, and also to Honorius, Pope of Old Rome, and likewise the epistle in reply from him, that is, Honorius, to the aforesaid Sergius, and finding them to be in all respects alien from Apostolic doctrine and from the definitions of the sacred synods, and of all the Fathers of repute, but following the false doctrines of the heretics, we wholly reject them, and pronounce them accursed as hurtful to souls. . . . With these we have provided that *Honorius, who was Pope of Old*

Rome, be cast out of the Holy Catholic Church of God and be anathematized, because we have found by the writings which he addressed to Sergius, that he followed his opinion in all respects and affirmed his impious tenets.

(b.) Having examined the letters of Sergius of Constantinople to Cyrus, and the answer of Honorius to Sergius, and having found them to be repugnant to the doctrine of the Apostles, and to the opinion of all the Fathers; in execrating their impious dogmas, we judge that their very names ought to be banished from the Holy Church of God; we declare them to be smitten with anathema; and together with them we judge that *Honorius, formerly Pope of Old Rome, be anathematized since we find in his letters to Sergius that he follows in all respects his error and authorizes his impious doctrine.*

(c.) Sess. xvi.—Anathema to Theodore the heretic, anathema to Sergius the heretic, anathema to *Honorius the heretic*, anathema to Pyrrhus the heretic.

(d.) Sess. xvii.—But since there has never, from the beginning, ceased to be an inventor of evil, who found the serpent to help him, and thereby brought poisoned death on mankind, and so finding suitable tools for his own purpose,—we mean Theodorus . . . and also Honorius, who was Pope of Old Rome.

These decrees were signed, without any objection being raised, by the legates of Pope Agatho and by all the one hundred and sixty-five bishops present.

The sentence on a Pope as a heretic, pronounced by a General Council, is such a deadly blow to the whole fabric of the Papal claims, as negating at once the doctrines of Papal supremacy and infallibility, that the most desperate efforts are made by the Roman controversialists to elude or minimise its evidence. It is unnecessary to set down all these shifts and evasions here, and it will suffice to name such of them as would be to the point if they could be proved.

1. Baronius alleges that the insertion of Honorius's name is an interpolation and forgery.

2. Honorius was really orthodox, and was condemned by the Council in error.

3. Honorius was condemned only in his capacity as private doctor, as he did not put forth his letter to Sergius in his official capacity, nor intend to teach *ex cathedra* by it.

4. The fault for which Honorius was condemned was not heresy, but apathetic negligence in suppressing the heresy of others.

It may be observed, in the first place, that these four excuses are not *supplementary* to each other, so as to be separate pleas or parts which can be combined into one successful defence. Each of them *excludes* the other three, and is incompatible with them, so that the controversialist who selects any one of them in defence of Honorius must deny the truth of the three remaining pleas, and if he attempt to urge more than one of them simultaneously, he must contradict himself. Thus, it is plainly inconsistent to declare the Acts of the Council to be *forged*, and also to say that, although *genuine*, they were passed in error on the point of the Pope's orthodoxy. One of these two pleas might be true by itself, but they cannot both be true at the same time. As a fact, the four pleas are all false.

Not only was there no suspicion or whisper of interpolation in the Acts of the Council during the nine hundred years which elapsed between the publication of its decrees in 681, and that of the first volume of the *Eccelesiastical History* of Baronius in 1588; but the most explicit and authoritative acceptance of those decrees by the local Church of Rome itself is attested by irrefragable documentary proof. First, the anathema against Honorius does not rest for evidence on the Acts of the Council only. It is expressly repeated in the letter of the Council to the Emperor, and in its other letter to Pope Agatho, and all these three documents were duly signed by the Papal legates. Next, Pope Leo II., Agatho's successor,

wrote to the Emperor, on May 7, 683, a formal letter, in which he says, amidst much else: "We likewise *anathematize* the inventors of the new error; that is, Theodore . . . Sergius . . . and also *Honorius*, who did not keep this Apostolic Church pure with doctrine of Apostolic tradition, but endeavoured to overthrow the unspotted faith by his profane betrayal." Thirdly, this same Pope renewed this anathema in his letter to the Spanish bishops, inviting them to accept synodically the decrees of the Council, in which he tells them that Honorius is damned to all eternity. Fourthly, the two synods, at Nicæa in 787 and Constantinople in 869, reckoned by the Latin Church as the seventh and eighth General Councils—of which the latter, held against Photius, and entirely under Roman influence, is rejected by the Greeks—renew the condemnation of Honorius. The following citation of the Acts of the pseudo-Ecumenical Council of Constantinople is from the account by Anastasius Bibliothecarius, a Roman historian and divine, who was present during the sessions; "We anathematize, moreover, Theodore, who was Bishop of Pharan, and Sergius, and Pyrrhus, and Paul, and Peter, impious bishops of the Church of Constantinople; and together with them Honorius of Rome, together with Cyrus of Alexandria; and also Macarius of Antioch, and his disciple Stephen, who, following the doctrines of Apollinaris of evil fame, and also of Eutyches and Severus, the impious heresiarchs, taught that the Flesh of God was animated by a rational and intellectual soul devoid of operation and will, with mutilated senses, and in both without reasoning faculty." Fifthly, a formal Profession of Faith, to be made by each Pope at his coronation, was inserted in the *Liber Diurnus*, itself drawn up, as is believed, by Pope Gregory II., one clause of which, in condemnation of heresies, mentions Honorius by name, along with Sergius, Pyrrhus, and others, with the special remark that he "added fuel (*fomentum*) to their corrupt statements." Sixthly, in the office of the Roman Breviary for June 28, the feast of S. Leo II., the name of Pope Honorius was included for some centuries in the lessons of the second nocturn, amongst those Monothelite heretics who were condemned by the sixth General Council. The lesson has been falsified, ever since the sixteenth century, by omitting Honorius's name; but the older editions, when not actually mutilated with a knife, exhibit it still. Seventhly, a letter of Pope Hadrian II., formally drafted in a Council at Rome in 868, was read in the so-called eighth General Council of 869, in which he lays down very strong assertions as to the privileges of the Roman See, stating that as a rule no Pope can be tried by his inferiors; that the only ground on which he may be lawfully resisted is that of heresy; and that the posthumous condemnation of Honorius by the sixth General Council rests on that ground, and must and needs have been preceded by permission from the then Pope to the assembled patriarchs and bishops to moot the question at all. This very claim, intended to exalt the privilege of Peter, establishes two facts, that in Pope Hadrian's mind Honorius was really and justly condemned as a heretic, and that the previous assent of Pope Agatho to the condemnation was brought by his legates to the Council. The question of the *truth* of the charge, and of the official character of the letter of Honorius on which it was based, will be considered when that part of the evidence against the Petrine claims is reached which consists of acts of the Popes themselves; but the present issue is as to the evidence of the Councils. And as all the undisputed General Councils have been cited, each of which contributes its quota of testimony against the alleged "privilege of Peter," while more than one hundred local ones in the first seven centuries, to say the least, fail to support it, it will suffice to close this part of the discussion here;

but one additional citation, albeit of minor importance, may not be superfluous. It is the first ground of objection raised by the Gallican Church in the "Caroline Books," written by order of Karl the Great, at the close of the eighth century (790), against the sanction of the cultus of images by the quasi-General Second Council of Nicæa in 787. That ground was, that this Council of Nicæa was a merely Eastern synod, as no Western bishops were present *except the Pope by his legates*, and therefore was not œcumenical nor binding; and the French and German bishops held out at least five centuries before recognising this Council.

Later synods, exclusively Western (except that of Ferrara-Florence, to be considered subsequently,) obviously have not the same value as evidence of Catholic consent; and many of them, held under directly Roman influence, and even in the august city itself, might be readily quoted as showing how the Petrine claims were gradually advanced, where little resistance was likely, or even possible. But this very fact increases the weight of any adverse testimony discoverable in them, and such testimony is very far indeed from being absent. It will suffice to quote the decisions of five of the most important—those of Rome in 963; of Sutri in 1046; of Pisa in 1409; of Constance in 1415; and of Basle, which sat from 1431 to 1443. The first of these deposed Pope John XII. for simony, adultery, and other grievous crimes; the second, convened to examine the conflicting claims of three rival Popes—Benedict IX., Silvester III., and Gregory VI.—condemned Silvester as an impostor, degraded him from holy orders, imprisoned him for life, and compelled the abdication of the two others, one of whom must have been the lawful claimant. The words used of Benedict by Pope Victor III. are that he, being Roman Pontiff, gave judgment for his own deposition (*ipse, Romanus Pontifex, se judicaverit deponendum*); and of Gregory VI., almost similarly, "I judge that I am to be removed from the Roman bishopric' *a Romano episcopatu judico me submovendum*). These turns of phrase are important, as they exclude the plea of voluntary resignation, and show that submission to the sentence of the Council, in order to mitigate its severity, is the true version of the transactions.

Neither of these Councils professed to be œcumenical. They were no more than local Italian Synods, and yet their depositions of the Popes in question have always been counted valid.

The Council of Pisa, one of the largest ever assembled, met to adjudicate upon the conflicting claims of the rival Popes, Gregory XII., and Benedict XIII., one of whom, at least, must have been the true Pontiff. It summoned them to appear before it, convoked as it was under the authority of the two parties in the College of Cardinals which severally adhered to each of the claimants; and after declaring them contumacious for absence and non-representation by proctors, formally withdrew from the recognition of both or either of them, declared in its fourteenth session that it, as representing the Catholic Church, had right of cognisance in the matter, and jurisdiction, as the highest authority on earth; and formally deposed, condemned, and excommunicated both Benedict XIII., and Gregory XII., as schismatics, heretics, and perjurers, electing in their stead Peter of Candia, Archbishop of Milan, under the title of Alexander V., who was duly crowned.

The Council of Constance had before it the renewed claims of the two Popes deposed at Pisa, and also those of the actually reigning Pope, Balthasar Cossa, Pope John XXIII., who presided at its opening. His notorious immorality caused several heavy indictments to be brought against him before the Synod, which, in its fourth session, declared itself an œcu-

menical Council, deriving its authority directly from Christ Himself—a power which every one, including the Pope, was bound to obey in all matters regarding the Faith, the removal of schism, and the reformation of the Church in its head and members. It further pronounced null and void any censures or processes which the Pope might direct against the members of the Council. In the twelfth session John XXIII. was finally deposed, and declared incapable of reelection; while in the forty-first session Cardinal Colonna was elected Pope under the title of Martin V.

The Council of Basle held forty-five sessions. Of these the first twenty-five were received by the Gallican Church, and, indeed, by the entire West; but the whole are now rejected by the Ultramontane school. Of course it has no Eastern recognition whatever. Its value for the present inquiry therefore, must not rest so much on its disputed claims, as on its historical record of a great body of ecclesiastical opinion in the fifteenth century; since, as Cardinal Manning notes, when quoting it to support the dogma of the Immaculate Conception:—"And if the Council of Basle be not general, yet it represents the mind of the Episcopate of the Universal Church."—(*Sermons on Eccle. Subjects*, p. 129. Duffy, 1863.) It was convoked by Martin V., who died just after its meeting, and it came, almost at once, into conflict with his successor Eugenius IV. Amongst the decrees in the acknowledged sessions are the reiteration of the claim of the Council of Constance to be supreme over all persons, including the Pope; that if the Pope disobey it, or any other General Council, he is to be put to penance; that General Councils are alone infallible, because they are the Church itself, whereas the Pope, though the chief *minister* of the Church, is not above the whole mystical body, since that body cannot err in matters of faith, whereas experience teaches that the Pope can so err; that the Church, as the mystical body, has several times deposed Popes when convicted of error in matters of faith, whereas no Pope has ever pretended to excommunicate the Church as a body; that the Council warned and required Pope Eugenius IV. to revoke his decree for its dissolution, and to appear before it in person or by proxy before three months; that the Pope should not be permitted to create any cardinals during the sitting of the Council, and that any such creation should be null and void; that no person should be excused from attending the Council on the plea of any oath or promise made to the Pope, all such pledges being declared not binding; that the claim put forward by the Bishop of Tarentum that the Pope alone possesses the right of appointing the time, place, and celebration of Councils, could not be sustained, since, if the Pope attempted to dissolve a lawfully convoked Council, he would thereby become an abetter and renewer of schism; that if any Pope neglected to call a Council once in ten years, as decreed at Constance, the right to do so would devolve on the Bishops, without any obligation to ask his permission; that the legates whom Pope Eugenius was willing to send in 1433 to preside over the Council in his name be refused admission, because claiming powers inconsistent with its own; that he be required to revoke within sixty days his plan for transferring the Council from Basle, upon pain of being pronounced contumacious; and that his right of reversion to ecclesiastical preferments be restricted to the local Roman diocese and its immediate dependencies. All these decrees were made within the twenty-five acknowledged and received sessions. Amongst those made in the later and disputed sessions are one directing that all causes ecclesiastical should be decided on the spot, and that no appeal to the Pope, to the exclusion of the Ordinary, should be allowed; that Pope Eugenius be pronounced contumacious, be suspended from his office, and all his acts

be accounted null and void ; that it is a Catholic verity that a General Council has authority over the Pope as well as over all others, that, once lawfully convoked, it cannot be dissolved, transferred, or prorogued by the Pope's authority against its consent, and that whoso resists these verities is to be regarded as a heretic ; while in 1439 the Council declared Eugenius IV. deposed, and elected Amadeus, Duke of Savoy, Pope as Felix V., but this choice was not universally nor favourably recognised.

The most important facts in the history of these later Councils are the depositions of Popes effected at Pisa and Constance, with the election of Alexander V. and Martin V. in the room of the deprived Pontiffs. It is obvious that if the "privilege of Peter," as affirmed in the Vatican Council, be a divinely revealed verity, and the Pope be in truth the Head of the Church, his inferiors could not possibly sit in judgment upon him, nor could the Body, without committing suicide, cut off its own Head. Therefore, if the attitude taken up by the Councils were heterodox and unjustifiable, we should find their nominees to the Papacy rejected as pretenders, schismatics, and heretics, and their acts disallowed as null and void.

Precisely so in English history, the whole parliamentary annals of England under the Commonwealth are now a legal blank. The trial and condemnation of Charles I. are regarded as illegally done ; the reign of Oliver Cromwell, politically important as it was, and the statutes of his Parliaments, many of them wise and salutary, and anticipatory (as in the union of Scotland and Ireland with England) of much later legislation, are simply ignored ; the regnal years of Charles II. are counted from the day of his father's execution ; and no Acts of Parliament nor decisions of the law-courts between 1641 and 1660 can be cited as of authority, or as having the smallest legal validity. But no such disavowal of Pisa and Constance exists in ecclesiastical history, and the claims of Alexander V. and Martin V. to be true Pontiffs and successors of S. Peter have never been disputed ; albeit their title depends wholly on the validity of the deposition of their predecessors, which created the vacancies in their favour. Had there been any such collapse of the opposition at Pisa and Constance as that which left Eugenius IV. ultimately victor over the Council of Basle, we should have merely proof that modern Ultramontaniam was not then universally received, but none that it was not in the right, and entitled to be so received ; but the triumph of Pisa and Constance over Papal resistance is decisive of the controversy, and refutes the Vatican decrees of 1870. Thus the three great sources of historical appeal, to wit, the wording of the ancient Liturgies ; the glosses of the early Fathers and Doctors of the Church on the alleged Petrine charter in the Gospels ; and the Canons of all the most important Synods ever held in the Church before the era of the Reformation, including every one of the true Œcumenical Councils, are clear in their disproof of claims made for the divine supremacy and infallibility of the occupant of the Roman See, even on the assumption that he is, in virtue of that position, the successor and heir of S. Peter himself—an assumption by no means adequately sustainable.

For, in point of fact, we have no right to make any such assumption at all. The contention on the Ultramontane part, it must be incessantly repeated, is twofold ; that the Papal claims are of the nature of *privilege*, and that privilege one *divinely* revealed. It has been shown already that Roman Canon law hedges every claim of privilege round with the most stringent requirements of documentary and illustrative proof, and within the narrowest limits of interpretation and exercise, and that the tokens of *revelation* which it requires in all other cases are the express letter of Holy Scripture, and—in some instances *or*—the unanimous tradition of the

Church Universal. Dreams, visions, miracles, may be, and often are, alleged as ground enough for the canonisation of a departed believer, or for the licensing of some popular devotion, but not for the establishment of any doctrine as an integral part of the Catholic faith, much less in proof of such a strictly legal claim as that of privilege, which from its very nature cannot grow and develop as a prescriptive right often may do, but must always remain within its original limits, unless a fresh grant can be adduced. Thus, for example, an English nobleman whose ancestor had been created a simple baron, might gradually become, from the antiquity and alliances of his family, from wealthy marriages and inheritances, and from a succession of able and distinguished holders of the title, a personage and head of a house of much greater social importance than many persons of far higher rank in the peerage. But that fact would not *make* him a duke, marquis, earl, or even viscount, unless a fresh patent from the Crown conferring that additional dignity, with its attendant privileges, were issued. He could never *grow* into a duke, though he might grow into being a millionaire, or the chief personage in his county. And, similarly, no proof from Church history of vast powers actually exercised by the Popes, nor the clearest evidence of still larger claims having been habitually advanced by themselves or others on their behalf, is a single step towards establishing the existence of a *privilege*. It is ample, and more than ample, testimony for the growth of a *prescriptive* right, but that form of claim is specifically rejected and declared heretical as a tenet by the Vatican decrees, which teach that there has been no increase or "ripening" of the authority wielded by the earliest Pontiffs, whose primacy was, they say, a supremacy from the very first. Of their own choice the Popes have elected to rest their case on the "privilege of Peter;" and even were not the evidence already adduced fatally adverse to the existence of any such privilege—saving that honourable priority in missionary work amongst Jews and Gentiles which is the peculiar inalienable glory of Simon Bar-Jona—there are two huge gaps in the further testimony, which make the production of a continuous chain of proof quite impossible. These gaps are the lack of proof that S. Peter was ever Bishop of Rome, and that having received authority to transmit his peculiar privilege, whatever it was, to his successors in that office, he did in fact do so.

Let us take these points in order. It is plain, as regards the first of them, that Holy Scripture is absolutely and ominously silent—nay, that it contains very strongly adverse presumptive evidence. Not merely is there nothing positive to connect S. Peter personally with the city of Rome, as has already been mentioned, except the one ambiguous and disputed reference to Babylon in his first Epistle, but there are certain negative statements which are scarcely reconcilable on any hypothesis with the Ultramontane assertion that S. Peter did actually sit as Bishop of Rome for twenty-five years, dying there as a martyr by crucifixion on the very same day, June 29, A. D. 67, as that on which S. Paul was beheaded. The difficulty is that S. Peter appears as still residing at Jerusalem in A.D. 52, the date of the Council described in Acts xv. 6–30, and considerably later as being at Antioch (Gal. ii. 11), which does not give time for the five-and-twenty years required, necessarily beginning in A. D. 41 or 42. It is possible, of course, that these appearances at Jerusalem and Antioch *may* have been brief missionary journeys back to the East from Rome, but that is mere conjectural hypothesis, not Scriptural proof; as also is a modern theory, that S. Peter and the whole infant Roman Church founded by him in A.D. 44, were included in the expulsion of the Jews from Rome by Claudius in A.D. 52, that some of the Christians returned in 57,

and also S. Peter himself to die in 69, a year or two after S. Paul's martyrdom, and twenty-five years after his own first visit. (Mr. E. B. Birks, in the *Academy*, September 15, 1877.) This is a bold and ingenious guess, but contradicts much of the scanty evidence which we have remaining, and notably the silence of S. Paul and the Acts as to the first and second points, which could scarcely have been omitted, as will be noted presently. The second difficulty has been stated already, that whereas Rome was the chief of Gentile Churches, S. Peter's jurisdiction was after a time divinely restricted to the Church of the Circumcision (Gal. ii. 7, 8, 9), and could not, so far as we are entitled to judge, be thenceforth exercised over any Gentile Church, unless S. Peter had survived the separate existence of Jewish Christianity, instead of being overlived by it for at least fifty years. Thirdly, the Epistle of S. Paul to the Romans, in the opinion of the best critics, was written about A.D. 57 or 58. The note prefixed to it in the Douai Version assigns it to about the twenty-fourth year after the Ascension, that is to say, A.D. 55. But this Epistle is entirely silent as to the presence of S. Peter or of any other Apostle at Rome then or previously. S. Paul expresses his longing to impart unto them a certain "spiritual gift, to the end that they may be established" (Rom. i. 11)—words which probably and reasonably denote his purpose, to administer *Confirmation* to them, as SS. Peter and John had done to the Samaritans—a grace (τὸ χάρισμα πνευματικόν) is the phrase employed) then bestowed by Apostolic hands alone, and incidentally proving that, as just said, no Apostle had yet reached the imperial city. Next, he declares his readiness (Rom. i. 15) to preach the Gospel at Rome exactly as he had done elsewhere, and adds that it was his custom not to preach in any place where another preacher had been before him "lest I should build upon another man's foundation" (xv. 20)—that this was a fixed principle with S. Paul appears from another passage, where he says: "Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand" (2 Cor. x. 15, 16)—demands their obedience to himself on the ground of his rank as "the Apostle of the Gentiles" (Rom. i. 5, 6, 7; xi. 13); and while sending greetings to various individuals, families, and even whole congregations in the city (Rom. xvi. 3-16) is entirely mute as to any central or presiding authority amongst them, such as the bishops and elders referred to in other Epistles, albeit Andronicus and Junia, "of note amongst the Apostles" (xvi. 7), are named as residing there, most probably as prisoners. This absence of all mention of any regular Church officers and organisation is alone enough to disprove the hypothesis that there was already a settled Church of Rome founded by S. Peter in A.D. 42. The narrative in the last chapter of the Acts brings the chronology down some years further, as far as A.D. 61, but the account of S. Paul's arrival at Rome contains no hint that S. Peter came or sent to him, and actually tells us that the chiefs of the Jewish community there had no more certain acquaintance with the new sect than that "everywhere it is spoken against" (Acts xxviii. 22)—a degree of ignorance altogether inexplicable if the great preacher of the Day of Pentecost had been settled amongst them as a missionary for nearly twenty years. Nor does the negative evidence cease here. Four, perhaps five, of S. Paul's Epistles seem to have been written during his confinement at Rome—namely, Colossians, Ephesians, Philippians, Philemon, and 2 Timothy, bringing the date down to the very eve of the Apostle's martyrdom ("For I am now ready to be offered, and the time of my departure is at hand"—2 Tim. iv. 6), A.D. 65 or 66,

but there is still the same absolute silence regarding S. Peter, though S. Paul sends greetings to the Philippians from "all the saints" at Rome (Phil. iv. 22). He mentions in Colossians that his "only fellow-workers" are his messengers to them, Tychicus and Onesimus, together with Aristarchus, Marcus, Jesus called Justus, Epaphras, Luke, and Demas—Colos. iv. 7, 9—15; and in 2 Timothy, "only Luke" is left (2 Tim. iv. 11); for which reason he asks that Mark may be brought by Timothy to Rome as a worker. The entire unconsciousness which this chain of evidence, from A.D. 58 to 65, displays, on S. Paul's part, of a fact of such first-rate importance to Christianity as S. Peter's presence at Rome as the long-settled chief of the Christian community there, and in fact as head of all Christendom, must on any hypothesis have been, requires that the proof which outweighs such accumulated negative testimony, shall be copious, explicit, and cogent. As a fact, it is so scanty, vague, and uncertain, that many eminent scholars have refused to believe that S. Peter was ever so much as even a visitor at Rome; but in this they may be suspected of controversial prejudice and bias.

[To be continued.]

CANON LIDDON ON APOSTOLIC PERFECTION.

ON Sunday, the 15th June, says the *Oxford Undergraduate's Journal*, St. Mary's was filled to overflowing, Canon Liddon having been announced as the preacher. The Rev. Doctor selected as his text:—

Hebrews vi. 1—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."

* * * The Apostolic writer does not say, "Let us go on unto perfection." He does say, "Let us be borne on"—*φερώμεθα*. He does not say, "Be courageous, be logical, push your premises well till you have reached their conclusions." He does say, "Let us all"—teachers and taught—"let us all yield ourselves to the impulse of such truth as we already hold"—*φερώμεθα*. It will carry us on, as we try to make it really our own, it will lead us to fresh truths which extend, which expand, which support it. We cannot select one bit of this organic whole, baptise it by some such names as "primary" or fundamental," and then say, "This, and this alone, shall be my creed." If the metaphor be permitted, the trunk, all of whose limbs are cut off thus arbitrarily, will bleed to death. Where everything depends upon spiritual activity, *non progredi est regredi*. They who shrink from Apostolic perfection will forfeit their hold sooner or later on Apostolic first principles. Let us trace this somewhat more in detail. We have seen what were the first principles insisted on among the first readers of the Epistle to the Hebrews. They belonged to a disciplinary system of the Apostolic Church. They were selected on practical rather than on theological grounds. But what would probably be the first principles of an inquirer feeling his way upwards towards the light, under the circumstances of our own day? What would be the truths that would greet him on the threshold of faith, as the catechumen of our times, whom conscience and thought are training with hope for the full inheritance of the believer? They would be, in all probability, first, belief in a moral God. A man finds in himself an indestructible sense of holiness, of justice, of truth, of love. He admires these things in others when he is con-

scious of being himself without them. He rises out of himself to recognise the Being in Whom they exist as in their source and in an undimmed perfection.

It is something, no doubt, to believe in a Cause Who is the cause of all besides Himself; it is more to believe in an Intelligence Who is the parent of all created intelligences. But religion, properly speaking, begins when man bows down in his secret heart before One Who, being boundless in power and infinite wisdom, is also justice, sanctity, love. And thus, perhaps simultaneously, the modern catechumen would be arrested by the character of Jesus Christ as it lies on the surface of the Gospels. He need not yet be a believer to discover that in the Gospel the human soul meets that with which it meets nowhere else, an ideal of moral beauty at once so winning and so awful as to command its homage. A working carpenter, Who dies when He is thirty-three years old, Who has neither education nor patronage nor wealth at His command, and Who lives—let us note it once again—poor, and, as it seems, inexperienced, unknown, unfriended, yet speaks to the conscience of all the ages, and offers an example before which even those who reject His specific claims are silent, or yield an involuntary reverence almost unto love. These, we will suppose, are the catechumen's two first principles. They are now beyond controversy, at least for him. They seem to be all that he needs, and he says to himself that a simple faith like this is also a working faith. He can at least limit, or try to limit, and leave the spheres of abstract and metaphysical discussion to those who will explore them; but after all this a time will come when he finds that he must go forward, if he is not to fall back. For he observes, first of all, that this world, the scene of so much wickedness and so much suffering, is hard to reconcile with the idea of a God all-good and all-powerful, if, indeed, He has left, or is leaving, it to itself. If He is all-good, He surely will unveil Himself further to His reasonable creatures. Nay, He will do something more. His revelation will be, in some sort of sense, an efficacious cure.

Exactly proportioned to the belief in the morality of God is the felt strength of this presumption in favour of a Divine intervention of some kind; and the modern catechumen asks himself if the Epicurean deities themselves would not do almost as well as some moral God, Who yet, in the plenitude of His power, should leave creatures framed by Himself to think and to struggle, without the light, without the aid, they so sorely need. This is the first observation, and the second is that the character of Jesus Christ, if attentively studied, implies that His life cannot be supposed to fall entirely within the limits, or under the laws, of what we call "Nature." For if anything is certain about Him, this is certain—that He invited men to love Him, to trust Him, to obey Him, even to death, and in terms which would be intolerable if, after all, He were merely human. Human nature has had time to take the measure of itself, it knows what is really compatible with the limits of its pretensions. Christ, as judged by His claim on others, Christ is very much more than a mere man, or it is impossible to maintain that He was a good man, and therefore our modern catechumen feels that it is not enough to admire, ever so warmly, the character of Christ. A necessity which is moral, as well as logical, is laid upon his apprehension of it. He must let himself be borne onwards towards the perfection that awaits him, to the higher truth that lies beyond. Nor is this all. When Jesus Christ was asked what were the credentials of His mission, He said that He should be crucified, and should rise from the dead. As a matter of fact the Christian Church exists at this hour because it has been believed for eighteen centuries and a half that His words were

literally verified by the event. Had He been crucified and then had rotted in an undistinguished or in a celebrated grave, the human conscience would have known what to say of Him. It would have traced over His sepulchre the legend "Failure." It would have forthwith struck a significant balance between the attractive elements of His character and the utterly unwarranted exaggeration of His pretensions.

But our modern catechumen's reflections should not end here, for the character of God and of Jesus Christ in the Gospels is, in one respect, like the old Mosaic Law, which provokes a sense of guilt in man by its revelation of what righteousness really is. The more we really know about God and His Son the less can we be satisfied with ourselves. It is not possible for a man whose moral sense is not dead to admire Jesus Christ as if He were some exquisite creation of human art—a painting in a gallery, or a statue in a museum of antiquities—and without the thought, "What do His perfections say to me?" For Jesus Christ shows us what human nature has been, what it might be, and in showing us this He reveals us as none other, He reveals us individually to ourselves. Of His character we may say what St. Paul says of the Law, that "it is the schoolmaster to bring us to Himself," for it makes us dissatisfied with self—if anything can possibly do so—it forces us to recognise the worthlessness and the poverty of our natural resources; it throws a true, though it may be an unwelcome light upon the history of our past existence; and thus it disposes us to listen anxiously and attentively for any fresh disclosures of the Divine mind that may be still in store for us, or already within our reach. And thus it is that the first principles which we have been attributing to our catechumen prepare him for the truths beyond these, that Divine goodness, those perfections of the character of Christ, which bear the soul onwards and upwards, towards acceptance of Christ's true Divinity, and, as a consequence, of the atoning virtue of His death upon the cross. These momentous realities rest, indeed, on other bases; but they bring satisfaction, repose, and relief to souls who have attentively considered what is involved in the truths which were first accepted. They proclaim that God has not left man to himself, that God does not despise the work of His own hands; they unfold His heart of tenderness for man; they justify, by the language which Jesus Christ used about Himself and about His claims, the faith and the obedience of mankind; and they enable us to bear the revelation of personal sin which His character makes within each separate conscience that understands it, because we now know that "He was made to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him."

But does the advance towards perfection stop at this point? Surely not. Where so much has been done, there is a presumption in favour of something more, if more be needed. The Divine Christ has died upon the cross, the victim for the sins of men. What is He doing now? The past has been forgiven, but has no provision been made for the future? May not recovery itself be almost a dubious boon if it be followed by an almost inevitable relapse? And thus it is that the soul makes a further stage in its advance to perfection. The work of the Holy Spirit in conveying to man the gift of the new humanity exhibited by the perfect Christ, and this mainly through the Christian Sacraments, opens at this point before the believer's eye. It is by a sequence as natural as that from Christ's character to His Divinity and Atonement that we pass on from His Atonement to the sacramental aspect of His mediatorial work. The new life which He gives in baptism—"As many as have been baptised into Christ, have put on Christ"—the new life which He strengthens in the Eucharist—

“Even he that eateth Me, even he shall live by Me”—these great gifts are but an expansion of what is already latent in the recognised perfection of His human character; and the Apostolic ministry, the channel and the guarantee of their reality, is not less a part of that perfection of truth to which intelligent faith conducts the soul.

In other words, the Epistles to the Ephesians, to Timothy, to Titus, contain truth just as integral to the completeness of the Gospel as are the argumentative portions of the Epistles to the Romans and the Galatians. And the Christian creed has not said its last word to the soul of man until, besides assuring his reconciliation and peace with God, it has satisfied his desire for union with the Source of life. But at this point we are asked a question which it is impossible to ignore—“Where are you going to stop? Is not your truth likely to carry you further than you really need? Has not the Church of Rome, too, her interpretation of what is meant by theological perfection? And is not the tendency of your argument to lead us, sooner or later, to accept it?”

Here it is natural to recall the boldest work of that remarkable man to whom many of us can never be slow to confess our obligations, whose name will always be associated with Oxford, and whose recent elevation to a place of high honour in the Roman Church has commanded the attention of the world. His essay on “Development” wears this among other aspects: it is a theological confession. It is a confession that the creed of the modern Roman Church cannot be properly said to be identical with the Creed of the Apostles, that they are linked with each other at the very best by a law of substantial growth, as the acorn with the oak, and even that the fully developed creed of Rome contains some elements which have no germinal counterpart in the Creed of the Apostles, since they have come to it by a process of accretion from without. Bellarmine and Bossuet had supposed that the Romish faith in the sixteenth and seventeenth centuries respectively was only and really the faith of the Apostolic and Primitive Church; but writing in the nineteenth century, Müller and Newman knew too much to venture on such a supposition. The theory of development, in its initial form, was the most striking apology that could be made for the step to which its author was really led by independent consideration; but it is an apology which would serve other causes, ancient and modern, at least as well.

The ingenious Gnostics, against whom St. Irenæus wrote his great work, as well as some modern philosophical theorists of a different stamp, are also developmentalists; and Irenæus's position still holds good, that the Church cannot know more than was known by the Apostles, and that anything which men might claim to know which was unknown to the Apostles is not Apostolic doctrine, but something else. “Go on unto perfection.” Yes, but the Hebrew Christians are not bidden to create, but to expand, to explore—to explore the faith which was “once for all delivered to the saints,” and the several parts of which are organically connected with each other. They are not to assist in the production of substantial additions to this original deposit, as if they were the organs of a continuous revelation. Take one illustration out of several. Let us suppose that we are travelling abroad during this approaching month of August, and that we wander into some foreign cathedral on the great festival of the Assumption. Everything betokens an occasion of the highest order and religious importance. The attendance of the people, the character of the services, are much what they would be on Easter Day; and if we examine the service-book, we observe that there is no appreciable difference in the amount of due matter proper to the festival itself. It is, in liturgical language, “a double first-

class," and perhaps the choir sings in our ears an appropriate psalm, and the preacher enlarges on the glories of the prerogatives of Mary in the character of the "Queen of Heaven." What does it all rest on? The question will surely present itself when we return to our homes. Certainly on nothing in Holy Scripture. There is only one passage in the Apocalypse which has ever been referred to Mary after her death, and that by a method of interpretation just as fanciful and untrustworthy as those by which controversial imagination has read the institutions and the history of the Roman Church herself into the darker imagery of this mysterious book. The fact is that Scripture says nothing on the subject, and antiquity, properly so called, is no less silent. It is first hinted at in the Apocalyptical writings attributed to St. John, or Melito of Sardis, or belonging at the earliest to the beginning of the fifth century. It is a pious supposition of a later age, without any trace of historical basis whatever, and when well-informed Roman divines are pressed they admit that though it is treated in the public services as if it were as certain as the Resurrection of Christ, it is not a matter of faith at all; that the Church of Rome has never said yet authoritatively that the body of Mary left its grave; that whatever might have been taught by poets, by painters, and by preachers, it may be there now for all we know, and that all we have witnessed and listened to is merely the expression of a pious opinion.

And since, moreover, no intrinsic necessity can be shown for supplementing the confessed and altogether unique dignity of the Mother of the Incarnate Son, by the hypothesis of her bodily reception into heaven, it follows that when an instructed faith, accustomed to the aspects and to the frontiers of Apostolic teaching, encounters this hypothesis, it recoils as from a block of foreign and intrusive matter; it whispers to itself, "I will live and die, by God's grace, in the complete circle of truth committed to the Apostles; I cannot pretend to be wiser than they."

The question before many minds nowadays is whether acceptance of such materials of religious thought and life as these can properly be described as being "borne forward to perfection." Certainly the process by which we accept them is fundamentally different from that by which we accept the complete Divinity of our Lord, or the efficacy of His atoning sacrifice, or the grace and power of the sacraments, or the Apostolic structure of the Church. For these truths have each and all of them their place in the Apostolic mind and writings; the later definitions—such, for example, as the Creeds—do not really add to the sum or extent of the *credenda*; they only recite, in the language which new intellectual circumstances have rendered necessary, what was believed by the first Christian teachers. But how could this be said of several originally pious suppositions which have gradually taken shape as if they were established facts? In such a subject-matter as that of faith, so altogether transcending the limits of human thought, you cannot infer the truth of the unrevealed though you may observe the necessary connection between one truth which is revealed and another. A very serious line of demarcation is passed when we pass from considering religious truths, resting on Apostolic or Divine authority, to the contemplation of pious surmisings, or in some cases, to speak plainly, of unsubstantial legends. Must not the crisp and zealous sense of truth be impaired when the soul accepts with equal facility the certain, and the imaginary that it may conceive to be probable, and when truths for which the Apostles gave their lives are practically corrugated with stories which, in an age like ours, bring the old faith into discredit, and too many souls into danger?

The Reformation, no doubt, cost much. It broke up the visible unity so dear to Christians who believe our Lord's universal prayer in St. John, and the Epistle to the Ephesians, to be part of the Word of God. It bred a race of violent experimentalists, who were in their time enemies of faith, of charity, and of order. For all that, it saved the cause of religion in Western Europe, it dissociated Christianity from the network of legend which had gathered round it. The Roman Church herself, as any student of the earlier acts of the Council of Trent may know, has profited by the Reformation within such limits as were possible, and no believer in Christ can cease to hope, though it be against appearances, that a day may come when she, the largest of all the Churches of Christ, may virtually abandon untenable positions without forfeiting her historical continuity, and may thus reunite the scattered worshippers of the Redeemer in a visible faith. But meanwhile there can be no doubt that the creed of Rome prevents many Christian souls in our day and country from entering on the fulness of the Apostolic deposit. And there are two other causes at work which will lead to the same result. Of these, one is the spirit of negative criticism. Criticism has its great duties and its accustomed rights. It is not necessarily the foe of religion. It may brace the air which religion breathes; it may sweep the house which she tenants. But criticism is not religion, nor is it always the angelic servant of religion, and when, as is sometimes the case, criticism would virtually take the place of faith, the soul is starved, "even unto death," upon the dry husks which are all that she offers for spiritual nutriment. Who of us here does not know the truth of this? It is not what has been said against the truths of faith, it is the haunting suspicion "that something may be said which has not been said yet," which is so fatal to any repose and conviction, and, as a consequence, to any generous effort or self-sacrifice. Every truth in turn seems to be permitted to enjoy, at the best, a hypothetical existence. The soul is bidden to rise to God out of an atmosphere of universal suspicion. What wonder if she sinks to earth, and if heaven disappear altogether from her sight?

And the other cause to which I am referring is the vague but creditable desire for fellowship in religious sentiment which belongs to our day, in religious sentiments rather than in religious truth. This desire for religious fellowship is, as we have seen, most Christian in its origin, and it is aided by the great facilities for intercommunion which our modern life has created. But when it becomes practical, what is it that frequently happens? The smallest of several coöperated creeds becomes of necessity the basis of the coöperation. Its mutilated and impoverished form is assumed, with whatever amount of hardihood, to contain the whole substance of revelation, to be what we call, with a strange indifference to its variable and ever-shifting area, "our common Christianity." As each applicant for admission to the alliance comes, bringing with him a smaller and yet smaller creed, the process of minimising necessarily goes forward, and in the end it seems to be supposed that a service is somehow rendered, at once to Christ our Lord and to Christians, if a Christian religion can be shown to cover very, very little ground indeed. And thus men have come to substitute for the Apostolic injunction, "Therefore, leaving the first principles of the doctrine of Christ, let us go on to perfection," the modern exhortation, "Therefore, leaving the Creeds of the Apostolic Church, let us do what we may to reduce the Christian faith to a working *minimum*." Everything is discarded on which there have been difficulties. Men retain only that on which for a moment they agree, and so they tell us sometimes that the character of God and the character of Christ are the only permanent elements in Christianity. And we find ourselves exactly where we were

when we started in the company of the modern catechumen, the first step in synthesis being in analysis the last. But surely such a Christianity as this, if it can be accepted as meriting the name, is, in reality, open to at least as many critical objections as the larger Creeds which it is meant to supersede. Who—let me say it once more—who does not see that our Lord's human character can only be described as perfect if His right to draw the attention of men in terms which befit only a superhuman person be frankly conceded? Who does not know that the existence of a moral God, the Maker and Ruler of this universe, is more clearly and forcibly contested by a large class of influential writers than any subordinate or derived truths whatever—that whatever may have been the case in the last century, atheism is even more earnest in rejecting, in our own day, the specific doctrines and the creed which come from Jesus Christ? Surely, then, brethren, it is our wisdom, as Christian believers, while the day of life lasts, to make the most, and not the least, of such religious truths as we know.

What must not He Who is its object think—and surely He is thinking on the subject now—what must He not think of those many magnificent intellects which He has endowed so richly, unto which He has granted such opportunities of exercise and development, who yet, living here in Oxford, know almost as little about Him as the children in our national schools, and who make no effort to know more, or else have studied, with eager enthusiasm, all forms of created life, all the resources of nature, all the intricacies of the laws of human thought, while He, the Author of all, He, Who is the Infinite and the Everlasting is, as it would seem, forgotten? It was not always so in Oxford. It will not, it cannot always be so. Meanwhile, those who have this hope in them will do what they can to forward it. It is not much to ask of a serious Christian, be he layman or clergyman, to endeavour to make his own, each day, some little portion of that knowledge which will one day seem incomparably more precious than any other. Half an hour a day costs something in a busy life. It will not be held to have involved a very great sacrifice when, hereafter, we are face to face with the unchanging realities, and know in very deed what is meant by perfection.

For the Church Eclectic.

FATHER BRADLEY'S REMONSTRANCE.

A SMALL book with a very large title has just been placed in our hands: *"A Gentle Remonstrance: A Letter addressed to the Rev. F. C. Ewer, S. T. D. on the Subject of Ritualism, being a Review of Dr. Ewer's recent lectures at Newark: By the Rev. Aloysius Joshua Dodgson Bradley, B.A. Pemb. Coll. Oxford; Missionary Coadjutor at the Pro-Cathedral of Liverpool, formerly Rector of the P. E. Chapel of St. Sacrament, N. Y. City."*

The title is large, we have remarked, but it is discreetly prepared, and not one word of it could have been spared. Thus: but for the last portion of it, which the author doubtless regards the least honourable, a certain moral effect might have been lacking. All that the author says, whether against Anglicanism, or Ritualism, has been often said by others—men who are perchance what he modestly professes he is not; for says he, "I am not

either a profound thinker or a learned theologian, a clever logician or an accomplished writer." But those men never had the ear of the good people of S. Sacrament's Chapel, New York, and as proselytizers they may therefore have been comparative failures, which, whatever he may have been heretofore, Father Bradley desires henceforth not to be. Again, this same portion of the title reassures us as to the personality of the author—always an interesting matter of speculation when great men and their works are before us, and not infrequently of much moment as throwing light on their work itself. Thus: "Joshua Dodgson Bradley, B. A." has a natural look. We remember to have seen it on several occasions appended to communications in the *St. Peter's*, a Roman Catholic paper somewhat unknown to fortune and to fame, but whose privilege it was to appear hebdomadally during the few months—alas! too few—while St. Sacrament's Mission to the benighted American Church was among the things that are. Joshua Dodgson Bradley was then as anxious to correct the errors of Rome as he is now to correct those of Canterbury. And then, as now, he corrected them on his responsibility as a man, a priest, and a graduate of Oxford University; in witness whereof, he uniformly attached his full signature. But, to borrow a charming phrase of Mr. Bradley himself, "years had winged their (to me) happy, sweet and peaceful flight" since that day. The writer of this article was in Rome; where there was handed to him a card on which were inscribed the simple words—

LUIGI BRADLEY.

And a friend informed us that it was he—that Joshua Dodgson had been transformed into Luigi. But for the testimony of that friend the identification might never have been completely established; for what was there in the one name to suggest the other? In like manner on this title page might not "Aloysius" have been misleading, in spite of the immediate context, but for the subjoined "formerly Rector," &c. ? We are, then, fortunately in no serious doubt on the subject of authorship; and we may set it down as a very probable opinion that Joshua Dodgson, Luigi and Aloysius Joshua Dodgson are simply variants of one and the same name, and that the "missionary coadjutor at the Pro-Cathedral of Liverpool" is none less than the sometime "Rector of the P. E. Chapel in New York." And now we come to think of it, it is only the more ordinary sort of mortals who have brief and unchangeable names. As for the gods and the immortals, they are unlimited in this matter.

But while bound to express our contentment on the above point, and to felicitate our old acquaintance and ourselves on seeing his full name once more in print, we feel obliged to add one trifling bit of criticism. The English universities are known to bestow their degrees only upon writers of elegant English. Now if we had seen in any book certain passages which we note in this, we should have said without hesitation, "This is an Oxford man. Here is University style. He knows how to write;" and we should have added with some impatience at the "surplusage," "Why

does he take the pains to put himself down as "B.A. Pemb. Coll. Oxford?" Here, gentle reader, is one of those passages. It is an impassioned address to Dr. Ewer: "But when I reflect that you are in danger of losing, not only your own poor soul, but that you are keeping the blind with you in the ditch, and that many of those who are sitting with you, stuck fast in the mud, are quondam members of my own congregation, my grief and sorrow are somewhat keener with indignation." Another: "We will wind up these reflections on the Anglican 'oyster tables'" [Altars]. Another: "The Church of England in our large cities is played out." Another: "She (the Church of England) was suffering from the old complaint, schismaticism." Another: "An old lady (the Church of England) with one foot in the grave and all her teeth in the gutter." Again, gentlemanly instincts are the sure fruit of University training. Accordingly when we see these fruits in marked profusion, we are sure to say without prompting, "This without doubt is an Oxford, or at least a Cambridge man. No need of his bringing his title formally before our eyes." When then we observe certain striking peculiarities of Father Bradley's book, we cannot help wondering that ever he should have insisted on parading his academic title. Look, for example, at the first page. Let Father Bradley himself speak: "You had always acted towards me as an unselfish, kind and brotherly Christian minister; and in the terrible trials which came upon me in consequence of my conversion, your Christian conduct remained unchanged." This to Dr. Ewer. On the other hand: "All the love of my (other) former friends seemed to have soured to hate." It is elsewhere stated by Mr. Bradley with a frankness which is all its own, that Dr. Ewer had been his Confessor. In a word, both before, during and after his "conversion," Dr. Ewer had been a kind, patient and steadfast friend. We shall, then, at once recognize the gentlemanly Oxford bachelor of arts in the discrimination which selects Dr. Ewer as the one of all American Ritualists who is to bear the brunt of the new attack on Ritualism; which accuses the same firm friend, in several places, of "falsehood;" which applies to him the Scripture "Satan himself is transformed into an angel of light;" which by more than intimation makes him a hypocrite and a deceiver; which posts him as a "gymnastic pirouetting" fellow on the high road to Rome. Accurate scholarship is another note of University training. And as we observe Father Bradley inveighing against the translation of ἐφάπαξ (Heb. x. 10) by "once for all," as being a deliberate anti-Catholic device of our King James divines, and describing the now prevalent method of baptism in the West under the term "baptism by infusion," we are at once struck with the over scrupulousness which led him to announce as an open secret what we should have preferred to find held in reserve as a species of *incognito* which we might have amused and flattered ourselves with unveiling.

We are surprised, then, that one title should have been given which we were sure to have discovered. We are equally surprised that so conscientious and ingenuous a person as Father Bradley has always shown himself to be, should have suppressed another of his titles, which we might hardly have been expected to find out by ourselves. Who could have guessed, for instance, that a gentleman so tenderly devoted to "Evangelicals" and "Protestants" with all their infirmities upon them; so indignant at High Anglican Ecclesiasticism; so impatient of formalism; so suspicious of sacramental theories; so jealous of the word of God and the functions of the Holy Ghost; who could have thought that the man so evidently straightforward and transparent, and so intolerant of even the shadow of mental reserve, or dishonesty—that such a man should be a *Jesuit*? And yet so it is. The gentle Remonstrance emanates from the guileless breast of a

gentle Jesuit! And surely it was in a strange fit of abstraction that the absence of the mysterious S. J. should have been overlooked by our author when correcting the proof which came to him fresh from the press of "Fr. Pustet, Printer to the Holy Apostolic See and the Sacred Congregation of Rites." Of course there could have been no design in the omission of the letters! For is not S. J. an honourable and reassuring title in the eyes of every Protestant? Beholding these signs upon the title page, would the book not have been opened with completer confidence in its good faith? After discovering them should we not have given the author our confidence without the slightest reservation? Unfortunate omission! Who can doubt that the next edition will witness its correction!

We must beg our readers' pardon for so long a disquisition upon the title of Father Bradley's book. Our apology is at their service. The title page is perhaps the most original portion of the book, and certainly the only portion which has not been answered often and often again.

Nevertheless it may be well to restrain our logical desire to end our review at this point, and to notice as rapidly as we may, and as much as possible in Mr. Bradley's own order, a few of his observations. First, however, let us dispose of that portion of the book which gives title to the whole, although it forms, in fact, but an inconsiderable part of it—Ritualism.

Since Father Bradley was himself for many years a devoted Ritualist, we should expect to find him at least tolerant of the frailties of his ex-associates. That he is not, is, however, but too manifest. Let us, therefore, in the interests of that charity which suffereth long and is kind, try to put him in a more composed state of mind in their behalf, and at the same time to put our readers in possession of a possible key to Mr. Bradley's mental attitude. The chief of his counts against Ritualism are as follows: (1.) It is *Opinionism* (p. 79). (2.) It is devoid of "justifying certitude," and so racked with "damning torture" (pp. 91, 92). (3.) It is amenable to no authority (p. 156). (4.) It is childish imitation of Roman Catholicism (p. 179). (5.) It is dishonest. An ill-natured critic, if a Ritualist, might answer in a breath, by the rejoinder, "Speak for yourself, brother Bradley. Your Ritualism may have been all this: mine is not." And we will frankly state that we have seen Ritualists who, so far as we could judge, were as free as most people from offensive Opinionism, Doubt, Insubordination, Dishonesty, and addiction to child's play. But even if all of them, and not merely the former rector of S. Sacrament's, N. Y., were really liable to Father Bradley's impeachment, are they without excuse? We humbly trust not. Let us see: (1) *Opinionism*. By this is meant, of course, that they follow opinions, their own or those of others, as distinguished from the general current of belief in their Church. But is such a course without excuse in Father Bradley's eyes? Hear then what the "four and twenty," those bright lights of Jesuit casuistry, say on this point: "An opinion is called probable when it is founded on reasons of some consequence. Whence it sometimes happens that a single doctor of real weight may render an opinion probable." (*Cinquième lettre à un Provincial. Œuvres de Pascal. Tom. i. p. 75.*) Since Father Bradley has formally declared his adhesion to Bishop Butler's famous dictum, "Probability is the guide of life," and has illustrated his system by his telling use of the story of King Henry IV.'s conversion, wherein the opinion of three Calvinist divines as to the salvability of Roman Catholics is made to carry the real balance of power in the argument between the Catholic and the Protestant religion, we think we may fairly claim from him reversal of judgment on this point.

(2.) Lack of "justifying certitude" and "damning torture" in consequence. The qualifying word "justifying" we must pass over not being able to comprehend its exact force in this connection. But the "certitude," in spite of conflicting opinions and consequent doubts, is easily enough managed. For here comes the Great Roman Jesuit Filintius, quoted once with approbation by Father Bradley himself (p. 186, *note*), "It is permissible to follow the less probable opinion, even though it should be the less sure one; that is the common opinion of the new authors" (*Vme. lettre à un Provincial. Pascal. Tom. i. p. 78.*) This will satisfy Father Bradley, we are sure. It may also explain to our readers Father Bradley's confident tone on certain questions heretofore generally considered somewhat obscure. As to the "damning torture" suffered by the "greater part of his Anglican friends, both student and clerical," and to which he obligingly says he "could swear if put upon oath" (p. 92), we would remind the young Father that the above explanation of the fact, if it be a fact, renders all swearing superfluous. Moreover, if he were to be put on oath, and were to swear, might not our "justifying certitude" be a little shaken by a consideration drawn from this same Filintius—"Another way still more sure of avoiding a falsehood is this: after saying aloud 'I swear,' say to yourself 'that I say,' then go on aloud, 'that' so and so" (*Pascal. Tom. i. p. 165*).

(3.) Ritualism is amenable to no authority. Father Bradley relates an anecdote illustrative of this proposition, on p. 156, which certainly looks badly. But unfortunately, the incident is denied by several of the persons present on the occasion. And since many, if not most, of the clergymen present at the Conference were anything but Ritualists when they were ordained, it seems probable that they are right when they deny that any one of them should have declared that they "were all ordained on the tacit understanding to fight our bishops." But granted that Father Bradley's version is correct, and his general proposition true, that Ritualists are lacking in obedience to their bishops; How can our author judge them so harshly on this score? Are the members of the Society of Jesus, then, so submissive to Episcopal authority when it is against them? Do they care in fact for Episcopal authority at all? And the authority of the Bishops of Rome which they were founded to bolster up—do they venerate it and submit sweetly to it when it bears heavily upon them? How often has S. Peter spoken by the lips of Pontiff this and that, suppressing the whole order? Is the order then suppressed? Has it ever allowed itself to be suppressed?

(4.) Ritualism is childish imitation of Roman Catholicism. As to some Ritualism of some Ritualists we are told by the *Church Times* and other ritualistic authorities that this statement is quite true. We are further told that the fault, if it be a fault, is more a thing of the past than of the present. S. Sacrament's, N. Y., is said to have been an illustration of its truth during its short day. But Father Bradley has survived his childhood, he thinks, and others who aided and abetted him and his zealous work trust that they also have laid aside some of their childish things, albeit without the help of the Holy See. By some it will be considered a mercy, by others a catastrophe, that his observations on this point are made the occasion of the admission that some things in the Church of his adoption are not quite perfect, for says the "the highest ecclesiastical dignitary in England," "It is very sad that these poor Ritualists are introducing into their churches our own acknowledged abuses, under the impression that they are Catholic." Would it be more than kind to specify what these particular things are?

(5.) Ritualism is dishonest. But, dear Father Bradley, your Filintius again comes to the rescue with his "It is the intention which determines the quality of the act" (*Pascal. Tom. i. p. 164*). And can you, who were a Ritualist yourself, doubt the goodness of Ritualistic intentions? But alas! there is no rose without its thorn; and what our ingenuous young friend says to us on this point is allowed by him to lead to an interesting confession: "When, seven years ago, I returned to England after making my submission to the Catholic Church, I was everywhere met with congratulations because I had 'done the honest thing.' Having been myself a Ritualistic curate and then a Catholic priest in the same (my native) town of Liverpool, I can venture to speak with some practical experience. As a Ritualistic curate, I was despised; as a Catholic priest, I am received with respect by all classes of society." So then his "tribulation because of the word" is ended. Has he cause to feel easy, or uneasy at the change?

On leaving this portion of our subject, we advert again to a certain tone of irritation—almost of bitterness, as to his former friends and associates, which, if the author were not a member of the Society of Jesus, we should feel sure we everywhere detect. The explanation of it, so far as Dr. Ewer is concerned, seems to be, an unlucky general remark of the Doctor's about "pirouetting gymnasts," which Father Bradley has insisted upon applying to himself. That is not, indeed, a great insult. But it is an affront; it is comparable to a "box on the ear;" it may have seemed to be even a slander. And, reader, Father Bradley has been very modest in his reprisals, all things considered. For the great Filintius, and other of his fathers in the faith and the Order, would have allowed him to kill the doctor, "to prevent a buffet or an affront" (*Pascal. Tom. i. p. 118*). And his Lessius tells us that "Since a man may kill to defend his life he may kill to defend his honour" (*Ib. p. 120*). One shudders to think what might have been!

The more serious portion of our task still remains. We shall make it as serious as we can. And yet to what purpose? The essence of all that Father Bradley says on the topics which engross his first seven chapters has been said a multitude of times by controversialists big and little, and as often answered. That much good, or indeed much impression of any kind has been produced by it all, is very doubtful. Conversions from the one side to the other have almost invariably been the result of private and personal dissatisfaction with the practical working of the system in which the convert has been brought up. The theories by which the step has been explained and by which others are urged to follow it are usually elaborated afterwards. And perhaps the most that is effected by controversial literature is, to persuade people to bear the evils of their present lot, since there are evils¹ everywhere. To such sad plight alas! is the Church of

¹ "I have had more to try and afflict me in various ways as a Catholic than as an Anglican."—[*Dr. Newman*, quoted by Mr. Bradley, p. 214.] Father Bradley is we fear *particeps criminis* in the matter of many of the Doctor's newfound troubles. It was the Society of Jesus to which Dr. Newman alluded when, referring to the efforts made to have Papal Infallibility defined at the Vatican Synod, he denounced them as emanating from "an insolent and aggressive faction." The poor Doctor had further trouble as the result of this ebullition. For having denied that he ever used the language, he was compelled finally to admit that he had overlooked it when examining the rough draft of the letter in which it occurred! His trials have culminated, according to some; been compensated, according to others, by his recent appointment to the Cardinalate. The purple and fine linen of a prince of the Church now clothe him who in his Anglican days described himself as

"A pilgrim pale with Paul's sad girdle bound."

Christ brought, by her unhappy divisions: our love of home must be fed and sustained by contemplation of our neighbours' leanness.

I. *Papal Infallibility.* People are not likely to go to Father Bradley for Mr. Ewer's "theory" concerning the infallibility of the Church. So neither will they look to this article for a defence of it. We simply remark that Mr. Bradley's grief at Dr. Ewer's dreadful substitution of a "sacramental theory" for the Holy Ghost in the unification and guidance of the Church will seem ill-timed, when we remember that Dr. Ewer had already completed his first series of Conferences by a second upon the express subject of the Holy Ghost and His office in the Church, when Mr. Bradley's book appeared. More than this Dr. Ewer would not thank us for saying. Besides, more than this would be foreign to our present purpose, which is to notice some matters in Mr. Bradley's book, and his book is hardly more than nominally concerned with Dr. Ewer's Conferences. We should, indeed, be a little surprised if Dr. Ewer took the slightest notice of it, in the way of a formal Reply. For certainly, to answer thoroughly all its *petitiones principii* and other fallacies, its mere *ad captandum* sallies, its sophisms, evasions, and misrepresentations of Dr. Ewer's positions, its mudblings of things otherwise clear, and its personalities, would take a volume much larger than "The Remonstrance," and would not really be worth the trouble. Indeed, until Mr. Bradley takes notice of and answers the arguments against Romanism in the "Conferences," which he studiously ignores, a reply from Dr. Ewer would be superfluous.

Mr. Bradley's position as to Papal Infallibility, shows signs of that decided "weakening" which is apparent almost everywhere now. The Vatican Synod did all it could to declare the individual infallibility of the Pontiff. The one hundred and fifty bishops of the minority, representing the vast majority of the more enlightened races of Western Roman Catholicism, had fought all and every expression looking to any definition whatever of the Pope's infallibility. Finding that they could not prevail they abandoned the Council, leaving in the hands of His Holiness their "sorrowful protest." After they left, the form of the definitions which they had combatted was so amended as to make it more utterly intolerant than before of their view by the insertion of the words *non autem ex consensu ecclesiae*—"but not by reason of the consent of the Church." This, however, was obviously a morsel which would need some manipulation before it could be swallowed conveniently; and as the bishops of the minority one by one did address themselves to the task of gulping it down, we were not surprised to see it modified by them to suit their weak digestion. But we hardly expected to find stalwarts like Cardinal Manning joining the movement. Yet so, if we are to believe Father Bradley, it is. The Pope is, according to this explanation, infallible because the Church (of which he is head) is infallible. Whatever this theory, which might be called the Mechanico-Anatomical one, may be, it is not that of the Vatican Synod; and we can not help thinking that Father Bradley is just as sure to "burn in hell"—to use one of his own expressions—for this theory, as he would have been had he utterly rejected the Synod and its decrees. In fact the prevailing tendency among our Italian friends to "explain" the decree on Infallibility recalls most vividly certain attempts, in which Father Bradley himself once took part, but which he now considers grossly dishonest, to "explain" our XXXIX Articles. There is, however, a certain difference between the cases. Those who explain the XXXIX Articles had no part in making them, and are obliged neither by their own theories nor by their Church, to accept them as of the Faith. The decree of the Vatican Synod was, on the contrary, ardently desired by Father Bradley's friends as a

panacea for doubt and uncertainty, and must now be accepted by them under peril of salvation. This last consideration it is, doubtless, which has so sharpened their wits as to reduce the decree under their handling simply to this: The Pope is infallible when—he is infallible!—which we all believed before the Vatican Synod.

We may here, perhaps, profitably copy a few lines concerning Infallibility from two of Father Bradley's co-religionists, men who professed themselves to be no more Gallicans than they were Ultramontanes, Mœhler and Hefele.² "The dogmatic decrees of the Episcopate (united with the general head and centre) are infallible" (*Symbolik*, p. 302). "According to Catholic doctrine this prerogative (Infallibility) can be claimed only for the decisions of *Œcumenical Councils*" (Hefele: *Conciliengeschichte*, p. 52). In each case the relation of the Pope to the infallibility of the Council is, to use Hefele's words, simply this, that "there can not be an œcumenical Council without union with the Pope" (*ib.* p. 52). The same author makes manifest his appreciation of the function of the Church in the matter of infallibility, in the following: "The same infallibility must be accorded to Councils which are not œcumenical, when their decrees have received the sanction of the Pope, *and been accepted by the whole Church*" (*ib.* p. 54). All this looks wonderfully like Dr. Ewer's "theory:" and perhaps the doctor would do well to transfer his quarrel to the dean of Wurzburg and the bishop of Rottenburg, and allow the brethren to settle their family quarrel themselves. Meanwhile, however, what is to become of our "justifying certitude?"

A word about Keenan's Controversial Catechism. Happening to ask a "vert" of twenty years' standing how he got on with the new dogma, he warmly replied—"Oh, I had no trouble about it. I had always been taught it. We all learn it from the beginning." "Have you a copy of Keenan's Catechism on your shelves?" I inquired. We were in the sales-room of the Catholic Publication Society, and he soon produced a copy of the desired work. Page 305 was found and the open book handed to him. He was long in reading it, as people are under like circumstances. Finally he closed the book and in a meek, subdued tone of voice, half in apology, half in soliloquy, remarked, "Well, that *is* pretty strong, to be sure." True enough!

"Q. *Must not Catholics believe the Pope in himself to be infallible?*

"A. This is is a Protestant invention; it is no article of the Christian faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body—that is, by the Bishops of the Church."

And now the best word that Father Bradley has for this clever little book is "a somewhat vulgar little production, compiled for the enlightenment of rabid Irish Orangemen in the old country." Is it nothing then to you, O Father Aloysius Joshua Dodgson, that the book in it "original Edinburgh edition" has the *imprimatur* of † "Andrew, Bishop of Ceramis, Vicar Apostolic of Eastern Scotland?" "The believer," says Andrew, "will be hereby instructed and confirmed in his Faith, and the sincere searcher after Truth will here find a lucid path opened to conduct him to its Sanctuary." Is it nothing to you that † Jas. Kyle, V. A. N. D. S. adds his endorsement—which is also ours—"I deem that the study of it will be most useful to all Catholics?" Is it nothing to you that the Most Rever-

² All quotations from Hefele's "History of the Councils," are taken from the Translation by Clark, Vol. I.; those from Mœhler's "Symbolik" are from Robertson's Translation.

end John Hughes has followed his Right Reverend brethren across the seas with his "approval?" And is it thus, O Father Aloysius, that you dismiss a book of which "The plan and a portion of the groundwork are taken from a small controversial treatise by Father Scheffmacher, a German Jesuit who held the Chair of Controversy at Strasburg about a century ago!"—[*Preface to Keenan's Controversial Catechism.*]³

II. *The Pope of the Bible.* We have not the space to follow Father Bradley here. Suffice it to say that he partly contends for but what few deny, the primacy of S. Peter, and that from this premiss he rushes, of course with the help of the inevitable "Thou art Peter," to all the conclusions of modern Vaticanism. As to the exegesis of this well-worn passage three remarks:

(1.) That our Blessed Lord "uttered the words in Syro-Chaldaic," we do not know. But we do know that the Holy Ghost has handed the words down in Greek, and that in Greek our Lord might have said "On this Peter," whereas He did say "on this Rock." Or to adapt the argument to Father Bradley's position. The Latin Vulgate is the word of God (*Conc. Trident.*) In this Vulgate our Lord might have said "on this Peter;" but He did say, "on this Rock." The inelasticity of the Syro-Chaldaic is therefore out of the question.

(2.) The word Rock when used in the Old Testament, as frequently in the Psalms and elsewhere, for a safe and firm refuge to the human soul, is applied with no exceptions, so far as we remember, to any less than Jehovah Himself. This is strikingly brought out in the fact that in many instances where the Hebrew has it explicitly "Thou art my rock," "Jehovah is my rock," &c., *i. e.*, where Rock is used predicatively of the Deity—the Septuagint translates, or rather paraphrases "Rock" by the word *θεός*—God; and the Vulgate closely following the Septuagint uses the word *Deus*. [See Ps. xxvii. 5 *Heb.*; (xxvi. 5 *Sept.*; xxvi. 6 *Vulg.*) Compare Ps. lxii. 2 *Heb.*; (lxi. 2 *Sept.*; lxi. 3 *Vulg.*, &c.]

(3.) The Fathers have left us a great variety of interpretations, but they are unanimously against the interpretation now current in the *Italian Obedience*. [See the Abbé Guettée, *La Papauté*, and also Potter's *Church Government*.] To this we may add that if here or elsewhere anything had been said to, of, or by S. Peter, comparable to that which S. Paul says of himself, "That which cometh upon me daily, the care of all the Churches" (2 Cor. xii. 28); and if the case had been reversed at Antioch (Gal. ii. 11), and S. Peter had "withstood" S. Paul "to his face" "because he was to be blamed," we should have been less surprised than now we are at the attempt—resorted to when everything else fails—to prove Petrine Supremacy from Holy Scripture. And yet even from that to Papal Supremacy there would be an immense step.

³ An amusing thing in this connection may here be noticed. Father Bradley (p. 17 *et seq.*) elaborately describes his own former ignorance in supposing that the doctrine of Papal Infallibility involved the view that the Bishop of Rome was, as a mere human being, infallible in whatever he said. He then ridicules his own error, and finally with the utmost *nonchalance* assumes that Dr. Ewer was equally stupid with himself, and with flourish of trumpets attempts to correct the Doctor. And this, notwithstanding the fact that Dr. Ewer (page 13, *Conferences*) distinctly states the Roman view to be that the Pope is only infallible when he speaks *ex cathedra* etc. As we ought not to suppose that Father Bradley intended to misrepresent the Doctor, our readers must supply another theory to account for this and similar misrepresentations in the "Remonstrance." But if any of our Roman friends pretend to assert that Rome does not teach the individual infallibility of the Pontiff, when he speaks *ex cathedra*, we simply refer him to the Vatican Decree and to its own words, "but not by reason of the consent of the Church."

III. *The Pope of History.* A long extract from a lecture by "Fr. Gallwey, a learned Jesuit," on the Council of Chalcedon, appears to Father Bradley to prove certain things. To the careful reader it proves nothing clearly except (1.) That Leo the Great, in the fifth century, had learned the art which his successors have so well improved upon, of setting the claims of his See in the strongest possible light; (2.) That the Council itself had not yet learned the subserviency which the Vatican Synod recently manifested. "For the Fathers properly gave the Primacy to the throne of the elder Rome, because that was the imperial city. And the 150 most religious Bishops (of the second General Council, Constantinople), being moved with the same intention, gave equal privilege to the most holy throne of new Rome (Constantinople), judging with reason that the city which was honoured with the Sovereignty and Senate, and which enjoyed equal privileges with the elder royal Rome, should also be magnified like her in ecclesiastical matters, being second after her" [*Canon xxviii. Conc. Chalced.*]. So say the Fathers of this Œcumenical Synod. But this was done by a "clumsy stratagem," quoth Fr. Gallwey. "The Eastern Bishops waited one day, till the legates had returned to their lodgings, and then surreptitiously in their absence unanimously approved their XXVIIIth Canon. Sorry scamps—to have acted so when they "knew that the legates of the Holy See were opposed to this innovation!" And how plainly they thus make clear Father Bradley's first and second conclusions: "The Greek Church in the fifth century acknowledged Papal Supremacy. The Greek Church practically believed in the infallibility of Peter and his successors!"

Concerning the unanimity of the Fathers of the Councils, Father Bradley makes the statement, "at each of them the majority was small." Fr. Gallwey, as above, describes the Fathers of Chalcedon as unanimous (the Papal legates only excepted) even for the XXVIIIth Canon. As for Nicæa Hefele is equally explicit: "At the end all signed except Theonas and Secundus" (*Conciliengesch.* p. 295). "But whether unanimous or conflicting, they became Œcumenical because indorsed by the Œcumenical Patriarch," says Father Bradley: when "accepted by the whole Church," says Hefele. "Ponce and Sanchez are of contrary opinion: but because they are both *Savants*, each makes his own probable!" [Diana; *Pascal. Tom. i. p. 77*].

Before we leave this question it may not be amiss to cite the testimony of Hefele on the three points of special importance relative to the first eight Councils: (1.) Who summons them; (2.) Who presides over them; (3.) Who confirms them. (1.) "There can be no doubt that the fifth Œcumenical Synod, like the first four, was convoked by the Emperor" (*Conciliengesch.* p. 13.) "The case of the sixth Œcumenical Synod is quite the same as that of the third" (*ib.* p. 14). "The seventh Œcumenical Synod was suggested to the Empress Irene by the Patriarch Tarasius of Constantinople" (*ib.* p. 14). "The last synod which was convoked by an Emperor was the eighth Œcumenical" (*ib.* p. 15). (2.) "Pope Stephen V. himself writes that the Emperor Constantine presided at the first Council of Nicæa, and the ancient acts of the Synod frequently refer to a presidency of the Emperor, or his representatives" (*ib.* p. 28). (3.) "The decrees of the ancient Œcumenical Councils were confirmed by the Emperors and by the Popes" (*ib.* p. 42). "The papal confirmation of *all* these eight first Œcumenical Councils is not so clear and distinct" (*ib.* p. 44). Bishop Hefele thinks, we admit, that the Pope was sometimes consulted before the Convocation of Councils, which is possible enough; and that he, or his legates commonly presided. He notices however the well known fact that with the second Council the Pope had nothing to do whatever, except, along with

the rest of the Church, to accept it (*ib.* p. 45). As to confirmation, that of the Emperors he establishes clearly. His acknowledgment concerning the doubtfulness of the papal confirmation we have just given.

IV. *The Greek Church.* The stock arguments are here used. We notice but one. "She has done nothing worth speaking of for the spread of Christianity since her separation from Catholic unity." Against this are (a) The conversion of the tribes which form the present Russian Empire; (b) The re-conversion to the Eastern Church of the millions of the Unia; (c) The present successful missions in Japan and China. The first Father Bradley denies, saying that "Russia was converted when the East was still Roman Catholic" (p. 62). Just how and when the East first became Roman Catholic we have never heard. Our readers may be safely left to judge the cause. His discourse concerning the Greek Church becomes the occasion of one of those political utterances which make us understand the feeling which even Roman Catholic statesmen have in regard to his Society. Alexander, the Liberator, is with him "that disgrace of the nineteenth century" (p. 64). A companion piece is on page 205, where Queen Bess is "Anna Boleyn's daughter, bastard, usurper and murderess." If Campion and his associates were men of his stamp—we rejoice to think they may not have been—can we wonder greatly at their fate?⁴

V. *Unity.* On this but one word. We admit and deplore the lack of homogeneity in the Anglican Church. It is certainly a great scandal and a heavy trial to faith. 'But is Rome the Zoar to which our souls may flee for rest from the strife of tongues? Some of us had begun to half think so when the Vatican Synod assembled. Our eyes were then opened. Was any Irish Church Synod ever more uproarious than that? Was any Protestant Episcopal Convention ever the scene of more caucusing, wire-pulling, button-holing, more heated debate, more partisanship, more decision by bare numerical majorities? The Lambeth gathering of Anglican bishops has been severely criticized because it allowed itself to examine an important matter not mentioned in the call, and not introduced until near the close of the session. Were these tactics worse than those which attended the introduction and passage of the Infallibility decree? But had we only reflected we might have been convinced, without these visible tokens, of the existence of Schools of Theology in the Roman Church as well marked, and at least as envenomed in their discussions, as our own. May we be pardoned for looking once more to Hefele and Mœhler for their testimony on this point. And we select the matter of the relations of Pope to Council. "As every one knows, the Councils of Constance and Basle asserted the superiority of the œcumenical Council to the Holy See; and the French theologians placed this proposition among the *quatuor propositiones Cleri Gallicani*—the so-called Gallican liberties. Other theologians have affirmed the contrary. The Ultramontanes especially relied upon the fact," &c. (*Conciliengesch.* p. 49) He then proceeds to show that the truth lies with neither, but with a third party (*ib.* pp. 50, 51, 52). Here, then, are our High, Low and Moderate, and on a large scale. Now Mœhler: "Moreover it is well known that, partly in consequence of the revolutions of time and of disorder in the Church, partly through the internal development of opposite ideas, two systems became prevalent, the Episcopal and

⁴ For some interesting remarks about the Jesuit doctrine of tyrannicide and the result of its dissemination, in England and on the Continent, see Dr. Döllinger's Lectures on the *Reunion of the Churches*, p. 112 *et seq.* A copy of these Lectures ought to be in the hands of every Churchman. The Translator and Editor, Mr. Oxenham, is a Roman Catholic.

the Papal." (*Symbolik*, p. 301). Has the Vatican Synod suppressed either of these parties? In intent, yes. In effect, no.⁶

VI. *Anglican Orders*. Father Bradley denies them, of course. Not, however, and the fact is significant, on the ground of the Nag's Head story, for, says he, "Dr. Lingard, Canon Tierney, Canon Estcourt, Canon Raynal, and nearly all modern writers on this question, reject the fable as untrue" (p. 113). A sudden and radical change of front under fire is indicative of what? The objections now made are (1) That there is no evidence of Barlow's consecration; and Barlow was Archbishop Parker's consecrator. "Dr. Lingard leans to the opinion that he must have been a bishop, as he exercised Episcopal functions," says Mr. Bradley, and quotes briefly from Lingard. Lingard does truly "lean" in this direction. We pick up his statement where Father Bradley drops it: "No man has ever disputed the consecration of Gardiner of Winchester; yet he was made bishop whilst on a mission abroad, and his consecration is involved in as much darkness as that of Barlow. When, therefore, we find Barlow during ten years, the remainder of Henry's reign, constantly associated as a brother with the other consecrated bishops, discharging with them all the duties, both spiritual and secular, of a consecrated bishop, summoned equally with them to Parliament and Convocation, taking his seat among them accord-

⁶ Since the cause of Unity is so dear to Father Bradley, he will read with interest the following from one who for his time was a pronounced Ultramontane: "If ever Christians are to come together, as everything invites them to do, it would seem that the movement must start from the Church of England. . . . She may be considered as one of those chemical intermediates capable of bringing together elements by nature incapable of union" [*Joseph de Maistre, Considerations sur la France*, p. 27, edit. 1852]. He will also feel grieved at the fate of the Association for promoting the Unity of Christendom. In 1862 the eminent Bishop Ketteler of Mainz, in his book, *Freedom, Authority and the Church*, urged and entreated all "to pray for the reunion of all the Christian Confessions," saying that he "would rejoice to see members of different Christian communities deliberate together for the recital of some common prayer." His wish had been anticipated. On September 8, 1857, an Association had already been founded, including members clerical and lay of the Roman, English, and, we think, Eastern Churches. (See Mr. Oxenham's Preface to Dr. Dollinger's *Reunion of the Churches*, p. xxx.) The only general obligation was the daily recital of the prayer, "O Lord Jesu Christ, Who saidst unto Thine Apostles, Peace I leave with you, my peace I give unto you, regard not, we beseech Thee, the sins of Thy Church, and grant her that Peace and Unity which is agreeable to Thy Will, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen." The prayer is taken bodily from the *Secreta* of the Roman mass. Nevertheless the Association was presently condemned by the Holy Roman Inquisition, in consequence of which the Roman Catholic members were compelled to retire. The papal agent, Father Leander, a Benedictine, reported to the Pope in 1632, after specifying the numerous and important points in which the Anglican and Roman Churches seemed to him to be agreed. "Union seemeth possible enough if the point were discussed in an assembly of moderate men, without contention or desire of victory, but out of a sincere desire of Christian Union." The Oratorian Panzani, who went to England two years afterwards as papal agent, was told by the English bishops that "two parties were laboring to hinder the union of the English and Roman Churches, viz., the Puritans and the Jesuits." [Döllinger, *Reunion of Churches*, pp. 116, 121.] Exactly what Parpalia's "secret instructions" were in 1560, we can not, of course, know. That they included the acceptance of Elizabeth's bishops and Prayer Book is very possible, considering what has been the standing offer to the Orientals, and Father Bradley's merriment on this score (p. 265) is quite inappropriate. But there seems not the slightest doubt that Martinengo was sent to invite the Queen to participate in the Council of Trent, the assurance being given that her "ambassadors or her bishops should experience a most honourable reception." And she was again similarly solicited through the Bishop of Viterbo, in France, as well as by the principal Roman Catholic Sovereigns and grandees of the time.—[*Collier's Hist.* vol. ii. p. 474.]

ing to his seniority, and voting on all subjects as one of them, it seems most unreasonable to suppose without direct proof, that he had never received that sacred rite, without which, according to the laws of both Church and State, he could not have become a member of the Episcopal body" [*Lingard, Hist. of England*, vol. vi. p. 329]. Lingard, it will be remembered, is a Roman Catholic. We add to what Dr. Lingard so well says, a simple question. Will Father Bradley please tell us, on the spur of the moment, who consecrated Pius IX. to the Episcopate; and whether he knows, to an absolute certainty, that the record of *his* consecration is duly preserved and attested? Or, to come nearer home. Dr. Carroll is, we believe, the first bishop of the Roman succession in America. Will Father Bradley kindly tell us who consecrated him; and who consecrated him; and who consecrated him, and so back to the Apostles; and just what and where the record is in each case? If not, how can he possibly do what he requires us to do, "make an act of faith" and say "I believe in God and in the Holy Catholic Church and that Mr. John Smith was a Bishop?" Can he even "make an act of faith" in Bishop Carroll's baptism? Has he never read the story about his supposed baptism by a midwife "in the name of the blessed Virgin"—an oversight only discovered long after the bishop's death? The author of the story indeed admitted, finally, that he had invented it to illustrate the facility with which Nag's Head fables might be fabricated. But can Father Bradley "make an act of faith" in the author's good faith when he denies, any more than when he affirms? And has he ever seen the baptismal record, or does he know anything about it? Does he not, like a sensible man, act on a fair presumption alone? Moreover Lingard tells us that Hodgkins, another of the consecrators, had been a Henry VIII. bishop, and so himself consecrated by the old ordinal (vol. vi. p. 328).

* Dr. Carroll was consecrated by a single bishop, which bishop himself had also been consecrated by a single bishop. Under such circumstances, the cord may easily become very weak. The fathers of the Council of Nicæa doubtless knew what they were about when they ordained that "A Bishop ought to be constituted by all the Bishops that belong to the province; but if this be not practicable, either through pressing necessity, or the length of the journey, three must by all means meet; and when they have the consent of those that are absent, signified by letter, then let them perform the consecration" [Canon IV]. But what is the Council of Nicæa compared with the "probable opinion" of a Filintius, or a Preston, or a Bradley! "The probable opinion," says Mr. Preston, "and the only one which can be followed in practice, is that the consecrator effects and completes the whole consecration." "Although there are three who consecrate," says Fillincius (tract *De Sac. Ordine*), one of them *alone* completes the consecration, even though the others pronounce the words" [*Ritualism*, p. 186]. Bishop Hefele, on the other hand, thus summarizes the contents of the Canon of Nicæa: "It determined these points only (a) that for the *ordination* of a bishop, three bishops, at least, are necessary; (b) that the right of *confirmation* rests with the metropolitan. In the Latin Church this right of confirmation passed in course of time from the metropolitans to the Pope" [*Conciliengeschichte*, p. 386]. And now the Pope elects in numerous instances, as well as confirms, while "according to the decisions of the Holy See a consecration by a single bishop is perfectly *valid*" [Rev. T. S. Preston, *English Reformation*, quoted by Mr. Bradley]. Can it be wondered at, after innovations such as these, that the fathers of Trent should have gone further and dropped the Episcopate from the number of Holy Orders? "Their number is seven. The greater, or Holy Orders, are Subdiaconate, Diaconate and Priesthood; the lesser, or minor, are Porter, Reader, Exorcist and Acolyte" [*Catechism Council of Trent*, p. 216]. Taught in such a school, can it be wondered at that the continental reformers dropped the Episcopate with so little compunction; and can we help wondering that the English reformers should have not only clung to it so tenaciously but also restored it to its true position as the first of the Holy Orders—a position in which the Oriental Church has always placed it? In this, as in so many things, Roman defections have paved the way for Protestant defections.

(2.) The second objection is the insufficiency of the form⁷ used at Parker's consecration and subsequently for more than a hundred years—that for a bishop being “Take the Holy Ghost, and remember that thou stir up the grace of God.” &c. (p. 128). Would it be believed, after this, that the present Roman form is just as defective? “Receive the Holy Ghost,” says the consecrator, as he and his assistants lay their hands on the candidate's head. And the prayer which immediately follows has no mention of the Episcopate. [Pontificale Romanum, *De Consecratione Electi in Episcop.*] When this objection has gone the way of the Nag's Head, what will follow?

(3.) The Anglican clergy can not be imagined to be priests; they take such bad care of the Sacraments. We shall speak only of his *à fortiori* argument, not, however, without apologies for so doing. The late High Church Bishop, Wilberforce, “upset a chalice of consecrated wine on the Communion table. He soaked up the fluid with his pocket handkerchief, proceeding with the function quite unconcerned, and apologized afterward to the vicar for spoiling his altar cloth” (p. 174). We fear Father Bradley would not be able to “make an act of faith” in this story. Any how we rather wonder that he did not use it in favour, not simply of withholding the cup from the laity, but of dispensing with the cup altogether, since the accident might happen even in the Holy Roman See. But were it true, we see nothing so very shocking in it. The handkerchief was without doubt of fine linen and spotlessly clean. If so, though a purificator or a corporal might have done better, the end was sufficiently attained. And, for the rest, what could he do as a sensible person but “go on,” and what, as a gentleman, but apologise for the harm his awkwardness had done?⁸

But bad as the Anglicans may be, their irreverences proceed almost without exception from ignorance. What can be said, then, of the chalice poisoning by priests, to which S. Benedict nearly succumbed; or of the poisoning of the bread which made a taster necessary before pontifical celebrations, of which custom a remnant still remains; or of the occasional *panis es et panis manebis* of the infidel Roman clergy while celebrating mass in the XVIth century, described among others by Michelet in his *Life of Luther*? Is it more wonderful that Orders and Sacraments should survive our ignorance than that they should have survived the infamies of an Alexander VI.⁹

⁷ The change of form subsequently made has no bearing upon the controversy. The form was as explicit as that used in Rome or Constantinople, before the change; after the change it was more explicit than either.

⁸ Father Bradley has perhaps forgotten that Anglican clergy do not use snuff; and consequently their handkerchiefs, as they approach the altar, are not in that condition offensive to all the senses in which those of Italian clergy are apt to be. A young theological student in Rome, recently a P. E. rector, was remonstrated with by an old friend on the habit of snuff taking which she observed he had taken up. “It is such a comfort, you know,” he replied. “And then one can take it when one is fasting!”

⁹ In discoursing of the Anglican Confessional, Father Bradley refers contemptuously to the “whole tribe of married priests,” to the “young, attractive, marriageable man . . . the pet of the devout sex,” &c., &c. Is Father Bradley, then, ignorant of the fact that of all the Apostles the only one, whom we certainly know to have been married, is St. Peter—“Prince,” “Rock,” “First of Roman Pontiffs?” Has he never heard that the secular clergy in the Roman Church were for ages married, that the parish clergy in the Eastern Churches are of necessity married, that the same is true of Roman clergy of the Eastern rite to the present day, and that the holy arms of Rome are open day and night to receive clerical converts from the oriental “schism,” wives and all? And is he ignorant of the scandals

The last objection we shall note is that our "Communion Service speaks of the consecrated elements as "these Thy creatures of bread and wine" (p. 170). This is a mistake. The consecration is not yet effected. Or, if it were, to object to such language is to beg the whole question of Transubstantiation. Or again, if it were, the language is paralleled by that of the Roman mass which, before the consecration, calls the bread a Sacrifice, using the identical word which is used after consecration—*Hostia*; and which after consecration styles the Body and Blood "temporal gifts."¹⁰

We are now done with this book. Our remarks concerning it have been extended far beyond our first intention, but the course of noticing everything of real consequence in it seemed to be the only alternative to leaving it entirely unnoticed. We have held no brief for Ritualism or Anglicanism. There are difficulties in each which we disguise neither to ourselves nor to others. Our desire has been primarily to correct false and foolish methods of disputation. If incidentally we have made truth of any kind more plain and more dear, and if we have disposed any one to value what of it he has at home the more, and the more to dread excursions abroad after possible stores of it there, we are glad and satisfied.

E. H.

which have grown up in the Italian obedience from enforced clerical celibacy? On this last point, Mr. Foulkes, who has been to Rome and back, and has given his testimony (*Church's Creed and Crown's Creed*), and the ex-Carmelite Hyacinthe has given us the testimony of respectable French bishops. [*Mon Marriage.*] But if these will not suffice, perhaps he may be convinced by consulting a certain *Praxis ex Societatis Jesu Scholâ*, in which he may learn on what occasions one of his *Religiosus* may lay aside his habit without incurring excommunication; "*Si habitum dimittat ut furetur occulte, vel fornicetur;*" and again in one of his casuists: "*Ut eat incognitus ad lupanar;*" "S'il le quitte pour une cause honteuse, comme pour aller filouter, ou pour aller *incognito* en des lieux de débauche, le devant bientôt reprendre." [*6e lettre. Pascal.*] Smoke of this kind must surely have some fire back of it! And in view of such things one can not help suspecting that it might possibly have been as well for the Roman Church if she had followed the "probable opinion" of a "grave doctor" who wrote, some eighteen hundred years ago—"A bishop must be the husband of one wife." "Let the deacons be the husbands of one wife" [1 Tim. iii. 2, 12].

The argument as to lack of jurisdiction is, of course, a complete begging of the whole question of the Papacy. For ourselves, in this controversy we profess to a partiality for the Canons of the First General Councils, which sufficiently limited and defined the jurisdiction of the patriarchs and metropolitans. As to the powers and duties of priests in the premises, they are clearly set forth in the ordination formula and the exhortation in the Communion office. [See valuable monograph in *Priest's Prayer Book*: title *Anglican Orders.*]

Moreover if Confession were of necessity liable to such minimizings and perversions as may be found vaguely in Father Bradley's chapter on the subject and distinctly in some of the Jesuit Casuists, we should be disposed to think that the sooner the empty form was dispensed with, the better. A single quotation will fairly illustrate our meaning: "The divine sacrament of penance was not so much instituted for sinners already perfectly contrite, as for the help of those who are not able of themselves to make a *perfect act* of contrition." Thus Bradley (p. 200). Valentia is more explicit: "Contrition is not at all necessary in order to obtain the principal effect of the sacrament (Penance), but on the contrary it is rather an obstacle: "*Imo obstat potius quominus effectus sequatur!*" [Valentia, ce célèbre Jésuite." Pascal, X. lettre.]

¹⁰ Father Bradley will perhaps be edified, and we hope none of our bishops who may happen to see this will be offended by the following, which is not offered seriously, but which may be taken for what it is worth: An English friend once told the writer that a Roman Catholic clergyman remarked to him one day, "I haven't the slightest doubt of the validity of your orders," and, on being asked his reason, replied, "Because your bishops behave exactly like ours."

Miscellanea.

ANGLICAN ORDERS AND JURISDICTION.

WE give elsewhere in this issue a review of the Rev. Mr. Bradley's "Reply" to Dr. Ewer's first set of Conferences. When a political speech has been made and an unsuccessful attempt to answer it has followed, it is a shrewd electioneering device for the party in whose favour the speech was made, to print both speech and unsuccessful reply in one pamphlet and scatter the pamphlet broadcast. Two replies to Dr. Ewer's fourth, fifth and sixth Conferences against Romanism have now been attempted; one by Father Preston, the other by Father Bradley. We are convinced that if the Conferences and the two replies were bound up together in one volume, the volume would be of great benefit to the Anglican cause. Father Bradley's book (as was the case with Father Preston's before it) is simply no answer whatever to Dr. Ewer's. It very wisely and studiously ignores the arguments which Dr. E. presents against Romanism. How then, it may be asked, does Father Bradley manage to fill 250 pages? Thus: It is a habit with Roman writers, after their misstatements of fact, their weak or insufficient arguments, or their false conclusions have been again and again triumphantly exposed, to return and repeat the same thing over and over, and in the same way, with the blandest of smiles, as though nothing had just happened to what they are saying. Mr. Bradley has learned this art promptly and well, and practises it. To take one instance out of many: Dr. Ewer (p. 209, Conferences) utterly demolishes Bellarmine's argument that our Lord could not have made any distinction between "Peter" and "the Rock," because He spoke in Syriac. And yet Mr. Bradley has the coolness to repeat Bellarmine's argument, without making the slightest allusion to the fact that it was already very dead. Were it not for laymen who (unfamiliar with the numerous Anglican arguments and replies to Roman sophisms, and with the state generally of the Anglo-Roman controversy) are apt to fall a prey to some really weak but *ad captandum* proselyting volume, Father Bradley's book, with its repetitions of exploded arguments, would be beneath any notice whatever. We can well understand his mortification (ill concealed in his so-called Reply) at not having availed to carry over with him to Rome any appreciable number of his old parishioners; but how could he expect them to be swayed by such statements as he repeats from other and far stronger Roman controversialists than himself, in, for instance, his chapter on Anglican Orders, when, to say nothing of more elaborate essays, they have in their hands even so brief (and still unanswered) a contribution on the side of Anglican Orders as the following, which we take from *The Priest's Prayer Book*:

At the Restoration of Charles II. in 1660, after Episcopal government had been suspended for seventeen years under the Commonwealth, there were eight prelates of the Anglican Church still surviving. From these the existing line is derived, and it is convenient, therefore, to narrow the inquiry to the validity of their succession. They were Juxon of London (at once translated to Canterbury), Frewen of York, Duppa of Winchester, Wren of Ely, King of Chichester, Skinner of Oxford, Warner of Rochester, and Roberts of Bangor.

All of these except King and Frewen, were consecrated by Archbishop Laud with sometimes four, and sometimes five co-consecrators. The two others, raised to the mitre while Laud was in prison, were severally consecrated by Juxon with three other bishops, and by Williams, Archbishop of York, with four others, including Duppa.

Laud and Williams were consecrated within a week of each other, one by six bishops, the other by five of those six. Amongst them were George Montaigne of London and Nicolas Felton of Ely, who had been consecrated in 1617 by Mare Antonio de Dominis, Archbishop of Spalato, assisting Abbot of Canterbury, and four others. Another of their consecrators was Field of Llandaff, one of whose consecrators was George, Bishop of Derry; and a fourth was Howson of Oxford, who derived, through Morton of Durham, from Hampton, Archbishop of Armagh. Morton and Bancroft of Oxford (who had been consecrated by William Murray of Kilfenora) were amongst Duppa's consecrators.

Thus in the present line of Anglican prelates, three successions meet, the Italian, the Irish, and the English. No allegation of loss of continuity is urged against the two former, and thus, even if the third be imperfect, the cord is unbroken.

That the English strand is as perfect as the two others is easy of proof. At the death of Cardinal Pole, Archbishop of Canterbury, in 1558, leaving the English Primacy canonically vacant, the crown nominated Matthew Parker to the Chapter for election, and he was elected on August 1st, 1559. The temporal act of confirmation took place on September 7th, and he was consecrated in Lambeth Chapel on Sunday, December 17th, 1559, by William Barlow, Bishop of Chichester, John Hodgkins, Suffragan Bishop of Bedford, Miles Coverdale, illegally deprived Bishop of Exeter, and John Scory, Bishop of Hereford. Of these four, Barlow and Hodgkins had been made Bishops in Henry VIII.'s reign, under the old Pontifical, and Coverdale and Scory in Edward VI.'s time (1551) by Cranmer and two suffragans. The records of all save Barlow are extant. The evidence for the historical fact of Parker's consecration is as follows:

a. The register of the fact in the archives of Lambeth, written in the same hand as the registers of Cranmer and Pole, and attested by the same Notaries Public as Pole's own record.

b. A contemporary copy of part of this register in the State Paper Office.

c. Another contemporary copy of the register in the library of Corpus Christi College, Cambridge.

d. Parker's autograph note-book, in the same library, mentioning his consecration on December 17, 1559.

e. The casual mention of the fact, as an item of news, in the contemporary MS. Diary of Henry Machyn, preserved in the British Museum.

f. The contemporary MS. "Zurich Letters," testifying to the same fact, and but lately discovered.

g. The conduct of Bishop Bonner, in his suit against Horne, Bishop of Winchester, in which he based his objection to Horne's authority on the

ground that Parker's consecration was not good in statute law, because the Edwardine Ordinal, abolished by Philip and Mary, had not been explicitly reenacted by Elizabeth when Parker was consecrated according to it. The *fact* of the consecration itself was thus allowed by Bonner.

h. The precise dove-tailing of the event into the long and intricate series of civil (not ecclesiastical) documents required by the State in evidence of Parker's right to his barony, revenues, seat in the House of Lords, and coercive jurisdiction in his province.

i. The manner in which contemporary writers, such as Camden, Holinshed, &c., take the matter as notorious and undisputed.

Against this cumulative mass of evidence, only one plea has been adduced, that known as the "Nag's Head Fable." According to this account, first published by Christopher Holywood, a Jesuit, in 1604 (forty-five years after the event), Parker and others with him met at the Nag's Head Tavern, in Cheapside, where Scory laid his hands upon them, and then they in turn laid their hands upon Scory, to make him a Bishop. As the record of Scory's own consecration, by Cranmer, Ridley, and Hodgkins, at Croydon, on August 23, 1551, is still extant, there is at least one manifest falsehood in this version, which professes to be given as hearsay from Thomas Neale, Hebrew lecturer at Oxford, who died in 1590, fourteen years before the story came out, without ever publishing it himself. There are five other forms of the tale, varying from one another on fundamental points, all of them avowedly based on hearsay alone, and not only contradicting the diverse and independent testimonies cited above, but also ascribing to Elizabeth, Cecil, and Parker, the suicidal folly of countenancing an act which would have had no validity whatsoever in law, any more than in theology, when they had every church in England open to them, an Ordinal at hand, and plenty of Bishops, English and Irish, able and ready to officiate.

There is, however, a second objection raised. Granting the *fact* of Parker's consecration, its *validity* is contested on two separate grounds. (*a*) That Barlow, who acted as chief consecrator, was himself never consecrated, and that this deficiency could not be made up by his co-consecrators, because as they merely coincided in what he was doing, they effected nothing if his act was an empty form. (*b*) That the Edwardine Ordinal is an invalid rite.

As regards the office of co-consecrators, the fact is that the primeval and Nicene Canons requiring three Bishops to take part in every consecration, were intended expressly to guard against any chance of heresy or invalidity, so that B and C might supply any defect of A. And so Liguori lays down, *Theol. Mor.* iv. 2, 755; while Martene is express in defining the assisting Bishops to be co-consecrators, and not mere witnesses. Further, in the special case of Parker, each of the four Bishops, as the Register expressly mentions, recited aloud the formula of consecration when laying hands on him, and thereby acted independently, though in concert, and thus any possible defect in Barlow was fully supplied.

The evidence as respects Barlow himself is as follows: The actual record of his consecration is missing, as are those of eight other prelates out of forty-five in Cranmer's carelessly kept Register. But Barlow's *confirmation* is entered, as are those of four of the other Bishops whose consecrations are omitted. Two of these consecrations are found recorded in diocesan registers, but Barlow's registers at S. Asaph's and S. David's are both lost. There exist, however, the documents which prove his nomination, election, and confirmation, all of which, by English law, must precede consecration, and his installation, his recovery of the temporalities, his summons to the House

of Lords, his sitting and voting there and in Convocation, and his share in consecrating other Bishops, in 1539 and 1542; most, if not all of which, by law, could not take place unless he had been consecrated. One link is absent, but the rest of the chain is complete, and the loss of one small parchment is of little weight, for Præmunire was too formidable a weapon under Henry VIII. for Cranmer to neglect Barlow's consecration, or for Barlow himself to act as Bishop without it, especially as the King was a great stickler for legal punctilio in all matters, particularly ecclesiastical ones, even when the spirit of justice was most absent from his proceedings. The inference is that Barlow was consecrated between April 21 and April 25, 1536, for he was confirmed in person at Bow Church on the former day, had the temporalities restored on the latter, and two days later received the writ of summons to the House of Lords. This was when Bishop of S. David's. He had been six months previously elected and confirmed to S. Asaph, but never obtained its temporalities, nor was called to the Lords and to Convocation in virtue of those events, whence it follows that some act in addition must have been added to give him full episcopal rank when he was promoted to S. David's. Besides this plain inference, there is some direct evidence. Bishop Gardiner, writing to Protector Somerset, speaks of Barlow as "Bishop," and as his "brother of S. David's," and Mary's *congé d'élire* naming Gilbert Bourne to the see of Bath and Wells, specifies the resignation of William Barlow, last Bishop thereof, as the cause of the vacancy. If Barlow had never been really Bishop, that reason would not appear in the deed. Several autograph letters of Barlow himself have been lately (1869) discovered in the State Paper Office, which refer to his episcopal character, besides a State Paper which expressly mentions his installation at S. David's, a ceremony fixed by 26 Henry VIII. c. 14, to follow necessarily on consecration, which consecration is recited in all contemporary mandates to the Chapters. And against the conceivable plea that Cranmer and Barlow, both Erastians, might have agreed to omit the ceremony of consecration (though to do so would have made every episcopal act of Barlow's null and void in civil matters) stands the fact that under Edward VI., when an act of the kind would have been far less perilous than under Henry VIII., Hooper was forced by Cranmer to submit to consecration, though openly protesting against the ritual and the form of the office.

The theory that Barlow was not consecrated was never broached till 1616, forty-seven years after his death, and eighty after his accession to the see of S. David's. It was utterly unknown to all his contemporaries under Henry VIII., Edward VI., Mary I., and Elizabeth, and even to the generation which succeeded him. And no argument has ever been adduced for it except the loss of a paper which may be found some day even now.

Further, even were it proved that neither Parker nor Barlow was ever consecrated, yet the succession would be unbroken. For Parker held a consecration of four new Bishops on Dec. 21, 1559, in which Scory and Hodgkins joined as well as Barlow; and the prelates then made transmitted their orders to the next series.

The question as to the validity of the Edwardine Ordinal meets its answer in the admitted fact that only two Sacraments are tied to express forms of words and particular matter by Divine appointment. Baptism must be in the Name of the Holy Trinity, and with water. The Eucharist must be attended with recitation of the words of Institution and be celebrated with wheaten bread and grape wine. But no such rule exists for Holy Orders. Provided there be the imposition of hands by a competent officer, and a formula employed which in one place or another specifies the intention of

the rite, all is done which is necessary or enjoined by the most ancient rites. In the Edwardine Ordinal there are three such specifications: (*a*) the words used by the Bishop who presents the elect to the Archbishop; (*b*) the oath taken by the Bishop-elect; (*c*) a prayer said in the Litany. The office of Bishop is not specified in the actual words of consecration, but neither was it in the Sarum Pontifical, nor is it in the Roman Pontifical either. And all the essential acts of consecration prescribed by the African Canons of the Fourth Council of Carthage, were precisely complied with by the Book of 1552. The various accretions on the rite, chiefly Western, were intended to add dignity and pomp, but not validity. They are merely analogous to the incense and music at a High Mass, which do not lift it in any sense above a Low one. And if the Edwardine rite be rejected for its simplicity, the consecrations of the first thousand years of Christianity fall with it.

These considerations settle the validity of Anglican Orders, which indeed has been recognized by the authorities of the Roman Church in two ways. *a.* Pope Julius III. addressed a Brief to Cardinal Pole in 1554 desiring him to absolve and reconcile Bishops and Priests made in Edward VI.'s time, but not directing him to reordain them. *b.* The Council of Trent was asked by Pius IV. to declare the Elizabethan Bishops unlawful, and it expressly refused to do so.

But a fresh question now arises, as to their *regularity*, whether full mission and jurisdiction belong to them. Here too proof is not deficient. Mission, starting from the sending of the Apostles, means the office of preaching the Gospel and setting up the Church in a heathen land. Only two possible events can occur which make a fresh act of mission needful, the total disappearance of Christianity (as when the early teachers of Greenland and their disciples all died of plague), or the abandonment by Christians themselves of the Apostolic ministry, so as to lose the Sacraments of Order, Penance, and the Eucharist, as in Denmark and other Presbyterian countries. But so long as a Christian remnant, episcopally ruled, continues, fresh mission is impossible. Such is obviously the case in England. It has not ceased to be Christian, its Church has never ceased to be episcopally transmitted, and no other body can have true mission so long as this state of things continues.

Jurisdiction means the right of publicly discharging the spiritual functions acquired by consecration, and of exercising rule in a definite place. By the most ancient code of the Church, the African Canons already mentioned, this power is lodged in a Metropolitan by the assent of his provincials, and is communicated from the Metropolitan to all newly-made Bishops in his province. This Metropolitan might be, as in some Churches, the senior Bishop, in years or in date of consecration, or as in other Churches, including England, the holder of a particular See. The See of Canterbury had enjoyed this preëminence ever since the mission of S. Augustine, and a Papal Brief of Boniface V. is recorded by William of Malmesbury, anathematizing any person who should ever interfere with or resist its primatial rights, *no matter what changes time might bring about in human affairs*. This Brief, on Roman principles, disposes of the claims of the titular See of Westminster, to which, in fact, no jurisdiction is annexed, as its occupant is compelled to refer all matters of the *forum externum* to Rome. There is thus, even since the setting up of the Anglo-Roman hierarchy in 1850, no rival jurisdiction to contest the claims of Lambeth. When Parker was canonically elected to the vacancy left by Pole's death, he entered, on consecration, into all the Metropolitan and Primatial rights of his predecessor, including that of giving jurisdiction to his suffragans.

If Pole had lived, and been uncanonically deposed, this would not have been so, since Parker, if intruded in his place, would have been in an irregular position, but as matters actually were, his rights are unimpeachable. Only one thing could have impugned them, and that was not forthcoming, to wit, a protest against his authority by the suffragans of his province, with the putting forward another claimant of the Primacy. His consecrators were precisely the surviving representatives of the Episcopate of 1553, which had been illegally (even if deservedly), deprived by the State—not by Canon law—under Mary. And death was singularly busy amongst the Marian Bishops. When Queen Mary died, seven sees were vacant, six in the south, and one in the north. Nine more Bishops were dead before the middle of January, 1560, that is to say, within little more than a twelvemonth after Parker's consecration. Only eight Marian prelates then survived. Three of these quitted England, and never returned, the five who stayed made no sign, and did not interfere in any way. Thus, even the sees into which men had been intruded were canonically filled one by one, and when Cox, the intrusive Bishop of Ely, who had supplanted Thirlby, died in 1599, and was canonically succeeded by Heaton, the last trace of irregularity vanished.

No schism such as that of the Nonjurors, no protest, like that of 36 of the 135 French Bishops deprived unlawfully by Pius VII., acting as the tool of Napoleon I. in 1801, is to be found in this period of English Church history. The Roman Church allowed the case to go by default, and the breach to heal itself in forty years, making no effort to start a rival claim till 1850, three centuries too late for any show of canonical validity, and even then, by not venturing to set up an Archbishop of Canterbury, professing to be the true successor of Pole, it left the new titular Primate under the operation of Boniface V.'s anathema. And ever since Parker's time the episcopal registers of England show a regular adhesion to the Nicene rule of at least three consecrators, which contrasts forcibly with the frequent relaxations of it in the Roman obedience (as, for example, in the consecration of the first Roman Catholic Bishop for the United States, who had but one consecrator, an English Vicar-Apostolic with a merely titular see of Ragal), and testifies completely to the care with which the succession has been fenced and preserved.

THE CHURCH AND THE WORKING CLASSES.

THE correspondence lately in the columns of the *Times*, to which we drew attention last week, attests the failure of Bishop Blomfield's great experiment in Bethnal Green, when he broke it up ecclesiastically by the creation of ten new districts, each with its church and clergyman. It seems agreed on all hands that the scheme has broken down in practice, that the ten churches are all but empty, exhibit no promise of improvement, and that the public opinion of the neighbourhood is entirely against using them. The only difference of opinion is as to the reason of this unpleasant fact, which some ascribe to the inelasticity of the services, others to a revolt against pauperising doles, others again to preference for Dissent, and so forth. We shall not discuss this problem locally, but prefer to say a few words concerning it in its wider aspect, as being true in some degree of the artisan class in all the great towns of England, even in Leeds, where, until Dr. Hook lost courage and went back, the movement was all the other way. And having just met with a book written from a standpoint so diverse from our own as to exclude all suspicion of reproduction

of our ideas, yet actually stating in other words maxims which we have been teaching for several years past, we propose to make some extracts from it for the benefit of those engaged in home mission work in towns. It is a volume by Miss Ellice Hopkins, named *Work Among Working-men* (Strahan), written from what we may call the Liberal Evangelical standpoint, and full of shrewd practical common-sense, as well as marked by a very real piety, qualities not so uniformly coupled as they ought to be. Miss Hopkins is a "preaching lady," and claims to have been successful in dealing with men in that capacity, and in that very unpromising suburb of Cambridge known as Barnwell, where the population, though very much smaller than that of East London, is mainly composed of similar elements. Beginning in a cottage, she moved, at the instance of the local clergyman, into the schoolrooms, and soon had them thronged. As it is not a literary review of her book which we intend, but a statement of the results theoretical and practical, at which she has arrived, we will give, as briefly as may be, the leading points of her narrative thenceforward.

First, then, she organized some of the Sunday school teachers into a band, whose members were to look up wastrels, and endeavour to draw them to the meeting. This had to be done on Sunday evening; because on week days the worst men are too tired after their work to make any fresh effort to come to something unattractive, whereas on Sundays time hangs heavy on their hands, and to go to an informal meeting is not so marked an act, nor so open to hostile criticism, as going to church. The helpers were instructed to watch those persons who seemed in any way affected by the addresses and prayers, to keep them back for the after-meeting, to talk and pray with them, and to visit them in their own houses afterwards. There was no great element of intellectual scepticism to contend against, but moral scepticism was very strong, taking shape chiefly in a "belief in a good-natured, easy-going God, who would not be hard on a poor fellow, whatever his life might be, and a consequent total disbelief in His moral laws; a conviction that all religion was a sham; much Pharisaism in fustian that thanks God that it is not as other men are—Methodists, saints, cants, hypocrites: "I give tithes of all I possess to the devil, and get fresh twice in the week;" a hatred of parsons; an ideal of manliness which aimed at the beer-barrel and the bull-dog; and a disbelief in punishment hereafter—these were the chief enemies to contend against, and I find them quite enough."

Accordingly, ready-made doctrines, High or Low, were found perfectly useless, and so much Greek to them. They simply would not work, and it was found necessary to go down to the broad facts of life and conscience, and to show that a man who breaks moral laws suffers for it and pays the price as surely as the man who breaks physical laws; while the preacher further added that most wholesome doctrine, obscured in nearly all popular Protestant teaching, that Heaven itself can only be a place of torment to people entirely out of harmony with it, even if they got in thither; and showing the true force of the Atonement as redeeming, not from mere punishment, but from selfishness and sin; a doctrine which has disappeared from popular Catholic as well as from popular Protestant teaching.

How to talk to these people was the next perplexity, and Miss Hopkins has some very sensible remarks on style:

It is a mistake to suppose that plain and suitable commonplaces will go down with working men. Working men emphatically want strong meat, thoughts as racy as their own expressions; they reject sweet pap for children. . . . I served a hard apprenticeship enough. My familiarity with Shakspeare, Wordsworth, and Tennyson, had fortunately trained me in the use of good Saxon English; I could speak of "going to bed," without saying "ere you resign yourself to repose." But

how to put things forcibly and clearly to uneducated men, I set to work to learn from those who had proved themselves masters in the art; I carefully studied Spurgeons' sermons, and any other preacher to the people I could hear of; and I read many of the old Puritan writers, such as Gurnall's "Christian's Complete Armour," Brooks, and writers even as late as Berridge, all of them remarkable for Shakespearean force and quaintness of expression; and I diligently wrote out any thought that might be useful to me, transforming and adapting it for my own purpose. I ransacked magazines, sermons, books of all kinds, for good, strong, illustrations, which, we must always remember are to the minds of the uneducated what diagrams and pictures are to the eye, explaining and embodying the meaning.

But even the preaching was subordinate to the personal talks in the after-meeting, when individuals were dealt with, not only by the lady preacher herself, but by the most intelligent and sympathetic of her helpers. Here is another shrewd hint, sorely needed, as we know, at more than one London Church which aims at popularity.

The choice of door-keepers, too, is very important. I chose out two of the most gentlemanly and good-looking of the earnest working men for the office; and I was often amused at the air with which they handed some poor ragged object, fresh from the public house, to his seat, with as much deference as if he had been the Archbishop of Canterbury himself. We may smile, but a respectful welcome is never lost on the sensitive pride of working men.

After pointing out that a club or institute is essential as a rival to the public house, since working men must have some place to meet their friends—for which purpose their own houses are too small—to see the papers, and to hear of employment and other topics of interest—Miss Hopkins touches on the intellectual difficulties presented by the Prayer Book offices to the uneducated, and on the great clothes question; where she interpolates the remark that the kind of working man who goes to no place of worship has usually no "Sunday best," and often only what he stands up in, and so cannot be persuaded to join a well-dressed congregation—any more, we may observe, than a middle-class lady could be persuaded to go to a public ball or to the dress circle of a theatre if she had no evening dresses.

Mission services, planted at regular intervals in the poorer neighbourhoods, and held in schoolrooms, or other convenient places, are wanted first; and then services must be held on Sundays, in the evenings. Men will not come at first, whatever they may do later, to a week-day meeting; nor will they forego their Sunday morning bed, and their Sunday afternoon siesta. Half-past three is, therefore, the earliest practicable hour, and there should be no squeamishness about the time clashing with that of a service at church, for the mission is meant for the people who do not go to church. An hour ought to be the maximum duration, and the service be made up of two or three collects, a few verses of the Bible—not a whole chapter—three hymns, if with choruses so much the better for such as cannot read, a brief address, and a short extempore prayer to wind up with.

And now as to the speaking, the most important point, and always the difficult one. In the first place, it must be good, simple, hearty, and to the point. The mission-service must not be trusted to the first raw curate or earnest lay stick who offers—men to whom the incumbent of the parish would never think of entrusting his own pulpit, knowing that he would empty his church if he did. The clergy must disabuse themselves once for all of the idea that anything will do for these poor people—they are so ignorant. Anything will *not* do for working men. The more ignorant they are, the less accustomed to religious forms of speech, the better speaking they require, the greater the art needed in the speaker to address them effectively. Suitable commonplaces will emphatically not go down with them. They require good strong racy speaking, and above all, stamped with the utmost reality—no fighting with extinct Satans, no religious phraseology, no fossilized dogmas.

Having said so much as to the matter, Miss Hopkins then discusses the manner, and has some trenchant paragraphs on the folly of using Latinized English, saying only too truly that "Pulpit English is the most vicious English in existence." Some of the examples she gives are useful warnings, as of the clergyman she heard herself tell some village clodhoppers that "our Lord did not indulge in nugatory predictions," meaning, we suppose, that He never said that something was going to happen which did not happen. Again, in a mission-service for the very poorest, she heard the preacher, a local grocer, begin thus: "The note, my fellow-townsmen, I mean to strike to-night, is one of expostulation," and then went on to tell about the Transit of Venus, which, Miss Hopkins drily observes, they probably thought was some new kind of cheese or tea. And she adds that the success of women preachers is largely due to the fact that no woman ever talks this wretched gibberish. But good preaching will not draw without active recruiting by the helpers, who should *bring*, not merely *invite*, people from their several districts to the meeting; while, if printed invitations be sent out by the clergyman, they ought to be enclosed in *envelopes*, and so left at each door, but not delivered open. She does not believe in "free teas," but has faith in out-door processions for children, with music and banners, as one way of drawing the parents, as also in adult Sunday schools, and is very full indeed on the absolute necessity of following Nonconformist example, by creating plenty of small Church offices for men to fill, instead of keeping them in a state of mere pupillage with nothing to do, but listen. Into the latter half of Miss Hopkins's book, wherein she discusses the social difficulties which stand between the Church and the working-classes, and notably the drink question, thrift, and over-crowding, we cannot enter now, though we may return to it later, but we strongly urge attention to the points we have here chosen, and recommend all clergymen and lay-workers, who find their churches and class-rooms empty, to study the small volume itself, and endeavour to apply its lessons.—*Church Times*.

SECULAR EDUCATION.

THE committee of the National Education Union have issued their ninth annual report, which is a document of interest and importance. They are severe on the school boards, and although the public attention is at present taken up almost exclusively by foreign affairs and wars in our dependencies and colonies, they indicate a subject which is sure to challenge wider notice before next November. The friends of religious education can afford to wait, thanks to the gallant efforts of noble-hearted Churchmen like Canon Gregory, who stood in the breach when pusillanimous spirits were for surrendering to the enemy. The effort made during the year of grace allowed by the Education Act has succeeded in placing the voluntary system on a vantage ground, enabling it to take advantage of the change which is certainly approaching. The committee of the union says:

It becomes even more clear that there is no security for instruction in religious knowledge in board schools. A Parliamentary return not yet issued has been thus summarized by the Vice President of the Council, March 3d, 1879: "The total number of school boards having schools in England and Wales is 1,500, of which 35 provide no religious instruction (8 being in England, 27 in Wales); while there are 11 concerning which there is no doubt—giving a percentage in England of about one per cent., and in Wales of ten per cent., of districts unprovided with religious instruction." Since one of these districts alone, viz., Birmingham contains

a population of 343,787, the importance and significance of these figures cannot easily be overestimated. Although the voluntary schools of the country have, as a whole, held their own during the past year, and have even increased their accommodation, attendance, subscription, and children's pence, the competition to which they have been subjected in many districts has been severely felt. The increasing strain produced by the inequitable adjustment of the scale of "school fees" is extremely unsatisfactory, and not unlikely to be attended with the most unfortunate results to the best interests of education, inasmuch as it must be productive of a reaction against even legitimate expenditure. The present system of assessment for the rating of public elementary schools has long been unsatisfactory. Your chairman last year placed upon the notice paper of the House of Commons a new clause which he proposed to insert in the Government Valuation of Property Bill, with the view to place the rating of public elementary schools on a permanent and equitable basis. The principle of the proposed clause has our hearty support. Its uniformity, simplicity, and moderation equally commend it, and it is to be hoped the clause, either as it stands or with slight modification, may be embodied in the Bill this session. It is as follows: "Rating of Public Elementary Schools.—No public elementary schools shall be estimated by the overseers at a gross annual value exceeding sixpence per scholar, according to the accommodation provided. Such an accommodation shall be calculated upon an area of eight feet per scholar, or such other area as may from time to time be required by the Education Department."

The growth of the voluntary system is spoken of as remarkable. In eight years the increase in accommodation is 1,182,353; in average attendance, 660,151; in school pence, 486,086*l.*; and in voluntary contributions, 385,380*l.* The schools here spoken of, be it recollected, have been built and are managed without any charge on the rates. They maintain religious teaching by the aid of diocesan boards, which provide inspection, and by other agencies successfully. The dark side of the picture comes out in the remark that 700 schools have been transferred to the school boards, of these 447 having been Church schools. And there is no definite information with respect to the number of schools transferred by private managers. To the ratepayer, as such, the most important item will be the comparative cost of the board and the voluntary schools. The report tells us that good substantial voluntary schools have been, and it is fully believed can now be, built at an average cost of 6*l.* per scholar. The board schools represent an average cost of 12*l.* 10*s.* per scholar, and this difference means that there has been a positive waste of public money of nearly 5,000,000*l.*

In former days an Englishman was free as long as he did no injury to his fellow-men. He could not be sent to prison except for a crime; he might send his child to any school he liked, or not at all if he wanted his or her work at home. For a century no English clergyman had been imprisoned for purely religious reasons. If an Englishman was tried each of his judges might say whether they thought him innocent or not, or how they viewed his case. A secret tribunal was unheard of. But now *nous avons changé tout cela*. An Englishman, however honest and decent in his life, may be at any time in some parts of England lodged in jail for the crime of sending his child to a school of which the Government inspector does not approve. One of the most pure-minded and noble of the incumbents of the suburbs of the metropolis has been sent to jail for some weeks for his religious convictions. Another most saintly priest is threatened with the same fate for a purely spiritual offence, although he is a canon of a cathedral, and one whose ministrations are valued by the noblest in the land. The highest legal authority in England has declared that the highest tribunal of appeal is a secret tribunal, in which the judges of the minority are forbidden to express an opinion differing from the majority. As for taxation, we are getting on rapidly in the direction of Austria or Turkey. If the Bulgarians were justified in revolting on account of Turkish taxation, and the Bosnians in resisting Austrian annexation on a theory

that they objected to be under a bankrupt power, perhaps one day the worthy citizens of the metropolis may be driven to despair by rates and taxes, especially if the London School Board continues to regard "Oriental rugs" and ebony-cased pianettes as absolutely essential to the elementary education of gutter children.—*Church Review*.

JOHN MILTON.

MILTON may be said, perhaps, more than any other one whose name stands out prominently in history to have two lives—a poetical and a personal life. With regard to the former but little difference of opinion exists. After Shakespeare, who may be called emphatically nature's poet, no Englishman confessedly occupies so high a place as Milton, although probably in popular estimation his fame is based too exclusively on his *Paradise Lost*, and takes too little regard of those lyrical pieces which bear even higher marks of genius than his greater works do. It is over his personal character that the battle of controversy has been chiefly waged. Half a century ago public opinion was mainly formed by the *dicta* of Dr. Johnson, who besides failing to appreciate *Comus* and *Lycidas*, was not likely to be very tolerant of Milton's political extravagances. Since that time the opposite scale has preponderated. Macaulay led the way for this change of opinion in an article in the *Edinburgh Review*, which was loaded with all the bitterness which extreme Radicalism, combined with extreme hatred of the Church, could invent. Milton, consequently, was hailed with all manner of jubilation as the embodiment of these sentiments. Masson and Bayne in like manner find in him the reflex of their own opinions, the former, the stern religion of the solemn League and Covenant, the latter the worship of self, which gradually frees itself from all restraints, and finally resolves religion into dreamy speculation. Dissenters, of course, at the same time lay hold on the fact that Milton was at one time a Presbyterian and at another an Independent, in order to claim him as their own; while Mr. Stopford Brooke, who is his latest critic, in his zeal against dogmatism, represents him as an Arian.

Undoubtedly Milton's theological, equally as his political, history is inconsistent and painful to contemplate, but it would be easy to show that none of these estimates of him are correct; indeed in all important particulars the writers just referred to contradict one another. Thus, if it be true that Milton was once a Presbyterian, we know that he soon seceded from that sect and joined the Independents, without finding any contentment for his soul in that creed. Mr. Bayne speaks of him throughout his essay as a Puritan, but Lord Macaulay emphatically and most justly refuses him that character and title. At the same time, Mr. Brooke affirms that he has nothing in common with Calvinism; and for the charge of being an Arian, the single line in which Milton represents Christ—

Equal to God, and equally enjoying
God-like fruition,

is sufficient to disprove the calumny. The fact is he was simply an enthusiast for liberty, who, after searching for it in vain from many quarters, gave up the search and passed the last years of his life in brooding over his disappointments, alone, and outwardly holding fellowship with no body of Christians. Much there was in the Church of England at the early part of the 17th century, it must sorrowfully be confessed, calculated to shock the earnest seeker after perfection; but had Milton not taken offence at

the conduct of the authorities at Cambridge while he was in residence there, he might, perhaps, have had grace to recognize that the reforms instituted by Laud, who became Archbishop the very year after he left the University in dudgeon, pointed the way to the ideal after which he vainly aspired. The supposition is not so improbable, when we bear in mind how his spirit was moved by the callous indifference of a "hireling" clergy (as he calls it); for that was the very vice which political circumstances, aided by the misgovernment of the Puritan Archbishop Abbot, had fostered, and against which Laud had to do battle. He could really be no Puritan in heart who framed all his poetry on classical models, and freely, like Dante and Camoens, availed himself of the heathen mythology as the vehicle and illustration of his ideas, and who could commemorate ecclesiastical architecture, and art, and music, as he has done. Milton and Laud took opposite courses, starting from the common sentiment of dissatisfaction with things as they were; both were doomed to disappointment; both have their friends in the present generation, but there is certainly this difference, that Laud was all along consistent, and acted from the sternest sense of duty; whereas Milton, in his personal character, has many blots; in religion he was most inconsistent; when at Cambridge he incurred the penalty of rustication; his family life was anything but faultless, and his political life was stained by these two great blots—(1) that having pleaded earnestly for entire freedom in writing and publishing books, he accepted the office of Censor of the Press under Cromwell, and (2) having uniformly protested against religious persecution, he ended with advocating the refusal of toleration to Roman Catholics.

We have no desire to blacken the memory of our great poet—for great poet undoubtedly he was—only we are anxious to rescue him from the fangs of those who have unjustly endeavoured to appropriate him to themselves and make capital out of his name. The truth is, that the only satisfactory way in which to regard Milton is to suppose that during the twenty years of his mid-life, *i. e.* from 1640 to 1660, he was under an hallucination, induced by the untoward circumstances of his own personal experience, as well as by the evil times in which his lot was cast. If we look to his poetry, those years were a perfect blank; his muse was altogether silent; the whole period was, as it were, an evil dream. Then the following candid admission is made by Mr. Stopford Brooke, who sympathises to a great extent with Milton in all his views: "The prose works as a whole are not readable. They are controversial; the interest of most of the controversy is past, and they have all the vices of controversy. They descend to brutalities of personal abuse and recrimination." It is true that there is no repentance expressed anywhere by Milton, no avowed retracing of steps to the original point of departure. That was perhaps more than could be expected in one who had placed his whole reliance on self. But we must look on the *Paradise Lost* and *Regained* and the *Samson Agonistes* as, next to a true religious recantation, the most effectual way of "redeeming the past." For here the past appears to have been altogether blotted out of existence, as though it had never been. This stream of poetry which seems to have died in Lycidas, like one of those rivers which run for awhile under ground, reappeared in the preparation which he made in 1660 for composing *Paradise Lost*.

Of the merits of this great poem, or of the *Samson Agonistes* which was Milton's last literary achievement, it is not our province to speak. But here again we have to protest against the use which sectarian writers have tried to make of the sentiments which have been there expressed. In these poems writers like Macaulay, and Bayne, and Brooke profess to de-

tect the Republicanism and the Puritanism of Milton, if not in express words, then under the form of an allegory; while those like Shelley, whose turn is towards infidelity, hesitate not to assert that Satan is the hero of *Paradise Lost*.

It has been the fashion to represent *Comus*, and still more *Samson Agonistes*, as replete with allegorical meaning, but we believe it to be an invention of the enemy. It is more than probable indeed that his own afflictions and disappointments gave bitterness to some of the expressions in the latter drama; but as an allegory it would be altogether false. Instead of being made to "grind in brazen fetters," "put to the labour of a beast," and "debased lower than a bond slave," it is to the credit of the Government of the Restoration that Milton was left in perfect liberty to indite those poems on which his reputation mainly rests. Again, if *Dalila* means the Restoration, it would be quite untrue that Milton ever dallied with those who brought about that event, for it is notorious that he publicly advocated a Republic, after the Republic was extinct; and lastly, if the drama is to be allegorized, then Milton represents himself as immolated by his own act in pulling down the two pillars, *i. e.*, the Church and State, which is absurd. The fact that the writers who claim so much for Milton forget that, politically speaking, he was merely the pamphleteer of his party, and his office in the Government was only that of a translating clerk. He has left us no record of the time nor sketch of characters to compare with Clarendon or with Laud; he is politically quite a cipher.

It is notorious that this is not the way in which Shakespeare is spoken of by his admirers. It is impossible, they say, to detect what were the poet's own personal views, so faithfully does he depict and do justice to each separate shade of character in his plays. And we are disposed to claim the same high praise for Milton. In his sonnets, which profess to commemorate a particular purpose or event, the opinions of the writer, of course, are evident on the face of them. But we should be loath to believe that Milton prostituted his great talents by aiming side blows at his opponents through words which he puts into the mouths of Adam, or Sampson, or Satan. Thus, though in his *Ode to Cromwell*, where, as we have said, he speaks his own sentiments freely, if he calls the clergy of the Church—

Hireling wolves whose Gospel is their maw,

in *Samson Agonistes* he has a passage which seems to refer to his experience of Puritanism—

I thought where all thy circling whiles would end,
In feigned religion, smooth hypocrisy.

But a more remarkable illustration of our meaning is found farther on in this poem, where the chorus may be supposed to be commemorating the work of Cromwell:

Oh how comely it is and how reviving
To the spirits of just men long oppressed,
When God into the hands of the deliverer
Puts invincible might
To quell the mighty of the earth, the oppressor.

But soon after they go on to sing—

But patience is more oft the exercise
Of saints, the trial of their fortitude,
Making them each his own deliverer,
And victor over all
That tyranny or fortune can inflict.

But of all extravagant claims which a blind partizanship has set up for Milton is that by Lord Macaulay, when he represents the poet's idea of love as "uniting . . . all the gallantry of the chivalric tournament and quiet affection of an English fireside." The fact is, that Milton was a bad husband to all his three wives, and a bad father to his daughters; he advocated freedom of divorce, and even had something to say for polygamy; he represents Adam as intended for "absolute rule" over Eve, and if there is one point in which his personal feelings are revealed in his last poem, it is in his dislike of women. The following passage is certainly instinct with bitterness:

Is it for that such outward ornament
Was lavished on their sex, that inward gifts
Were left for haste unfinished, judgment scant,
Capacity not raised to apprehend
Of value, what is best
In choice, but often to affect the wrong?
Or was too much of self love mixed
Of constancy no root enfixed,
That either they love nothing, or not long?

The conclusion to be drawn from the foregoing considerations is this—that looking to the general personal actions of Milton, he is not one whom any party can exclusively claim, and if they could, there would be no reason to be proud of the possession. And, secondly, that his poetry is the legitimate inheritance of us all, because, saving in some half dozen sonnets he has been careful to keep his own feelings out of sight, striving, like Shakespeare, not to be the poet of a party, even in those points where his opinions were strongest. It is miserable work to be fighting over his mangled remains. Blot out the middle period of his life, when he wrote no poetry, and he is tolerably consistent with himself, beginning after such small efforts as the "Ode on the Nativity," with the drama of *Comus*, and ending with the drama of *Samson-Agonistes*. His poetry, we repeat, has no savour of Puritanism in it, but quite the contrary; and it is essentially orthodox. For the man, we care nothing; the poet we claim as our own. His last days were soured by the disappointments experienced among the Presbyterians and Independents, of whom his muse refused to say so much as a single word—and may we not believe that at the last his thoughts regretfully reverted to the vow made before he entered the arena of political strife, and so sadly unfulfilled—

But let my due feet never fail
To walk the cloister's studious pale,
And love the high embowed roof
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light;
There let the pealing organ blow
To the full-voiced choir below,
In service high, and anthem clear
As may with sweetness through mine ear
Dissolve me into ecstasies,
And bring all heaven before mine eyes.

It is certain that neither in the collected publication of his poems in 1646, nor at any subsequent time, did he withdraw this beautiful passage; and, therefore, it may fairly be concluded that, though circumstances had led him for a while into the company of one or other of the sects, in his heart of hearts he was never estranged from the Church, at least in its abstract state, and that, in spite of having ended his days without the consolation of religion from any source (for which his blindness may be a par-

tial excuse), he yet never ceased to appreciate the dignified services of the Minster; and had he gone back to Aldersgate street, instead of ending his days in Bunhill Fields, he would have joined in the daily worship of St. Paul's.

It is simply invention or wilful misrepresentation to pretend to detect in *Paradise Lost* some strong religious fibre attributable to Puritanism. Being a religious poem, it could not but possess a grave and serious tone. Milton had some difficulties in choosing his subject, and hesitated long whether it should not be Arthur and the Knights of the Round Table. And still had he selected that subject, the tone unquestionably would have been elevated. In Greece and Rome it had been so. Italy had produced its Dante and its Tasso; and in England under Elizabeth, James I., and Charles I., literature, for the most part, maintained a high and religious character. Milton, therefore, did not set a new fashion, but simply in this respect followed the precedents that had been set him. It was not in fact till the next generation that English Poetry became corrupted, never to recover (if we omit the scarcely successful efforts of Cowper) till the time of Scott and Wordsworth, Coleridge and Keble, and what corrupted it but the coarse unprincipled hypocrisy of the Puritans, which set every one in England against religion? It is high time that this maudlin sentiment concerning Milton should be dispelled, and we shall be glad if what we have written may contribute towards this end.—*Church Times*.

A MEMORIAL CROSS TO DR. DEKOVEN, PRESENTED TO HIS FIRST AND ONLY PARISH.

ON the evening of S. Peter's day, 1879, the Bishop of Wisconsin, with the Bishops of Missouri and Western Michigan, and seven Clergy, attended evening service at the Church of St. John Chrysostom, Delafield. The Bishop of Western Michigan preached a most admirable sermon on "The deceitfulness of Sin," to a large congregation, filling or rather crowding the Church, which was received with great interest.

And the friends of the late Dr. DeKoven, who had been for five years Rector of the Church, took advantage of the occasion to present a very handsome altar cross of brass in memory of his rectorship.

As to the feeling of his former parishioners in Delafield, and of those whom he taught in the school during those years, we need only say, having most intimate knowledge, that we know it is a memory filled with thoughts of reverence and gratitude of the strongest kind. Matters of Church history or debated questions of Church doctrine do not come into the thoughts of the people at all—it is with them simply that they love the memory of their former rector, as in their experience the best of pastors and or Christian educators.

Messrs. John A. Bevington and James Wilkinson, teachers of the Delafield Sunday School, presented the cross after the sermon before the congregation. Their written address was as follows:

To the Rector, Wardens and Vestry of St. John Chrysostom's Church, Delafield:

Several of the friends of the late Rev. James DeKoven, D.D., being desirous of placing some permanent token of affection in the church of his first administration do hereby present to the parish of St. John Chrysostom an altar cross inscribed to the memory of Dr. DeKoven. Begging your acceptance of the same we are, on behalf of the donors,

Yours, respectfully,

JOHN A. BEVINGTON,
JAMES E. WILKINSON.

The cross was then received by the rector (Rev. Dr. Adams) with the following words:

We receive gratefully this beautiful cross as a memorial to Dr. DeKoven. He was for five years rector of this parish, and during that time conducted a school in connection with this church.

Here first were those talents trained that afterwards made him so renowned thro' the Christian world as a Christian educator. Here he prepared and made himself ready, and conceived those first thoughts and plans that elsewhere had such wonderful success. In this village there are now many consistent Christians in the maturity of life who received their first impressions in their childhood from him, in his school—many there are in Delafield and Pine Lake, baptized and confirmed during his rectorship—many persons aged now, who were his parishioners in their maturity, admired his powers and loved him as their pastor. In the hearts of all these the fragrance of his memory dwells as a blessing to their souls.

And in the name of all these I return most hearty thanks to the donors of this monumental and memorial cross, to stand always, before our eyes, upon the altar of this Church.

"Blessings are upon the head of the righteous" in this life; and when he is gone into Paradise, "the memory of the righteous is blessed," of all those who have learned from the example of his life, and the teaching of his lips, the truths of the Gospel of God and His Christ.

The cross was then solemnly placed upon the altar. The hymn, "For all thy saints," was sung, and Bishop Welles concluded the service with prayer and a benediction.

THE LATE DR. DEKOVEN.

REFERRING to the untimely decease of the eminent and saintly War-den of Racine College, in a sermon soon after the event, Bishop McLaren said:

A telegram brought me the startling announcement of the death of the Rev. Dr. James DeKoven, by apoplexy. In this noble man, whom God has taken to a more congenial clime, the Church has lost one of the finest representatives of her best life, and his immediate friends a brother whose departure they must long contemplate with an utter sense of bereavement.

For Lycidas is dead, dead ere his prime,
Young Lycidas, and hath not left his peer.

His beautiful character, manifestly governed by the highest motives that can influence human action, was the fruitage of grace early received and never neglected. With an ardor like that of the virgins who watched the burning altars of Vesta, he devoted himself to preserving the purity with which he came from the waters of baptism, not without conflict, not without grievous trials, but with exemplary triumphs of faith. He was wise, pure and holy. He did not live unto himself, but unto God. His desire was so to pass through things temporal that finally he might not lose the things eternal; and while we must mourn that his "sun is gone down while it is yet day," we may indulge the assurance that among the praises which the saints and holy angels shall sing to the honor of God's mercy through eternal ages, it may be to the unspeakable glory of God that he has redeemed the soul of this, His servant, and made him partaker of the everlasting life which is through Jesus Christ, our Lord.

No man who abandons himself without reserve to a life work can really die. He lives in his reward beyond the stars; but he lives potentially in the influence which survives his departure. He lives in that large number of souls who caught from his nobleness an inspiration that has ennobled

their lives. He lives in those who have been as tenderly as wisely reclaimed from evil ways of thought or act, and taught to walk in wisdom's ways, whose ways are pleasantness and all whose paths are peace. He lives. He lives in a thousand hearts which were warmed by the fervors of his eloquence. He lives as a blessed memory within the sacred penetralia of many souls whose disclosed sorrows were soothed and sanctified by his words, fitly spoken, that were like apples of gold in pictures of silver. He lives in the solemn resolve of many that his broad schemes of Christian education shall not be forgotten. He lives as a perpetual example to us who yet remain, how a priest can enter, in the most absorbed way, into the conflicts and struggles that characterize the Church as she is rising slowly, but not the less really, to the realization of her own normal condition and life, as they are pictured ideally in the Prayer Book—can enter these struggles, not to court applause by contending for things that please the popular mind, but to solicit opposition by uncovering defects and revealing pathways of development, and yet can preserve his soul from bitterness and maintain that inner calm and sweetness of spirit which is the fruit of conscious communion, day by day, with the incarnate God. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Farewell, dear brother, who art gone and yet abidest with us by thy works and thy words and the memory of thy beautiful life; fare thee well, in that pleasant land where thy Lord, no longer seen by faith but by sight, leadeth thee through the green pastures and by the still waters, and may the perpetual light of His smile shine upon thee!

TITHE AND ALMS-GIVING.

A FEW words may not be improperly added here on the subject of alms-giving. Of late years something has been done towards restoring the custom of systematically paying tithe; and we are glad to think that there are now many persons who strictly set apart a tenth of their income to works of religion and benevolence. All such, we believe, will agree that the Rabbinical maxim, "alms are the bulwark of wealth," is absolutely true; that they have found it far less burdensome to pay tithe systematically, than it would have been to give away half the amount by fits and starts; and that they have never known any one to be poorer for the practice they have adopted. But some clergymen with characteristic want of judgment have occasionally spoken in terms of disparagement of mere tithing. They have urged that when a man has paid his tithe, he has only paid his debts, and has not even begun to give. Now it is very discouraging to be told that when you have done a thing which you cannot be compelled to do, and which your neighbours, if they knew of it, would call you Quixotic for your pains, is nothing after all. And it is not true. The Gospel rule is altogether different from the rule of Law. God does not make any demand upon Christians as of right, but He is graciously pleased to accept as *francalmoigne* everything that is offered for the support of His service or of His poor. His present law has these two clauses—

1. Let every man do according as he is disposed in his heart, not grudgingly or of necessity; for God loveth a cheerful giver.
2. He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously. Be merciful after thy power.

But those who say that a Christian man's tithe, though voluntarily paid, is so entirely a matter of obligation that it does not count as a peace-will

offering, or a gift at all, overlook a very important element in the case. The Jews lived under a Theocracy, and their ecclesiastical dues included their rent and taxes. It is true that the Hebrews performed their military service in person; but war with them, when not guilty of disloyalty, meant little more than the gathering of spoil. No people, in fact, were ever so lightly taxed for religion. The Egyptians paid two tithes to Pharaoh, and the Jews also paid two tithes, but one of them went to defray the expenses of their holiday pilgrimages. With us the national burdens amount to one tithe, and rent to a good deal more than another. While, then, tithe-paying is a reasonable and salutary practice, it may fairly be held to go beyond the idea of a mere obligation, and persons who adopt it ought not to be told that they are only paying a debt.—*Church Times*.

THE SAVOY IN LONDON.

THOUGH London is perhaps as old as any other city in Western Europe—for it, no doubt, had a long history before the advent of the Romans—it is not very rich in antiquities; and many persons will learn with surprise how interesting a relic of the past yet lingers between the Strand and the river side. The Rev. W. J. Loftie, Assistant Chaplain, has done well to collect the *Memorials of the Savoy—the Palace, the Hospital, the Chapel* (Macmillan), and we congratulate him on the handsome volume which they make. Mr. Loftie begins at the beginning, and contends—possibly not quite on satisfactory grounds—that in the middle of the tenth century, when King Edgar defined the limits of Westminster in a charter granted to the Abbey, the Thames ran close up to the cliff on which Fleet Street and the Strand are now built. However, by A.D. 1246 a piece of land had undoubtedly been reclaimed, and this, which was in fact the foreshore of the Thames, Henry III. granted on the 12th of February to his uncle, Count Peter of Savoy. The estate at that time was one of considerable size, for it extended from the Middle Temple to Cecil Street, including the Strand between those points, and also the block north of it, which is now marked out by Catherine Street, Essex Street, and Burleigh Street. Count Peter built upon it some kind of a house, and at his death in 1268 he left it to the monks of Mountjoy, who in 1270 sold it to Queen Eleanor for about £3,000 in modern money. Queen Eleanor in 1284 granted it to Edmund Crouchback, or the Crusader, her second son, the Earl of Lancaster. In due time he was succeeded by his son, who perished by the hand of the executioner, and was honoured by the populace with the title of “St. Thomas of Lancaster.” The Savoy was afterwards granted to his brother Henry, whose son Henry was created Duke of Lancaster in 1351; and it now begins to figure in history. It was here that John King of France was lodged during his captivity; and it afterwards became the palace of “Old John of Gaunt, time-honoured Lancaster.” It was here that Chaucer won the hand of Philippa Roet, the sister of John’s second wife, and the ancestor of the Dukes of Beaufort. It was, moreover, on the revenues of the manor that a pension of £10 a year which the Duke granted him was charged.

We do not remember having seen it noticed that the name which Chaucer gives himself in his “Court of Love,” namely, “Philogenet,” means “Friend of the Genista”—or broom-plant, the famous badge of the Lancastrians. John of Gaunt, as is well known, was a patron of Wyclif, so long as he thought he could use the communistic teaching into which Lollardy soon ran, as a weapon against the prelacy; and he contrived to give the citizens so much offence that they at length burnt down his house. By

the will of Henry VII. the Savoy was converted into a hospital; and in 1517 it began its career in that capacity. In 1535 it met with the common fate of religious houses—it was defamed and suppressed. It was, however, refounded by Queen Mary, but it never flourished again. A great fire in 1661, and the scandalous administration of one Dr. Kelligrew, who had obtained the Mastership, brought it to an end. For its subsequent history, and the great names which have been connected with the Chapel of the Savoy, we must refer the readers to Mr. Loftie's book. Its last misfortune—and we trust it will really prove its last—was a serious fire on the 7th of May, 1864; but the very next day Lord Clarendon informed the Chaplain, Mr. Henry White, that her Majesty had ordered its restoration, and on Advent Sunday, 1865, it was reopened, after reparations under the care of Mr. SMIKE, and at the cost of her Majesty, who expended no less than £7,000 upon it. It is now a very fair specimen of Perpendicular architecture. It is sumptuously fitted, and, what is better, it enjoys the ministry of able and painstaking clergy. We think, however, that Mr. Loftie has scarcely done justice to the work of the late chaplain, the Rev. John Foster, by whom the first impulse was given to the good work. At present the Savoy seems to want little beyond a respectable tower; or, if that cannot be provided, the removal of the present ridiculous structure.

THINGS TO BE REMEMBERED IN CHURCH HISTORY.

THE Church of England was in all essential points the same Church 1,500 years ago that she is now.

More than 1,500 years ago British bishops took part in important Church councils.

There never has been a time since Christianity was introduced into England in which the threefold ministry of bishops, priests, and deacons, did not exist in the Church of England.

The teaching of the unity of the Church in early Saxon days first brought about the unity of the nation.

The national synods of the whole English Church first put into the heads of the people the idea of a national Parliament. The canons passed in the synods were the origin of our statute law (see Green's "History of the English People," vol. i. p. 59).

The Church of England was established and endowed by its own inherent growth centuries before Parliament existed in England.

It is impossible, then, that the Church of England can have been originally established and endowed by Act of Parliament.

There never was a Church of Rome in England.

The Pope never exercised supremacy in England before the Reformation. He only exercised spiritual jurisdiction with the consent of the Crown.

No new Church was founded in England at the Reformation.

There was, therefore, no transfer of Church property from the Roman Catholic Church to the Church of England at that period.

But there was a great transfer of Church property given for Roman Catholic purposes to secular hands, in which it has ever since remained.

The property at present possessed by the Church of England (speaking broadly) was given her before the Conquest, or since the Reformation.

Tithe is of "the nature of a reserved rent which never belonged to either landlord or tenant" (Sir George Cornewall Lewis), *Neither landlord nor tenant*, therefore, pay it out of their own pockets. They came into their property subject to the tithe. It therefore never was theirs.

These things are worthy of remembrance.

CHURCH CONGRESS FOR 1879.

THE programme for the *Church Congress* at *Swansea*, on Oct. 7, 8, 9 and 10, is now nearly complete. The following is the list of the subjects, the names of the readers [in italics], and invited speakers. The asterisk denotes that other names may yet be added to the speakers on the subject indicated:

1. "The Causes of and Remedy for Dissent: Home Reunion."—*Bishop of Winchester*; *Canon Curteis*. Earl Nelson; Rev. Jas. Wareing Bardsley; Rev. W. R. Clark.
2. "Missionary Work of the Church: (a) among the Jews, (b) in India."*—*Rev. Dr. Edersheim* (a); *Rev. F. L. Wyatt* (b). Rev. H. A. Stern, Rev. Dr. Margoliouth (a); Rev. J. B. Whiting (b).
3. "Church Work among our Seafaring Population Afloat and on Shore."—*Bishop of Nottingham*; *Canon F. Scarth*. Rev. Dr. Moore; Admiral Ryder; Rev. G. Venables.
4. "Lay Work in the Church; Lay Evangelists and Readers; The perpetual Diaconate."—*Mr. F. M. Clabon*; *Canon Garbett*. Bishop of Sodor and Man; Mr. J. Shelley; Mr. H. C. Raikes, M. P.
5. "Church Temperance Work."—*Canon Ellison*; *Mr. F. Coke Fowler*. Lord Aberdare; Mr. Mark Knowles; Rev. J. Horsley.
6. "How can the Church best gain and retain Influence over the Young? (a) Sunday-schools and Public Catechising, (b) Associations for the Young of both sexes."—*Rev. C. A. Jones* (a); *Mrs. Townsend* (b). Mr. H. G. Heald, Rev. R. W. Randall (a); Rev. R. J. Ives (b).
7. "Parish Organization for (a) Rich Town Parish, (b) Poor ditto, (c) compact Country Parish, (d) scattered ditto."*—*Canon Butler*; *Rev. Frebendary Cadman*. Rev. R. C. Billing (b); Rev. Dr. Millar (c).
8. "Best Means of Promoting Internal Unity in the Church."—*Canon Ashwell*; *Canon Ryle*; *Rev. Dr. Ross*. Rev. W. J. Knox-Little; Mr. L. R. Valpy; Canon Barry.
9. "The Ministry. (a) The Supply. (b) Preparation of Candidates. (c) Subsequent Training of Young Clergy."*—*Canon Furse*; *Dean of Llandaff*; *Rev. R. B. Gridlestone*. Canon Norris; Rev. W. H. Barlow.
10. "Ecclesiastical Courts and Final Court of Appeal."*—*Bishop of Oxford*; *Dr. W. Phillimore*; *Rev. R. P. Blakeney*, D.D. Rev. B. Compton; Mr. F. H. Jeune.
11. "Clergy Discipline."—*Rev. Chancellor Espin*; *Canon Hoare*. Canon Gregory; Archdeacon of Brecon; Rev. Jos. Bardsley.
12. "Church Synods and Conferences."*—*Dean of Lichfield*; *Mr. F. H. Dickinson*; *Rev. G. Greenwood*. Mr. A. J. B. Beresford-Hope, M.P.; Rev. G. A. Chadwick.
13. "Church Music."*
14. "The Maintenance of Voluntary Schools, and the best means of Promoting Religious Education in them and Board Schools."—*Canon Melville*; *Mr. H. Birley*, M.P. Rev. Jos. Bardsley; Rev. C. J. Thompson; Mr. A. Mills, M.P.
15. "The Church in Wales with reference to—(a) The difficulties of Bilingual Parishes. (b) The special Education and Training of the Clergy."—*Canon Lewis* (a); *Rev. W. H. Davey* (b). Canon Griffiths (a); Dean of Peterborough (b).
16. "The Welsh Church Press, the Literature of Wales, and the Church's Duty towards the Welsh reading classes."—*Mr. Titus Lewis*, F.S.A.; *Rev. D. Williams* (Llandyrnog). Archdeacon Smart; Rev. D. W. Thomas.

17. "Higher and Intermediate Education in Wales."—*Bishop of St. Asaph*; *Principal of Jesus College, Oxford*. Rev. Chancellor Phillips; Rev. D. J. Davies.

18. "The Past and Present Condition of the Church in Wales."—*Bishop of Bangor*; *Canon Bevan*; *Dean of Bangor*. Lord Aberdare; Rev. T. Walters, D.D.

19. "Religious Benefits from recent Science and Research."*—*Rev. Professor Watkins*; *Rev. Professor Pritchard*. Rev. Brownlow Maitland; Rev. Professor Stanley Leathes; Mr. G. T. Clark.

20. "Hymns and Hymn-books."*—*Rev. J. Ellerton*; *Rev. D. Campbell*. Bishop of Sodor and Man.

21. "Devotional Subject: The Epistle to the Ephesians, in its practical bearing on the Christian life."*—*Bishop of Bath and Wells*; *Dean of Chester*; *Rev. H. Scott Holland*; *Rev. J. B. McClellan*. Mr. H. F. Bowker; Rev. M. E. Welby; Rev. R. M. Benson.

22. Working Men's Meeting (English).

23. Working Men's Meeting (Welsh).

ULTRAMONTANE UNTRUTHFULNESS.

WITHOUT meaning to deny the existence of thoroughly and severely truthful Christians among them, we are quite sure that the one prevailing characteristic of the Ultramontane party is *untruthfulness*, a thorough and rooted indifference to being accurate as to facts. And under the term "Ultra-montane" we are afraid most Roman Catholics must be included.

So widespread is this infection in the party, that whether in their grave or light literature, no dependence whatever can be placed on statements of presumed facts, however confidently made in their books. It is impossible to exaggerate the general untrustworthiness of Roman Catholic statements and quotations, even when the writers have no polemical end to gain by their misrepresentations.

Who has not, in Roman Catholic devotional and other works, come upon the most astounding quotations from the fathers which, on being verified, turned out to be extracts from notorious forgeries? Then, again, there is the famous but unscrupulous dodge of quoting three or four words which seem to mean a great deal apart from a context which reduces their signification to next to nothing. . . .

But who can wonder that private authors are thus regardless of veracity when at least two notorious fables are enshrined in the Breviary lessons? No one, even among the Roman Catholics of education, pretends that the legends of St. Marcellinus and of Silvester, there to be found, are anything but purely fabulous. Yet there they remain, deliberately retained in spite of their known falsity. Nothing would be easier than their removal. The Sacred Congregation of Rites, were the Pope willing, could do it in the course of a few hours.

But Roman Catholic inability to be strictly true extends beyond patristic quotations and legends of saints, into the domain of pure theology. For instance, we have seen in what professed to be a compendium of the *Summa* of St. Aquinas the doctrine of the Immaculate Conception, pure and simple, set forth without a line or note to show that that celebrated doctor taught the exactly opposite doctrine. . . .

You can never even believe Roman Catholics in private conversation if what they say has a controversial bearing. They will tell "on the best au-

thority," any story that will make Anglicans look ridiculous or heretical, without there being the smallest foundation for it. A pure and simple invention will be as confidently and positively related as if it were Scriptural truth, if they think they can gain controversially by its repetition. This mainly applies to converts; hereditary Roman Catholics are seldom guilty of this, and even converts get a little of the "live and let live" feeling in time.

Roman Catholic proselytizers are not wholly inactive in Edinburgh; and here, as elsewhere, they neglect their own degraded poor on the one hand, and those who are in the extreme of Protestantism on the other, in order to seek for prey among members of our own Church. Their success has not been enormous, and it would have been less had people known or remembered what is undoubtedly the only safe rule to act on with lay convert-hunters and priests on the prowl for proselytes—never believe one word they say.—*Scottish Guardian*.

Correspondence.

SHAKESPEARE—No. I.

MR. EDITOR—Your kind notices of my Lectures on Shakespeare, embolden me to ask of you a continuance of the same subject in the **ECLECTIC**.

Please allow me to begin with a few words of personal explanation. In my college days I was very fond of Shakespeare, and was once taken to New York for a week of vacation, expressly to hear Cooper and Forest in Julius Cæsar. But on becoming a candidate for holy orders, not the stage only, but even the charming William himself, were completely renounced, so that for thirty years or more I scarcely studied him at all, though I am now persuaded there is no writer who could have helped me so much in the composition and application of my sermons; nor am I surprised to hear of one of the most distinguished lawyers of this State, that always, before an important speech, he wakes up the dormant energies of his mind by reading aloud some one of the plays of the immortal dramatist. Some five or six years ago, mainly for my own refreshment, I resolved to study him, having no other special aid than Hudson's Lectures and Notes, of which by the way, as an American, I am very proud, for there can be no doubt, that among all the innumerable editors and commentators, English, German and French, Hudson is decidedly the best, the most reliable, and the most suggestive; and *that* mainly because he is a Churchman, having a key therefore to the interpretation of Shakespeare, which no person, not a Churchman, can possibly have. After awhile it occurred to me that Shakespeare could be arranged into a moral and theological system, of which he must have had a definite idea, in his own mind, in accordance with which, all his works had been made to bend, and on which they were constructed; and hence I began to study him with Note Book in hand, to try the experiment, and without the slightest idea either of Lectures or

publication. One day the Rev. Dr. Brown came to see me, and telling him of my great enjoyment in the study of Shakespeare, and reading an extract from my Notes, he very kindly asked me to put them into the shape of Lectures for Lent in Trinity Church, of which he gave notice the following Sunday. "Whew!" said an ancient and venerable Churchman, "who ever heard of Lent Lectures on Shakespeare!" And so this last June an aged and venerable Bishop, with knit brows and an expression of mingled disgust and surprise, "What! Shakespeare in Lent!" I told him, as much to his surprise, that Bishop Wordsworth had published a book on "Shakespeare's Knowledge and Use of the Bible," had dedicated it to his children, "in the hope and with the aim that they may grow up readers and lovers of Shakespeare, as the book of man; but still more readers and lovers of the Bible, as the Word of God." After this, the good Bishop subsided, and seemed to recognise me as not altogether an apostate from the faith. From all which, as well as from many other facts, I have come to the conclusion that the old Puritan prejudice, to which, in my judgment, we are indebted for the destruction of much of the personal life of Shakespeare, as also for the destruction of not a little in the life-work of "the judicious Hooker," is still in existence, and is still

Oft breaking down the pales and forts of reason."

However, the publication of my Lectures in one of our daily papers, at once brought to me a host of sympathising correspondents; and among them, Mr. Joseph Crosby of Zanesville, a Churchman, whose Shakesperian library must be one of the best in this country, and to whose generosity in sending me books I am greatly indebted. From him I first learned of the charming book of Bishop Wordsworth; and it was especially grateful to find the Bishop suggesting the subject *as a desideratum*, which I had unwittingly taken up in the arrangement of Shakespeare into a moral and theological system.

Now let me gossip a little more in this introductory article before considering the main object which I have in view—Shakespeare's ecclesiastical status and his moral system.

THE CURIOSITIES OF SHAKESPERTAN LITERATURE.

We have any number of biographical sketches of the immortal bard, most of the writers lamenting, however, that we know so little of his personal life and character, beyond the facts gathered from his poetical and dramatic works. But George Wilkes quotes from Halliwell that "we know more of him than of Spenser or of many others, the history of whose lives would be so interesting and so valuable;" and also from Richard Grant White, that "we know more of William Shakespeare before he was forty years old, than we do of Oliver Cromwell at the same age; or than the Greeks knew of Æschylus or of Aristophanes," or than "a nephew of Washington knew of his marriage to Mrs. Custis;" and then Mr. Wilkes adds about the meanest thing I ever did read, in a handsomely printed octavo

book, that "there were abundant details of the personal life of William Shakespeare open to the hands of the early and even the later English biographers, if they had only thought it politic to state frankly and without subterfuge, all they knew about him." Now all this, in one view, is very funny; for the Biographical Dictionaries do actually give us more of the personal life of Spenser, and even of Æschylus and Aristophanes and of Oliver Cromwell before the age of forty years, so far as undoubted facts are concerned, than of Shakespeare; and as for the marriage of Washington, we have the whole history of his courtship and the grand ceremony, on the Festival of the Epiphany, 1759, "amid a joyous assemblage of relatives and friends," according to Irving. Mr. Grant White must have got hold of an unfortunate nephew.

As for the insinuation of Wilkes, it bears upon its front the evidences of a vile slander. Poor Wilkes, from what he calls "an American standpoint," but which is really the standpoint of an *Orangeman*, has labored to prove that Shakespeare was a bigoted Papist, and no friend of humanity; and yet nothing is plainer from his book than that he has no conception of any difference between a Puritan and a Protestant, or a Romanist and a Catholic. Let me here state another curious fact. Wilkes publishes as a genuine document, a Will of John Shakespeare, the father of William, said to have been found in an old house, and containing his confession of faith in the Roman Catholic Church; first published to the world by Malone, and subsequently acknowledged by him to be spurious. But in a book recently published and dedicated to the "Shakesperian Society of London," the compiler states that he found the same document on exhibition at Stratford-upon-Avon, in a room of "Shakespeare's Relics," only the name of John Shakespeare changed to that of William.

Another curiosity is the deer stealing story. It was first told by Rowe, in the first biographical notice of Shakespeare ever printed, almost a hundred years after his death, gathered from traditional stories by an actor whose name was Betterton, and who seems to have been the first person who really appreciated enough the life of the wonderful man, to visit the place of his nativity and to find out some of the events of his early life. What Betterton said—how he accosted the people—"did you ever hear of one William Shakespeare? do you know where he was born? what did you ever hear about him?"—all this comes before us. No doubt the village was full of gossip. But the main thing was the "*deer story*," and how for this youthful prank the great man of the town, one Sir Thomas Lucy, had persecuted the poet, and driven him to London for an asylum. This story is told in all the Biographical Dictionaries, and enlarged upon in every notice of Shakespeare which can be found, in any of the languages in which his works are published; and even Gervinus makes it the subject of a long discussion, one of the evidences, too, of his "dissolute habits," and one of the occasions of the deep repentance of the poet. Malone investigated the story, and how much time and money he spent, to prove that

Sir Thomas Lucy never owned a Deer Park, is unknown. Then Collier took it up and he finally discovered, from some public record, that Sir Thomas did send a buck for the entertainment of the Queen, and so possibly he may have owned some deer. Then Knight attacked it and refuted the whole story, by showing that the Deer Park in question did not come into the possession of the Lucy family till the seventeenth century. Now comes Mr. Wilkes to show that it was not so much the stealing of deer that created the trouble, as it was that Sir Thomas was a Puritan, and the Shakespeares Romanists, or as he calls them, Catholics. From all which Mr. Hudson comes to the wise conclusion that possibly our poet may have been a little roguish in his boyhood, and may have united with some other boys, in one of the common sports of the day; and that possibly Sir Thomas was like some other Puritans, not caring so much for the loss of the deer as for the amusement of the boys, against which he felt it his duty to protest. Let me conclude with an extract from Hudson on this subject :

We fully agree with this candid writer (Knight) in not wishing to make Shakespeare out better than he was. Little as we know about him, it is but too evident that he had many frailties and ran into diverse faults, both as a poet and as a man. And when we find him confessing—"Most true it is that I have looked on truth askance and strangely"—we may be sure that he was but too conscious of things that needed to be forgiven, and that he was as far as any one from wishing his faults to pass as virtues. Still it should be borne in mind that deer stealing was then a kind of fashionable sport, and that whatever might be its legal character, it was not morally regarded as involving any criminality or disgrace. Proofs of this might easily be multiplied. Thus Dr. John Reynolds, who wrote bitterly against Plays in 1599, reckons deer-stealing in the same class of offences with dancing about May-poles and robbing orchards. And Fosbroke, in his history of Gloucestershire, gives an account, how several respectable persons of that county, attorneys and others, "all men of mettle, and good woodmen, I mean old notorious deer-stealers, well armed, came in the night-time to Michaelwood, with deer nets and dogs to steal deer." So that the whole thing may be justly treated as nothing more than a "youthful frolic," as no doubt it was.

In this connection I am greatly tempted to give an anecdote of some of the youthful frolics of the vicar of Morwenstow, just published, compared with which, all the indiscretions which have been raked up against Will Shakespeare, are literally as nothing. But the game is not worth the shot.

JAMES A. BOLLES.

CONFIRMATION A SACRAMENT.

MY DEAR DR. GIBSON:—Writing away from home and from the copy of the *ECLECTIC*, let me say that not pretending to be *doctor* to *Discipulus*, I accept his statement, and feel that it furnishes the answer to his conclusions. This Church uses the word Sacrament, in a restricted sense, of the two *only* which are generally necessary to salvation. Patristic use, would warrant the application of the word to the Cross, to the Incarnation, etc.

Technical and classical use would include an oath. The Roman specification of "greater and less" makes possible the Roman number of seven. But, this Church attaches to the word Sacrament the definition "generally necessary to salvation." And as lay people and celibates can be saved, as well as the unconfirmed, the unanointed, and the unabsolved (by private absolution), neither Roman nor Anglican can apply the term Sacrament, as *this Church* defines it, to Orders, matrimony, penance, extreme unction, or confirmation. The difficulty of Discipulus is in the non-distribution of the middle term.

Faithfully your friend,

WM. CROSWELL DOANE.

TO THE EDITOR OF THE CHURCH ECLECTIC:—May I ask "Discipulus" where it can be shown that Confirmation was "ordained by Christ Himself?" If no proof of this can be advanced, how can he justify his teaching of his Candidates, as given in the August ECLECTIC, page, 400? I can not help regarding it as very loose and misleading, in its application of the language of the Catechism.

There is a further question which does not seem to receive the attention it deserves. In the early Church the word Sacrament, or Mystery, was a term of very wide signification, applied to nearly all sacred things. A Latin Father could write that there were, in the Book of the Revelation, "quot verba, tot sacramenta." Gradually, however, it came to be applied, *κατ' ἐξουχην*, to the two Sacraments of Christ's Institution, the great antitypes of Circumcision and of Sacrifice. This distinction is recognized in the formal definitions of all the Protestant Confessions, of the English Church, and of the Greek Church.

Even by the Council of Trent (see Catechism of Pope Pius IV. part 2, ch. i. qu. 8), Institution by Christ Himself is declared to be an essential note of the Sacraments; and the attempts at explaining this, in view of the number being fixed by them at seven, are very curious and subtle. Yet, strong, even among the Doctors of Trent, was the latent conviction which had found expression in the words of Thomas Aquinas, that "as Eve came forth from the side of Adam, so from the side of Christ came the *two Sacraments which form the Church*." Let us carefully guard these distinctions. They may have their value as points of union, when the better days shall come for which faithful men are praying, and Protestant and Papist alike shall begin more carefully to study their own formularies, to find, if may be, some basis of Unity.

There is a further point, which abler hands must touch, whether Confirmation is not, in some sense, a completion of Baptism. ENQUIRER.

For the Church Eclectic.

THE LAY-POPES AGAIN.

MR. EDITOR:—The communication in your August issue concerning the Lay element in our American Church was well-timed. Notwithstanding the rapid extension of Catholic principles, the jealousy of clerical

authority is still strong among our people. The "world-power" afflicts the Church, and afflicts the more for being entrenched within her own borders. It is plain that the Laity, having once been admitted to her councils as a separate order, are very sensitive about their supposed rights, and have no mind easily to part with them.

Nor is this all. There are indications worthy of serious attention, that they are more and more disposed to see how far they can go in asserting themselves. Thus there has recently been seen in one diocese the strange spectacle of a "vestry" committing the outrageous impertinence of "inter-viewing" their Bishop and criticising his acts and policy with a freedom amounting to insolence. In another diocese, a number of laymen of the See-city have united in a long manifesto opposing their Bishop in his management of the Cathedral which he has established there. Under a claim of "humility" they exhibit clearly enough the spirit of insubordination, and a wish to dominate. To this paper are appended 186 names, shewing that the leaders in this new phase of congregationalism have been active in securing partisans. The document is addressed to "the laymen of the diocese," and is also being circulated among the laymen of other dioceses.

These are occurrences without precedent in our history. They show to the dullest and the most sanguine apprehension alike the temper of a worldly Laity in regard to ecclesiastical affairs and spiritual authority. Nay, the time seems to be at hand when only a wise statesmanship on the part of the Bishops, and an unflinching courage on the part of all the clergy and the faithful laity, can save us from great disorders, if not disintegration.

†

Church Work.

FREE AND OPEN CHURCHES

THE Anniversary Service of the Free and Open Church Association of England was held again in S. Paul's Cathedral, on S. Barnabas' Day, June 11th. The Rev. J. Knox Little preached to a great congregation. The "Evening Service Choir," reinforced by members of other choirs, in all numbering about one hundred voices, and directed by Dr. Stainer, the Cathedral organist, sang the service. These anniversary services in the Cathedral of the metropolis are wondrously significant, not only of the growing importance of the Free Church cause, but equally of the revolution in public sentiment regarding free and open churches. A generation ago, who would have had the temerity even to suggest that S. Paul's, the synonym of cold, bald grandeur and aristocratic exclusiveness, should lend itself to such a movement? "What hath God wrought!"

The monthly paper of the Chester Open Church Association complains bitterly of the desecration of the venerable Cathedral of Chester, one of

the largest and grandest in Christendom, by a "grand concert" advertised for July 23 and 24. Tickets, costing from \$2 to \$5, admitted the bearers to hear selections from the great masters of secular music sung by professional opera singers! The Bishop of the Diocese, it was said, "declined all responsibility in this monster concert," whose "preliminary expenses" were announced to be £650 (\$3,250). Why did not the Bishop also *denounce* the affair, openly and strongly?

The Council of the Association made its thirteenth annual report in June, at the annual meeting in its rooms in London. The Association is represented to be steadily increasing in numbers and influence. The Church Congress at Sheffield, the Ecclesiastical Commissioners, the Duties of Churchwardens, and Illegal Pew-renting, each receive attention; as also does the Church Building Society's Grants. The disregard of statutes in pew-ridden Manchester, and the flourishing state of the Free Church cause in Brighton, are also dealt with. All these matters are handled in that candid, fearless and sensible spirit which distinguishes earnest Englishmen. The finances of the Association are on a sound basis, a heavy debt having been entirely paid off. But want of funds still hinders the seizure of many promising openings for work.

Earl Nelson continues to be President. Among the patrons are 23 bishops, including three of the Colonial Bishops, and our Bishop of Tennessee. There are 24 vice presidents, including many members of Parliament, titled and untitled, and some prominent clerical names also. The Council consists of 30 persons, lay and clerical, of whom Alfred Buckley, Esq., is Chairman; and there are 103 local secretaries. These figures indicate a strong organization. If the anti-Christian pew, with its belongings, is confronted so vigorously in the land of its origin, may we not take courage in contending against it in the land of its adoption?

CATHEDRALS.

THE Bishop of Albany has pushed his cathedral work very far, in the face of many obstacles. Beginning first with the *organization of a Parish*, for which only there was canonical provision, and then securing its reception into the diocesan family; he went on to obtain from the Legislature of New York "an act to incorporate the Cathedral of All Saints in the city and diocese of Albany," associating with himself five Priests and six laymen, as incorporators. Most noteworthy is it, and a cause of special congratulation, that Sec. 5 of the act makes the seats for the worshippers in this Cathedral "always free." The "Constitution" of the Cathedral was adopted by the trustees the following year. It is elaborately drawn, consisting of twenty-one Articles. Their headings sufficiently indicate the fullness of their provisions:

ART. I. Of the Chapter; II. Of the General Chapter; III. Of the Meetings of the Chapter; IV. Of the Meetings of the General Chapter; V. Of the Bishop; VI. Of the Dean; VII. Of the Precentor; VIII. Of the Chancellor; IX. Of the Treas-

urer; X. Of the Four Principal Persons; XI. Of the Vice Chancellor; XII. Of the Assistant Treasurer; XIII. Of the Minor Canons; XIV. Of the Organist; XV. Of the Vicars Choral; XVI. Of the Choristers; XVII. Of Leases; XVIII. Of the Inspection of Real Estate; XIX. Of Visitation; XX. Of a Provisional Chapter; XXI. Of Amending the Constitution.

The statutes, consisting of seventeen chapters, are only a little less elaborate.

Of course, it must take time to work out all these details; and American Churchmen will watch with interest, if not curiosity, the growth of a foundation which, it may safely be said, is as yet without precedent in the American Church. It is in singular contrast with the very modest beginnings of the Cathedral of the Bishop of Easton, of which we propose to speak in a future number of the *ECLECTIC*.

We agree, however, with the Bishop of Albany, that "enough has been accomplished in the establishment of S. Agnes' School, the founding of the Sisterhood, the beginning of the Child's Hospital, the securing of the noble plot of ground, the enlisting of energies that were lying idle, the gathering of a congregation that fairly fills and often overcrowds this building at its Sunday services, the large outpouring of gifts into the mission treasury of the diocese, the help extended to vacant parishes, the beginning of a mission work in the city, and the establishment of a daily Cathedral service—to vindicate the wisdom of the founding and to make the future full of hope."

The general purposes of a Cathedral are admirably stated by the Bishop also, in the following extract from an address to the Convention of his diocese:

The Cathedral Church will be the place for the gatherings of the Clergy, with the Bishop; the building for the solemn official acts of the Bishop, in ordinations and the gathering of Synods; the Church that shall be the bond of unity, and the point of meeting, among clergymen otherwise narrowed and separated into personal interests alone; the Church whose frequent services and celebrations of the Holy Communion shall make somewhat real, what no Bishop can be willing to allow to be forgotten, the permanent, or at least life-long, pastoral relation that exists between himself, as the chief earthly pastor, and the pastors and people of his Diocese. It will be the central point, to which the hearts of all the Diocese may turn, as the place where "prayer is wont to be made," and in which, whether present or absent, they are daily remembered before the Throne of Grace. It will be the Church, where a steady and unchanging system of ritual and service will be maintained, not subject to the interruptions or the variations which grow out of the frequent changes in parochial life. It will be the Church, to which, as a model, others may look, for the warrant for, or the warning against, such unruly matters of the details of worship, as lie within the jurisdiction of the Ordinary. It will be the nucleus, about which, as strength and ability increase, may gather godly and well learned men, able to care for the training and examination of the candidates for Holy Orders, and to prepare themselves to meet, by constant study, the incessant shiftings of that old opposition to the truth, which, by frequent and rapid changes of side, seems all the while to be something new. It will be the religious and spiritual source and home, for the training and

refreshing of those who may desire, as laymen or as women, to devote themselves to the closer service of God. It will be the house of worship and religious instruction, for the children who may be gathered from the distant parts of the diocese or country, to go back, carrying with them what they have gained here, for the enlivening and enriching of their homes. It will be the root from which, in time, will grow up the houses of mercy, of shelter, of education, which find their natural origin in the Episcopate. If one says this is utopian, I say, in the wise and patient words of an English social reformer, "Utopia is only another name for *time*."

EDUCATIONAL.

RUGBY ACADEMY, of Wilmington, Delaware, "a Collegiate School for Boys," sends out its Catalogue, bound in tinted and glazed paper, elegant in ornamentation of blue, red and gilt. Indeed, taking it all through, so elegantly gotten up an affair is rarely seen. Every page has a delicate border of purple, and is brilliant with antique capitals in the same colour heading each section. It is quite an *édition de luxe*; and the conclusion is, either that ornamental printing must be very cheap in Wilmington, or else Rugby is in a very flourishing condition. The latter alternative, at least, appears to be true. Dr. S. W. Murphy, proprietor and Principal, opened the school in January, 1872. As yet it has no building of its own, but "occupies an elegant suite of rooms on the second floor of the Masonic Temple." For discipline it ranks well. "Expulsion is the extreme penalty. . . . No incorrigibly idle, unruly or unprincipled boy . . . will be retained." The school furniture is of the latest and best patent; the apparatus for chemistry, physics, &c. is complete, a gymnasium is being constructed with all needful appliances for developing health and muscle; while medals and prizes stimulate the pupils to honourable emulation in study. There is a boarding department; and the terms, both for day pupils and boarders, are moderate, as compared with most similar institutions. Two Literary Societies—the "Rugby" and the "Bryant"—foster a taste for Letters.

An Evening School, for acquiring a good business education, is conducted in connection with the Academy. Rugby has three departments: Primary, Junior and Senior. The two last are graded into "forms," after the English method; and a student passing through those six forms is carried over a thorough course of English, Ancient Classics, Mathematics, and Commercial Studies. But, after all, it might be questioned whether this school could fairly come under our head of CHURCH WORK. It is not a diocesan institution, and the Bishop of Delaware only heads the list of "References." There is not a suspicion of distinctive religious teaching or discipline of any kind. The only circumstance giving it claim to a place here is the fact that the Principal is a lay member of the Church, and his brother, who has charge of the boarding department, is a priest, and that several clergymen in and out of the diocese, are among the "references." Doubtless, under the existing *regime* of the diocese, even this is something to be thankful for. Let us hope that in due time this American "Rugby" may rise to the scholastic standard of its English namesake; but that, free from the theological crotchets of Dr. Arnold, it may become also a nursery for those who will vindicate the truth of the everlasting Gospel in subsequent generations. Perhaps the best commendations of the School are those given by the distinguished Senator from Delaware, Hon. T. F. Bayard, and by the leading Priest of that Diocese, Dr. W. J. Frost.

From Songs of Christian Chivalry.

To the Writers of the Lyra Apostolica.

O ye, whose lyre of calmly thoughtful tone
Hath almost seemed to us a voice from heaven
For truest cheer in troublous season given,
Chiding weak hearts that deemed themselves alone
And waking tuneful echoes of its own;
Ye know not when those echoes deepest sound,
And truest response to your song is found—
Mid some whose faith as schism ye disown;
For ye, methinks, Nathaniel-like have prayed
In secret 'neath your fig tree's household shade,
And wedded to its shelter, sit at home,
Answering, "Can good things out of Nazareth
come?"¹

Yet come and see true hearted men and own
The Nazarite to whom your prayer is known.

Literary Notes.

Conference Papers; or Analyses of Discourses delivered to the Students of the Theological Seminary, Princeton, N. J. By Charles Hodge, D.D. New York: Charles Scribner's Sons, 1879. 8vo. Cloth. Pp. xv., 373. \$3.00.

These Papers exhibit the methods and lines which the mind of Dr. Hodge followed in his ordinary practical teaching of the young novices under his care. They show the most painstaking and conscientious endeavour to impress upon them the grandeur and solemnity of some of the great Truths of Christianity as he understands them. They are minute, concise, systematic analyses of certain Doctrines and Texts from the standpoint of a serious, earnest, clear-headed Calvinist of the old-fashioned type. For such a man and his work we have a profound respect, though we see and lament the defects of his teaching. He holds many saving Catholic truths, and urges them with great vigor, but there is no sense or acknowledgment of the objective mystery of the Church, which is just as much an essential truth of Christianity as the Doctrine of the Trinity, or the Atonement, and therefore it is embodied in the creeds. It is a fatal mistake to shelter "Calvinism" under the great name of St. Augustine, who held that "The City of God" was the visible Historic Church of Christ and *not* the "Invisible Church" of Calvin

and his followers. We have only to read a few pages of this able volume, and then compare them with an equal number from the Homilies of St. Augustine, in order to realise the difference of tone between Catholicity and Calvinistic Evangelicalism.

The editor (A. A. Hodge,) seems to have done his work wisely and well in the selections he has made, and in their classification under distinct headings. In these 372 pages there are 249 outlines of "Conferences," giving about one page and a half to each—"an amount and quality of homiletical examples and suggestions," the editor says, "probably not surpassed in the same number of pages in the English language."

—Pott, Young & Co. of New York have sent us a number of the new publications of the London Christian Knowledge Society:

Great English Churchmen, by W. H. Davenport Adams, is another volume of the "Home Library" (pp. 444), being a series of biographical studies illustrating the annals, teaching and influence of the Church of England by famous names in her history, such as Anselm, Becket, Langton, Laud, among the statesmen, Herbert and Jeremy Taylor, among her poets and divines, Tyndale, Latimer and Ken among her Martyrs and Confessors. Books like these of the "Home Library" are excellent for parochial circulation. (Price \$1.50.)

The Slavs; another of the series on "The Conversion of the West," by the Rev. Dr. Maclear, giving an account of the introduction of Christianity into all the vast regions now covered by the Russian Empire, as well as Bulgaria, Servia, Moravia, Bohemia, Poland and Prussia. It is a book of extreme interest, embodying a large amount of information heretofore not generally accessible. (Pp. 202; price 75 cents.)

The Child's Gospel History, by C. T. Winter. (Pp. 196; price 75 cents.)

Guinea Gold, or the Great Barrier Reef, by Chas. H. Eden, author of "Australia's Heroes," &c. (Pp. 160; price 75 cents.) This is a capital story of the adventures

¹ Nazareth—the place of separation.

of an English boy of good principles in the bush and the seas of Australia. Very suitable for S. S. Libraries.

Philip Vandeleur's Victory; by Chas. H. Eden. (Pp. 256; price \$1.25.) The "victory" over a besetting sin, was wrought out only after severe experiences in the naval service in the Malay archipelago, and the "Fifth Continent," where a new civilization is fast rising. The book is full of incident, and the moral tone is very good.

Daily Family Prayer for Churchmen. London: W. Wells Gardner. Pp. 143; price 75 cents. This manual is by Walsingham How, author of "Plain Words," and now Suffragan Bishop of Bedford, for East London.

The Felmeres: A Novel. By S. B. Elliott. New York: D. Appleton & Co., 1879. Pp. 357.

We confess ourselves disappointed in this book. The character and conduct of the heroine seem to us unnatural, repulsive, not to say shocking. The management of the story is contrary to all the usual canons of story making, in that while presenting to us a young woman, trained up in infidel sentiments by an infidel father, the writer does not show how she was, as she ought to have been, converted to the faith of Christ; but by a kind of melo-dramatic accident kills her off in the midst of her infidel career of unhappiness and discontent.

The effect of such a book can hardly be otherwise than injurious; for, if infidel teaching is so lofty in its high tone of truth and purity, its contempt for deception of every kind, its straightforward candor and uprightness, while Christians for the most part are such as those with whom the heroine is brought into contact, viz., Christians lacking in all these particulars, Christians only in name without reality, then the natural inference will be that, practically, it is not so bad a thing, after all, to be an infidel, and train up children in infidel principles. This the writer certainly does not mean to teach, and we regret that she has laid herself open to any charge that her book unintentionally leads to such a conclusion. We think that she has been un-

fortunate in the choice of a subject. An infidel man is bad enough in fiction, as in every day life, but an infidel woman is little short of monstrous. If we must have such put before us in a novel, we have a right to claim that she be converted, and converted on solid, sure, convincing grounds, and shown to be, what every true woman is naturally inclined to be, a faithful worshipper and devoted servant of the Lord and Saviour of the world.

If this be, as we suspect, a first venture in this kind of writing, we hope that Miss Elliott will not be discouraged, since, notwithstanding our criticism above, we cheerfully recognize her ability to do good service in the line she has chosen.

S.

A Selection from the Writings of Abp. Leighton. New York: Pott, Young & Co.

We know of scarcely any of our old Divines, a selection from whose writings we would hail with more sincere pleasure than we welcome this collection of gems from Leighton. High Calvinist, as he was, he did not follow the Westminster Divines in their apostasy from the Church, but remained loyal, and the savor of his eminent learning and holiness is part of the Church's inheritance. Leighton's Commentary on S. Peter was one of the earliest of our studies, and it is a delightful refreshment to take up this volume of choice passages collected by one who has evidently been a diligent student of his works, whoever it may be. It will be a most welcome addition to the private devotional library, which every Churchman ought to keep.

[Published and for sale by Pott, Young & Co., Cooper Union, New York.]

— Herbert's work, "*The Realistic Assumptions of Modern Science Examined*" (Macmillans, 1879), is a work that ought to have a much more extensive reading than it is likely to get. It is a masterly exposition of the absurdities and preposterous assumptions of Modern Materialism. The following extract is worth inserting on its own account (p. 430):

"It is impossible, they [the advocates of modern science] contend, for those who have not undergone a long training in a particular science, to possess such an acquaintance with it as would alone qualify them to judge of it. It is equally true that those only who have known by considerable experience how the thought of God as an Almighty and Merciful Father, leading, supporting, and purifying the child who seeks to be thus led, comes home to the spirit in its changing moods and circumstances, and fortifies and exalts it under all—only they can measure the power and value of this influence; and outsiders are exactly as incompetent to estimate it as the uninitiated are to pronounce upon questions of anatomy or law, and for the same obvious reason. Yet scientists who rigidly guard their own "*peculium*" often pronounce on this subject with which they refuse to become familiar, with the freedom that is characteristic of ignorance."

—The following prayer is used in Westminster Abbey, set forth by the "Ordinary" who in the case of the Abbey happens to be Dean Stanley;

O Almighty God and most merciful Father, Who makest Thy sun to rise on the evil and on the good, and sendest rain on the just and on the unjust, give us grace, seriously considering this plague of water, to apply our hearts unto wisdom; grant that we may have long patience for the precious fruits of the earth. If it be possible, turn from us the days of clouds and darkness, and lift up the light of Thy countenance upon us. But if not, Thy will be done, as in Heaven, so in earth; through Jesus Christ our Lord. Amen.

—In the *Manchester Courier* recently appeared the following advertisement:—"Protestants of Heaton Chapel and Heaton Moor, the Gospel of Christ is faithfully preached at St. Peter's, Seven-shulme, in the black gown. There is no Ritualism at this church."

—*The Commonitorium of Vincentius Lirinensis*. Translated by J. Stock, LL.D. London: Stock. 1879.—A translation of this work. Vincent of Lerins, has been some time wanting that published at Oxford in 1837 being long out of print. Dr. Stock, of Huddersfield, has undertaken this translation of the *Commonitorium* against heresies, and has used, as his original, the Latin published in London in 1591, and then edited by

Thomas Chard. The Oxford translation is without notes: this is supplemented by notes, and, moreover, they are foot-notes, not relegated to an appendix; they can not, therefore, well be discarded.

—Mr. Keble, speaking of the Ornaments Rubric, described it as "one of the most important and comprehensive" of rubrics, "bearing directly on one vital doctrine, and through that, as theologians know, upon the whole creed of the church." Again, speaking of the danger of a "change" of the rubric, he observes—"If any one doubt this, let him only consider what the legal effect of such a change would have been had it taken place before the prosecution of Archdeacon Denison here and Bishop Forbes in Scotland; with how much more show of reason it might have been argued that the Real Presence, as held in the rest of Christendom, had been unequivocally disavowed among us." And again—"Undoubtedly, of all doctrines, that of the Eucharistic Sacrifice is the one on which, in the eyes of both East and West, our Catholicity would appear most questionable. A hair's-breadth more of wavering on that point would seem to them, I fear, an entire forfeiture of our position."—*Letter to "Guardian," January 24, 1866.*

Paradoxical Philosophy. A Sequel to "The Unseen Universe." London: Macmillan. 1878.

This is a deep and thoughtful, not to say a laborious book; it is properly entitled a sequel to the former work of Professors Balfour Stewart and P. G. Tait; our review of that leaves us the less to say of this. It takes the *symposium* form, now rather in vogue, and is supposed to narrate the debate of a certain Paradoxical Society. The preface tells us that there has been "no thought of imitating Peacock or Mallock; certainly there is in it nothing of the brilliant glance and piquancy of the "New Republic," and as little of the racy oddity of "Headlong Hall." The conversational form has, no doubt, its advantages; it enables an argument to be presented in various ways, and the counter arguments to be also set forth, if only, as here, to be knocked down again. Not that we think there has been any great gain by giving this form to what is really a dissertation, or a series of dissertations on the questions of Evolution, Immortality, Inspiration, and the like, which might possibly have even appeared still better as the philosophical fragments they really are. There is, as the authors say, nothing that could recall "Peacock or Mallock," and we may add, nothing that resembles Arthur Helps. The whole is solid and grave; plodding steadily on with valuable and true remarks; indeed, it is a surprise to find

that the very sensible *dramatis persone* are edited here and there, in a parenthesis, as "laughing," "laughing also," a liberty we are quite sure no reader would ever take with any part of the book. We regard the *sitting* rather as a mistake. The conversation is as decidedly cumbersome as the subjects of the debate, and its pros and cons are interesting and instructive; sound philosophy and careful reasoning are rather impaired than aided by interpolations, *e.g.*, of the German Professor refusing a "header," and the heavy fun which ensues. The difference between "The New Republic" and "The Paradoxical Society" is shadowed out by the different preluding mottoes of the books; the one has the *παντα το γελως* lines, and the other the collect for the first Sunday in Advent, italicising in it the words "we may rise to the life immortal" and rightly so, for this is the theme of the book and the key to its debates. We regard it as a masterly and ably sustained argument, which gives in the end a scope of the subject by means of a comprehensive sketch of the various schools of thought which have dealt with it. There is a quiet humour observable, perhaps hardly tess telling in its way than more refined and polished wit; as at page 50, where Dr. Stoffkraft is compelled to admit that "the Deity has made a mistake." Nor is it only the opponents of the thesis that are thus put to confusion.

Those of our readers who have "The Unseen Universe" in their recollection will find that this volume fills up certain gaps in that, and though complete in itself, it will be better understood by reference to the former. The direct and continued influence exerted by the supernatural on the natural is the postulate of both, and what is more particularly set forth in this "Sequel" is that we require no new revelation, but simply (p. 182) an adequate conception of the true essence of Christianity. "The Unseen Universe" is, we observe, in its seventh edition, and we are sure this continuation will be largely in request.—*Lit. Churchman*.

—The following is an extract from the speech of a Dissenting minister, recently made at a semi-political meeting in the South of London:

Pile on the rates. Go on borrowing. Add to the expenditure. The more the better. When the rate-payers begin to find the burden too heavy, we can soon show them the whereabouts of an abundant quarry, from which gold and silver can be plentifully dug—the temporal possessions of a bloated Establishment! The higher, therefore, that we can push up the School Board Rate, the more numerous will be our allies when the Establishment is finally assaulted.

Summaries.

FOREIGN.

The English papers have been flooded with articles on the new "Ornaments Rubric," or compromise arrived at by the Convocation of Canterbury, July 4th. The Lower House, which from a position of hostility to any change had been wheedled by a "conference" into accepting the Bishops' ultimatum, on the understanding that the Bishops would not interfere where congregations were satisfied with the vestments, has been getting its eyes opened, though too late to alter their action. The Bishop of London repudiates such an "understanding." Nobody appears to vouch for it. Berdmore Compton points out that it would not bind their successors, the Bishops would not be obliged to heed even the congregation. Even the Low Church authorities are against it. Dean Close says "it is the essence of feebleness and imbecility," and Canon Birks declares that it would "abolish the Reformed Church governed by definite law and replace it by thirty petty popedoms governed by the varying discretion or caprice of 30 Bishops, and by the understandings or misunderstandings of a thousand clergy." A memorandum as to its legal effect has been put forth by the E. C. U. (said to be drawn by Canon Grueber, who has also issued a powerful *Letter* to the Bishop of Bath and Wells on the subject), which concludes with the following *summary*:

The whole Rubric, therefore, so far as its somewhat involved provisions can be understood, would provide the following rules:

(1.) The Edwardian vestments to be used in all churches until lawful authority otherwise orders.

(2.) Lawful authority may order reduction of vestments to certain *minima*, which *minima* in cathedral and collegiate churches are greater than in parish churches.

(3.) These *minima* cannot be dispensed with, and must be used.

(4.) Lawful authority means a monition of the Bishop—that is, an order after hearing and judgment in his Court, with the Canonical appeal to the higher Court, and such restrictions and provisos for civil purposes as the Civil Law imposes.

We cannot but repeat our conviction that this stroke of Abp. Tait was simply to anticipate the reversal of the Privy Council judgments, of which he is strongly apprehensive. The Church Association has spent about £50,000 in prosecutions, with the result of getting the highest Judges in the land about equally divided against each other. The *Guardian* laments the "breaking down of the *compromise*," and says it was meant chiefly by the Bishops as a means of stopping the prosecutions (?) *i. e.*, we suppose, by stopping the things prosecuted! It satisfies neither High nor Low. Both sides we fancy, would rather see the old Rubric left as it was. Here it is almost impossible not to sympathise with the traditional jealousy of Episcopal prerogative attributed to Low Churchmen.

When the matter was brought before the Convocation of York, Dean Howson and Bp. Fraser advocated the entire abolition of the old Rubric: but the following motion by the Archdeacon of Chester was carried by a vote of 25 to 20, the Bishops opposing it, all except the new Bishop of Durham:

"That it is not desirable to make any alteration or addition at present to the Ornaments Rubric.

—The Convocation of Canterbury adopted an explanatory note to the Athanasian Creed, resolving the "damnatory clauses" into a mere repetition of the words of Scripture. The Bishop of Peterborough came out in the papers with a strong condemnation of this action, believing it only aggravated the obnoxious character of the formula. Dean Stanley asks if one person in a hundred understands the word "substance"—an Arian objection which applies equally to the Nicene Creed. In the York Convocation Bp. Lightfoot proposed "may" for "shall" in the rubric directing its use. The Bishop of Carlisle remarked that in all these rubrical *discretions* proposed for bishops and clergy, the *laity* might have something to say. Bp. Lightfoot's amendment was lost 8 to 34; and the House refused to make any alterations by a vote of 31 to 10. So the two Convocations have disagreed both as to the Ornaments Rubric and the Athanasian Creed, which

in Parliament will probably stand or fall together.

—Both Convocations have agreed to the provisions of a Draft Bill, which sets forth the various steps through which all Parliamentary legislation affecting the Church shall hereafter pass; and they withhold their consent from legalising the results they have arrived at in rubrical revision, until such Draft Bill has become law.

—Four new Bishops were consecrated in St. Paul's Cathedral on Friday (St. James's Day)—Canon Walsham How as Suffragan-Bishop of Bedford; Dr. Barclay, a well-known Oriental scholar, as Bishop of Jerusalem; Mr. Speechly, a Church Missionary Society's missionary, as Bishop of Caledonia, a new diocese carved out of British Columbia; and Mr. Ridley, also a Church Missionary Society's missionary, as Bishop of Travancore and Cochin, native Indian States under British protection.

—The French Senate failed to pass the Ferry Education Bill with the obnoxious seventh section, aimed at voluntary religious schools, and so they have rejected the whole bill, which contained some good provisions.

—Dean Stanley finds some opposition to the proposed monument of the Prince Imperial in Westminster Abbey. Pope Leo has not been very demonstrative in sympathy for the Empress Eugenie.

—The actual basis of the new arrangement between Germany and the Vatican is published, with a strong appearance of genuineness: 1. The enforcement of the disciplinary laws is to be abandoned, and the Vatican will accept the *status quo* until the revision of the May laws. 2. The Catholic bishops and clergy will be allowed to return to Germany on applying for permission and engaging to conform to the provisions of the purely civil law which are not opposed to canon law. 3. The bishops will be allowed to exercise their spiritual functions, provided they undertake not to disturb the peace of the State. Such an arrangement is, no doubt, the price paid to the Ultramontanes for their support of the new tariff, but it is also a fruit of the common sense of Leo XIII., who has abandoned the all-or-nothing policy.

—In his address at Father Hyacinthe's chapel in Paris, Bp. Herzog declared that he appeared there "not by his own

authority, but as delegate of the venerable Primus of Scotland." The address was an excellent one as vindicating the grounds of true Catholicity, apart from Rome. But really, the connection of the English and Scotch Bishops with this whole matter, seems a lame attempt to solve the problem of both "How to do it," and "How *not* to do it."

Bp. Coxe is bolder. He is an Eumenical authority in himself. The Roman Bishops (in Mexico) are not Bishops, only the *deputies* of a foreign Bishop who has no jurisdiction there. This cuts the Gordian knot. Why this scandalous timidity of the English Episcopate for 200 years or more? If Bp. Coxe's sermon at the consecration of Bp. Riley is correct, we have all been in the dark, and the great bugbear of Rome collapses like a soap-bubble! However, most people regard the Latin Churches as still Churches having a valid Episcopate, and only pray for a reform and a reunion on the basis that Dr. Döllinger indicates. We have heard a theory once, if we mistake not, in the same pulpit, that the two lower orders "emanated" from the Episcopate: it is almost too soon for us to turn about and say that the Bishops are not much more than Presbyterian Moderators.

The London *Standard* says on this subject:

If one may believe the assertions of the sermon preached by the Bishop of Western New York, on June 24th just past, the Bishop consecrated in 1879 for Mexico, has a very different mission from that of the Bishop consecrated for the Dependencies of Turkey in 1844. Dr. Riley is to take the place of those so-called bishops who according to Bishop Coxe are not bishops at all, and who, if his statement of the theories of Rome, and of Dr. Lightfoot—present Bishop of Durham—is correct, are only presbyters under another name. It will perhaps be news to Dr. Lightfoot that he adopts any "scholastic" theory of the Episcopate. We are quite confident, however, that he will be slow to adopt that to which the Bishop of Western New York may claim any glory which can come of its evolution. The Bishop, who will at some future day depart for Mexico, is not to teach or inform the ignorant in that Nation that there is another Church which lovingly longs for the reformation of its 'National Church,' but that there is no

such Church, except it be found in that body which shall recognize the new Episcopate—and the one only Bishop who is scripturally or canonically entitled to assume or have all mission and all jurisdiction. Stripped of all verbiage the sermon at the consecration of Dr. Riley seems to make a new "departure" which this Church must weigh, must accept, or reject. It is either true or it is untrue that an Episcopate ceases to have jurisdiction under given facts and circumstances. Dr. Coxe—the Bishop of Western New York—has pronounced. The Christian Church is poised—it trembles.

It seems hardly probable, that the public will be allowed an inspection of the new Mexican Liturgy, until the next General Convention. We are bound to presume that our Bishops would not act with less caution than the English Bishops did when transmitting the Episcopate to America.

—Dr. Conrad Martin, Bishop of Padernborn, and one of the "victims" of the Falk laws, died in Belgium, July 16. He was a violent and not over honest Ultramontane. In his book on the Vatican Council, he published the decree *Pastor Eternus* without the words, "*non autem ex consensu ecclesie.*" There are still five German Bishops in exile; four sees are vacant: three Bishops remain.

—Bp. How, who has charge of East London, derives his title of Bishop of Bedford from an old act of Henry VIII. for the appointment of Suffragans. He has been inducted to the rectory of S. Andrew's, Undershaft, a fine old Perpendicular church rebuilt in 1532, which escaped the Great Fire of 1666. It has of late years been carefully restored. The endowment of this Church will furnish the income for the support of the Bishopric. The Dean of Ripon, Canon Fremantle, preached the sermon at the consecration of the four Bishops on S. James' Day.

—Archdeacon Denison talks of forming a new Society for the protection of the Prayer Book. Either the Prayer Book must be altered in the interest of a party or not. If in the interest of one party, other parties must be offended; if in the interest of no party, nobody cares for revision. This latter turns out mainly to be the case. In the new Ornaments

Rubric the presiding intention has been to give a victory to no one, and a sop to every one. The inevitable result has been to please nobody.

Not only the English Church Union, but the Working Men's Association, have taken a stand against any change in the Prayer Book. At the recent anniversary of the latter (the 3d), a working man said:

They protested against the proposed alteration because it was not to satisfy the Christians of England, but the worldlings and the godless. He defied any one, from the Archbishop of Canterbury down to the leading rioter at Hatcham (laughter), to show that the sober, righteous, and godly members of the Church of England were those who had cried out against what is commonly called Catholicism.

Another said:

The proposed new rubric would not absolutely prohibit the vestments, but he feared it was intended to have a deeper meaning than appeared on the face of it. He had heard of a number of students who, wishing to play a practical joke upon a learned professor, obtained a number of insects, took a leg from one, a wing from another, and a head from another. They put them together and took this nondescript to the professor, saying they had discovered a peculiar insect, which appeared to them to be a kind of bug. The tutor looked at it a moment, and then said: "Gentlemen, I believe you are right. It belongs, no doubt, to the bug species. I have every reason to believe that it is a *hum-bug*" (laughter). He (Mr. Wakenell) believed that the new rubric belonged to the same class; it was not an honest endeavour to come to terms.

—The Rev. Cecil Beadon Young, formerly curate of Burghclere, who became a Romanist about a year ago, has written to the Bishop of Winchester asking permission to rejoin the Church of England.

—Writing to the *Record* on the debate in the Northern Convocation on the Ornaments Rubric, Canon Clark says that of the twenty-five who voted for Archdeacon Darby's proposal against change in the Ornaments Rubric 2 were deans (York and Manchester), 2 were archdeacons (York and Chester), and 21 were proctors. Of the 20 who voted against that motion, 2 were deans (Chester and Ripon), 10 were archdeacons (Bishop Ryan, Hey, Blunt, Prest, Boutflower, Cooper, Hamilton, Anson, Cust, and Birch), and only 8 were proctors.

—The English Church Union sent a special memorial to the York Convocation against any alteration in the Ornaments Rubric.

—In Russia the extensive sect called Old Believers, hitherto unofficially recognized, are to enjoy complete toleration. They are to have liberty of worship, to build churches, to become members of city guilds, and possess all the privileges of citizens. As this sect numbers 12,000,000 this is an important change. Toleration is still withheld from other sects because they are suspected of performing rites inconsistent with morality and civil law.

—The Rev. F. C. T. Bosanquet, formerly curate of Rugby, joined the Unitarians about two years ago, but found a religion of negation unsatisfactory, and has now obtained a London curacy.

—The *Church Review* says in regard to restricting legislation for this country:

If the American bishops should yield to Protestantism, though without Erastianism to back it, the surrender must be ascribed to a somewhat mean subservience to their Anglican exemplars. Edmund Burke reproached the Parliament of 1775 with exposing to the American colonists only "the back parts" of the British constitution, and the present Primate has done the same as regards the English Establishment to the Pan-Anglicans. It would be a miserable thing if in the cause of the Church the American bishops showed themselves of a less elevated spirit than their forefathers did in the cause of civil liberty, and no spectacle could be more piteous than that of American bishops hanging upon the discredited decisions of the Lords of the Privy Council. There may be a good result from the recent proceedings of the Southern Convocation after all. The American bishops will learn from them that their English brethren have refused to draw a hard and fast line, and pass a canon to annul the Ornaments Rubric. It would be a good thing if the American Church papers were to reprint portions of the debate; for if State bishops, hampered with the Ridsdale judgment, were compelled to go as far as they did in the direction of liberty, the American bishops can never be mad enough to try the game of a mere obscurantist despotism.

HOME.

The Reply to Father Bradley is our *piece de resistance* this month. We have printed for the writer one thousand copies in pamphlet form, which we presume will be for sale at the Church bookstores.

Dr. Bolles' articles on Shakspeare will be a new and attractive series. The short analysis of Milton is to our mind really valuable. We are glad to find so many appreciating Dr. Richey's original series on the Parables.

—The death of Bishop Odenheimer took place at Burlington Aug. 14, after several years suffering from ill health and various afflictions, all borne with that cheerfulness and serenity which were ever such charming traits of his character. He was born Aug. 11, 1817; graduated at the University of Pennsylvania in 1835, and at the General Seminary in 1838, when he was made deacon and ordained priest in 1841. Was then Rector of St. Peter's Church, Phila., till 1859 when he was elected Bp. of New Jersey, being the 65th in order of the American Succession. Some of the Church Manuals published by him during his pastorate were among the best and most effective ever issued in this country. This venerated Father was one of the warmest friends and patrons of the CHURCH ECLECTIC from its foundation.

—The death of Bishop Odenheimer removes another of that noble school of the generation of Bp. DeLancey, who also was once rector of S. Peter's. The Bishops, Clergy and Laity gathered together in S. Mary's Church, Burlington, N. J., at the funeral of the Right Reverend William Henry Odenheimer, D.D., Bishop of Northern New Jersey, adopted the following Minute as an expression of their sense of the loss which they, in common with the whole Church, have sustained by his removal from the scene of his earthly labors to the rest and reward of the Paradise of God:

Appointed very early in his ministry to the charge of the large and influential congregation of St. Peter's Church, Philadelphia, among the first to establish in this country the daily service and weekly cel-

ebration of the Holy Communion, his untiring devotion to his work, judicious administration of the parish, and faithful performance of his duties, soon won for him the title of "the model Priest." Although twenty years have elapsed since he was called from the Rectorship of St. Peter's to the office of a Bishop in the Church of God, that parish still feels the impulse of his work, and his influence still lives in that city where so many were trained under his ministry for Christ and His Church.

Consecrated to fill the difficult position of successor to "the great-hearted Shepherd," the late Bishop Doane, the same characteristics which distinguished his priesthood manifested themselves in his Episcopate,—the gentle Christian spirit, the finished scholarship, the sound theological learning, the "showing himself in all things an example of good works unto others," and "setting forward quietness, love, and peace among all men." In this highest office of the Church he labored with such fidelity and success that he was privileged before his death to see the old Diocese of New Jersey divided, and both divisions of it larger and stronger than the whole when he was first placed at its head.

Called to endure afflictions more than usually fall to the lot of mortal men, and for some years past compelled to do his work under constant bodily suffering, through all he labored with heroic courage, bearing his sorrows and trials with singular patience and unrepining gentleness, until he has fallen asleep in Christ, honored and mourned by all who knew him as a Priest and a Bishop. Though a man of loving disposition, and ever mindful of the Apostolic injunction, that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient," he was endowed with such moral courage that his trumpet gave no uncertain sound. His several charges and addresses to his Diocesan Convention present evidence of this, and by them "he being dead yet speaketh."

We commend his afflicted family to the care of Him who has promised to be a Father of the Fatherless and the widow's God, who knows all their necessities in their hour of deep sorrow and bereavement, and who alone can give them consolation and comfort.

Resolved, That a copy of this Minute be sent to Mrs. Odenheimer, and be published in the papers.

In behalf of the meeting.

JOHN SCARBOROUGH,
EDWARD B. BOGGS,
E. A. HOFFMAN,
J. C. GARTHWAITE,
A. BROWNING,

Com'rs.

—A learned theological Professor at the West in commending to us the article on Confession which we recently printed, says of it, that "It takes the Church view, not the Roman view, and is likely to do a great deal of good in recommending Confession as *Remedial and Curative*, and bringing it out in the proper way. I have felt and taught upon this point always as Bp. Wilson does in his *Parochialia*. In fact, in view of the two sins of criminal abortion and self-abuse the practice is necessary, so necessary, indeed, that the Romanists are gaining proselytes from the educated higher orders, because of these two evils, and the mischief they know them to do." But we must remind our friend that it is on account of inquiry into these secret sins of the flesh that our Evangelical friends protest against this "remedial" ordinance of Confession, *in toto*. And all worldly and vicious men agree with them. They talk as if the seventh commandment was really the only topic dwelt upon in the Manuals of Confession. This was the whole gist of the hubbub in Parliament over the "*Priest in Absolution*." To prevent sin or to cure sin, was only to "corrupt our family life." To keep our family life pure only needs to leave it entirely alone to the world, the flesh and the devil! to the fashions and dances that only model artists can invent, and to the worse than obscene pictures of a prurient literature of fiction. Vital piety seems to be content with the alliance of unbelief, and hardly feels any call to resist the Pagan Renaissance!

—Dr. Ewer has supplemented the series of Conferences delivered last year at Newark on Romanism and Protestantism, in which he brought out chiefly the great doctrine of the Incarnation and its consequences, with another series this year, in which he dwells chiefly on the Mission and Work of the Holy Ghost.

—Our hearty brother of the *Western Church* must allow us to express our entire inability to perceive the necessity or even the precise meaning of his editorial entitled "The Line Drawn at Last," on the Sermon published in our July No.

There is no "*at last*" about it. Satire is out of place in matters of such real importance to us all. It is no more than such men as Canon Liddon and Dr. Pusey have been saying, and we fancy that even the *Church Times* would agree with it. What would you have in ritual *more* than the "Six Points" maintained by the E. C. U? Are there those among us who are opposed to *any* line between us and Romanism? *E. g.* : *Reservation* (other than for the sick) is *not* Catholic; we hold that, as exhibited in Roman Churches, it is an utter perversion and nullification of the purposes for which the Sacrament was instituted. And so of some other things. We will print any sober argument on either side: but *ridicule* is no argument. And when a Bp. tries to fulfil his charge to "drive away erroneous and strange doctrines" let us not make merry over it, but rather help him, (if we think we can) to see what and where the real trouble is. If those who are *friends* must disagree, let it be only as to the way of *putting* things. As to "liberalism with a vengeance," we had supposed no High Churchman ever dreamed of prosecuting or disturbing his Evangelical brother. We fancy the *modus vivendi* of the Prayer Book and Articles will have to continue, even though our *views* are "essential matters of belief."

—Ex-Gov. Seymour, who is a sound Churchman, has since his retirement from political life, found many ways of conferring practical benefits upon his fellow-citizens, aside from his well known liberality in responding to Church necessities. Many a monograph on subjects of social welfare as well as public concern has appeared from his pen, generally in response to questions publicly addressed him. Not long since he delivered a remarkable address to the inmates of Auburn prison, which might furnish many hints to the chaplains of such institutions: and lately he gave some excellent advice to the Jews of New York, in reference to the question which has been exercising them for some time, whether they should colonise at the West and enter upon agricultural life, like

their ancestors in Palestine. It seems foolish for them to wait for the expected tide of emigration to the Holy Land again.

—At the funeral of Bp. Seymour's brother, at the Church of the Transfiguration, N. Y., the officiating clergyman wore a biretta out of doors. This appropriate custom is becoming more common among our clergy.

—Dr. Wm. Cooper Mead, of Norwalk, died July 17. His rectorship in S. Paul's lasted over 40 years, and for a long time he was the Nestor of the General Convention. Dr. Shelton of Buffalo, and Dr. Edson, of Lowell, still remain to illustrate the happy days of semi centennial rectorships.

—The Corner Stone of St. Paul's School, Garden City, Long Island, was laid on Wednesday, June 18, by Bishop Littlejohn, just two years after the laying of the corner stone of the Cathedral. Upon it was inscribed, *Pro Christo et Ecclesia, et Literis Humanioribus*. In a copper box beneath the stone, were placed a number of documents relating to the Church in Long Island, catalogues of the schools; and, among the rest, was a copy of Ovid's *Metamorphoses* used by Mr. Stewart. The address was by Bishop Littlejohn. The building is to be finished next January. There are already three hundred applicants for admission to the schools this fall. The group of buildings when finished, will include the Cathedral, the See House, St. Paul's and St. Mary's Schools, the Chapter House, Divinity Hall, the House for the Deaconesses, and the Asylum for Aged and Infirm Clergymen.

—The Living Church of Aug. 14, has an explanation of the case of one Van de Moortel, a Roman priest, who came over to us, but found his old associations too strong for him and went back. He seems to have acted too much on the plan of the various Protestant sects, according to which ministers can change from one to another as interest and taste may dictate.

—The new Roman Cathedral in New York has entered upon a brisk competition with Mr. Ward Beecher's conventicle in the great cause of pew-letting. A few days after the consecration of this great building, we are informed that an auction sale of the pews was held, at which, though the attendance was small,

the prices realized were "full of compensation for the thin attendance." The poorness of the attendance, we presume, is to be accounted for by the fact that no one was present but those with gold rings and in goodly apparel, the poor man in vile raiment being conspicuously absent. "Sit thou here in a good place," was the motto of the occasion, "Stand thou there or sit here under my footstool" being implied only, but no less definitely understood. The latter part of St. James's verse was, in fact, *subauditur*, not being mentioned in ears devout. The sums realized ranged from about 8*l.*, a pew to as high as 420*l.*, the money figure for the right to choose only fifty-three pews amounting to 2,453*l.*, this being in addition to the fixed rent. This is handsome, and we must not forget to include our Roman Catholic friends among the most distinguished allies of the pew system. Possibly on this account the free and open church associations may expect an enormous rush of Protestant members. The difference between the Roman Catholic auction and Dr. Beecher's was that in the former the Altar, and not the pulpit, was the centre of gravity. "How much for the best sight of the Altar and Father Dominic's chasuble of 'cloth-of-gold?'" "Going, for 420*l.*, the front pew admirably placed for *coup d'œil*." It must be admitted that this smacks more of the opera house than of the house of God, and is more unpleasant in a Catholic church than in a Protestant lecture hall.

—The subject of Provincial organization, it seems to us, must, in the confusion of the times, come up again at our next General Convention. Our dioceses will be like our parishes, if the present state of things continue, separate atoms of sand, reduced to the trituration of congregationalism. How our theory of *one* Province works, may be seen in the Trustee management of the General Seminary, and the way the Bishops attend to its interests. We say nothing of the Church Colleges. The Government of Dioceses without Provinces must necessarily be mere *personal* government—multitudinous *Popery* in the Church. The idea of the English Bishops getting the *discretion* of ritual observance into their own hands, was simply *borrowed* by Abp. Tait from this country. It is incompatible with a government of definite *law*, and so the laity will regard it after a while. We are endeavouring to obtain the Report on the System of Provinces

made to the Maryland Convention some years ago, by Dr. Mahan, Hugh Davey Evans, and others. We hope some of our ablest pens will take up this subject.

—The consecration of Rev. Dr. Harris as Bishop of Michigan is to take place on the 17th of this month at S. John's, Detroit. This appointment for the service is most appropriate, and seems like going back to the old times, when our Bishops were generally consecrated in their own dioceses.

—The *Newark Daily Journal* shows up some very absurd tricks of Father Bradley in controversy. Thus, he said, the "Episcopal Church makes its daily sad but *unrepentant* confession 'We have erred and strayed from thy fold like lost sheep,'" and afterwards claimed that the change of the word made no real difference! A man who had been brought up in decent company could hardly have descended to anything so utterly puerile and contemptible.

—The work which Mt. Calvary Church, Baltimore, is doing among the colored people, is beyond all praise. We hope to have some account of it for our Church Work.

—The DeKoven Memorial Endowment is, we believe, making some progress. Rev. F. B. Chetwood of Elizabeth, N. J., has been appointed by the Trustees as agent for raising this fund. There are many at the East who appreciate the splendid work and organisation of Racine College, and will not let this Memorial fail. We learn that the new Warden, Dr. Parker, is winning golden opinions on every hand.

—The best account of the origin and early history of Trinity Church, New York, with the various litigation attempted against her from time to time is to be found in Mr. E. F. DeLancey's publication of Judge Jones' History of New York during the Revolution. He has there incorporated Bp. DeLancey's account of it, with supplementary matter to the present time. There is also a good account of the old Dutch Reformed foundation. It is remarkable how this old history reveals the intimate connection between

religion and politics in those days. Mr. DeLancey's Notes to this old work embody a vast amount of curious information in the shape of original documents, letters and personal reminiscences. We believe that Dr. Dix has a full and complete History of Trinity Church in preparation.

—The surpliced choir in S. John's, Toledo, which was silenced some 15 years ago under objections from Bp. McIlvaine, is now resumed without opposition from Bp. Bedell.

—The *Living Church* says the Utica clergy have resolved to preach at funerals no more. We had not heard of it. Whether "Catholic" or not, we do it on occasion, as the only way of carrying the Gospel into many out of the way places. We know that seed sown at such times has borne good fruit. We suppose this is not a question of ritualism or Churchmanship. One thing we have liked about ritualism is, its practical sense in questions of this kind, its desire to reach the people in all ways, without regard to the feeble squeamishness of Miss Nancyism.

—Father Terry, a Roman priest of this city, preached a clever sermon in reply to the resolution of the Presbyterian General Assembly at Saratoga, which reiterated some deliverance against the Roman Church made as long ago as 1835. The Father carried the war into Africa, and showed up the repulsive doctrines of the Westminster Confession. This called out several letters from Presbyterian ministers, which he has published in a pamphlet along with his own replies, under the title, "Reply to Knox." Of course, in this line he ought to have an easy victory, but in literary execution, the performance is not very finished, though perhaps well enough *ad captandum vulgus*. What we are concerned to note is that some of the Presbyterians imply that our XVIIth Article is as Calvinistic as the Westminster Confession. Any Presbyterian read up in the history of his own denomination knows that if that were the case the Westminster Confession never would have been heard of. Those who

made it denounced the XVIIth Article as a Jesuitical trick, designed indeed to pacify the Puritans, but really taking away with one hand what it gave with the other. The anti-Calvinism of the Prayer Book is the very *raison d'être* of the Westminster Confession. The Church baptizes all children. Presbyterians only the children of the converted, or the "elect."

Again, they seek to take the edge off their hateful system by saying that all children dying in infancy must be among the "elect." Very comfortable doctrine this for the Freemans and other child murderers. Why exclude any children from baptism then? But really this is not new, though it would have astonished such hard heads as Baxter and Edwards. Wiclif put it more logically. All infants predestinated to hell would certainly be allowed to *grow up* so as to commit actual sins! Still in both cases, we see, it is the predestination of *infants*, one way or the other! How much is their doctrine softened by this new device, after all? But a truce to these puerilities. We suspect Ingersoll's blasphemies were not against Christianity, but against that caricature of it in which he was brought up, and which he *supposed* to be the orthodox article.

—The special legislation of the Pennsylvania Convention was not allowed to go by default. The vote on Dr. Goodwin's canon was—ayes 57, nays 42 (clerical), and ayes 40, nays 37 (lay). A protest was introduced against the measure as involving unconstitutional legislation, signed by Drs. Hoffman, Davies, Foggo, Harris, Rumney, Hay, and over sixty other members of the Convention. Although a motion was made to lay it on the table without reading, yet the Convention by a vote of 126 to 122 allowed it to be presented and read. This state of things must go far to make all such attempts at novel and special legislation practically nugatory.

—The following is the Canon on Ritual adopted by the Convention of Pennsylvania May 9th, by a vote, of clergy, ages 57, nays 42; laity, ayes 40, nays 37

—a vote close enough to deprive it of much moral force. Many conspicuous members, like Dr. Hare and Dr. Rudder, who both condemned St. Clement's, spoke and voted against this canon.

ON INNOVATIONS IN RITUAL.

1st. The godly admonition and judgment of the Bishop, given in writing, with the advice and consent of his council of advice, shall have the force of law in this diocese in respect to all innovations in ritual, ornaments and vestments, so far as they are not regulated by express law of the Protestant Episcopal Church in the United States; and such admonition and judgment shall have the same authority in respect to all ritual observances and formal absolutions in connection with private confession not expressly authorized in the Book of Common Prayer so to be used; and as to all practices tending to the encouragement of such confession as a habit or its enforcement as a duty or to the establishment of the confessional in this church as a part of its system of ordinary discipline: provided, however, that if it shall be shown to the satisfaction of the standing committee that anything thus disallowed by the Bishop has been the usage in that particular church or congregation during the preceding twenty years, or else in at least one third of the churches of this diocese at the time of the admission of such church or congregation into union with the convention then such usages shall not be deemed innovations in such church or congregation; and for this purpose the clergyman and church wardens shall be summoned before the Bishop and standing committee within ten days after service of said admonition, and shall be heard in objecting to the same.

2d Any clergyman who shall refuse or neglect to comply with the godly admonition and judgment of the Bishop, given as aforesaid, with the proviso aforesaid, may be presented and tried under the canons of the general convention for a violation of the canons of this diocese and a breach of his ordination vow.

—*Our Church Work*, a paper conducted by the clergy of Rochester, contains some excellent articles signed "D" on the "Sacrifice of Praise," or Church Music. He insists upon "choral choirs" gathered from the congregation and Sunday School, which latter should use the same book and sing the same music as is used in church. He recommends a *choral society*, with its leader, secretary, librarian, &c., in order to cultivate this department and make it parish work.

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DAILY PRAYER AND SERVICE.

EXEGESIS OF ACTS VI. 1-4.

"And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration (*διακονία*-service). Then the twelve called the multitude of the disciples unto them and said: It is not reason (*ἀρεστόν*-pleasing) that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report full of the Holy Ghost and wisdom whom we may appoint over this business (*χρεία*-necessity); but we will give ourselves continually to prayer (*τῇ προσευχῇ*-the prayer) and to the ministry of the word."

THIS passage of inspired history is commonly taken to be the record of the organization and institution of the Diaconate—the third order of the ministry.

The following considerations would seem either to militate against such an interpretation, or, at least, to suggest, as primary, another and more important practical truth:

1. The seven are never called *διακονοί*.
2. The imposition of hands (verses 5-8) is not mentioned, and need not necessarily be interpreted for the imparting of special gifts of the Spirit in Divine offices.
3. They were to be men already full of the Holy Ghost and wisdom, implying that they already possessed by the previous laying on of hands the gifts of the Spirit, as subsequently manifested in Stephen and Philip.
4. They are not mentioned as doing what we understand to be the work of the diaconate. Two of the seven, and only two, are called, and do the work of, preachers; one, Philip, is called the Evangelist.
5. There are later indications of another order of the ministry, inferior in degree, of different qualifications, called *διακονοί*.
6. All orders of the ministry in divine things (the *διακονία λόγου*—as opposed to the *διακονία τροπέων*) whether three or more, are included among those who must give themselves continually to the ministry of the word and the prayer, hence the seven who are to serve tables are not an order of the ministry of the word at all.

7. And finally. The circumstances calling forth the action, the reason given, and the language employed in the passage, point to another and more important truth than the mere institution of an order of the ministry.

I. THE CIRCUMSTANCES.

It was a trouble and the beginning of troubles. One section of the Church complained of another. Troubles are permitted to occur for the greater confirmation of the faith, and for declaring once for all that which is the will of, and pleasing to, God in any given case. [See Acts xv., the dissensions concerning circumcision. The imprisonment of Peter. Epistles to Corinthians. In the days when our Lord was with the disciples, the storm on the lake.]

II. THE REASON GIVEN.

The twelve assigned as a reason for not attending to this matter themselves, prior engagements which would occupy all their time. This consideration involving perpetual duty, is manifestly of more importance than any circumstance making this duty manifest; a circumstance which may be a present but temporary necessity, while the *duty* is imperative and perpetual.

III. THE LANGUAGE EMPLOYED.

The terms of the decision involve all orders of the ministry in the constant occupation of prayer and ministry of the word, which is set against another occupation—the needs of the body—to be attended to by men chosen *from* the multitude and *by* the multitude.

This language we proceed to consider.

I.

1. *Οἱ δώδεκα—ἡμεῖς.* The twelve—we. The full number and identical persons who accompanied with and were chosen by our Lord. (Matthias, we are to believe from Acts i. 15–26, was chosen by our Lord Himself.) They represent the complete undivided ministry of the Church of Christ. The actual and symbolical foundation four square, twelve stones laid in the Living Rock upon which Jesus is to build up His Church until it is complete according to the Divine model, and He, the perfect pattern, returns to crown its summit as the “Head over all things.”

These twelve Jesus Himself—

1. *Chose.*—Matt. x 2, 4. Luke vi. 13–16. Luke x. 1.

2. *Commissioned.*—Matt. xxviii. 18–20. John xiii. 20. John xx. 21.

3. *Empowered.*—Acts i. 4, 5; ii. 1–4.

They thus possessed the divine presence of Jesus through the Holy Ghost, and authority from Him (1) to publish the news of universal redemption and remission of sins. (2) To admit into covenant with Christ; (3) to teach, warn, and correct the mistakes of the disciples of Christ; (4) to regulate the public services of the Church; (5) to impart the sacraments and ordinances of the Church; (6) to ordain a ministry to succeed them;

{7} to defend and expound the teachings of Christ ; (8) to settle disputes ; (9) to administer discipline.

But there were some things they could *not* do. Their powers and duties are restricted. There is a limitation to their liberty. The power of choosing, ordaining and sending men for the work of the ministry, however, can not be restricted. It is an inherent right. From the twelve have come down the three orders of Bishops, Presbyters and Deacons. But this incident we are considering, while it attests this right as a secondary consequence, seems to have occurred to bring out as a primary consequence a *restriction* of power and duty. This is brought out in the first words of their decision after the whole multitude had been brought together, as follows :

2. *Οὐκ ἀρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ διακονεῖν τραπέζαις. Οὐκἀρεστον*—*non placet*, it is not pleasing. It is not reason—implying pleasing to God. The same word is used in 1 John iii. 22, “pleasing in God’s sight.” St. John viii. 29, Jesus said, “I do always those things that please Him.”

There is no record or intimation of any council with the brethren ; of any deliberation on the part of the twelve ; none of any fears about results, none of reproof for, or sympathy about, the trouble.

Again *ἡμιν* is omitted (*Wordsworth*). They do not say “it is not pleasing to us,” as if it were a matter of preference or individual decision, but simply of something absolutely established beyond dispute, an irreversible, perpetual, daily duty enjoined, absolutely forbidding their engagement in anything else. “It is not pleasing that we should *leave the word of God* to serve tables.”

3. Hence this negative serves to bring out *by relation* in bold contrast the *ποιεῖν*, the *action* of the twelve—“prayer and the service of the word.” Hence are involved the directions—

1. *ἐπισκέψασθε οὓν*—wherefore you choose out from among yourselves, &c.

2. *καταστήσομεν*, &c. “We will appoint over this need.”

3. *ἡμεῖς δὲ τῇ προσευχῇ*, &c. “But we will attend constantly upon the prayer and the service of the word.”

In this employment upon which they fell back several things are to be noted :

1. It is *ἡμεῖς*—We, that is the twelve, the typical *ministry* of the Church, the germ of all disciples and all orders of the ministry. It does not include all *disciples* in the actual employment of prayer, for the seven were to serve tables while the twelve were praying and attending to the service of the word.

2. The occupation has two defined lines :

I. The Prayer.

II. The Service (*διακονία*) of the Word.

[I.] The occupation of Prayer. This is distinct from the service of the word. *τῇ προσευχῇ* with the article, *the* prayer. Bp. Middleton makes no

account of the article. Others do, as signifying some particular form of prayer, possibly the Lord's Prayer, which some have thought was the only form first used at the celebration of the Eucharist. The other instances mentioned of prayer with the article, are—

1. Acts iii. 1.—Peter and John went up into the temple to pray at the hour of *the* prayer, being the ninth hour.

2. Acts x. 31.—Cornelius. "*The* prayer of thine is heard."

3. 1 Cor. vii. 5.—Give yourselves to fasting and *the* prayer.

4. Phil. iv. 6.—In everything by *the* prayer and *the* supplication (*δευσιαι*).

5. 1 Pet. iv. 7.—The end of all things is at hand, be ye therefore sober and watch unto *the* prayers (plural).

6. Acts i. 14.—"These all continued with one accord in *the* prayer and the supplication.

7. Romans xii. 12.—Continuing instant in *the* prayer.

8. Col. iv. 2.—"Continue unceasingly in *the* prayer, watching in the same in the act of thanksgiving.

9. Acts ii. 42.—"They all continued unceasingly in the Apostles' doctrine and fellowship, and in breaking of bread and in *the* prayers.

10. Rom. i. 10; Eph. i. 16; 1. Thess. i. 2; 2 Tim. i. 3; Rom. xv. 30; Col. iv. 12; 1 Tim. v. 5; Phile. 22; 1 Peter iii. 7—all exhortations to, or making mention of, and in, *the* prayers.

Turning back to the Gospel narrative—

St. Matt. xxi. 22.—Jesus said unto His disciples, "All things whatsoever ye shall ask in *the* prayer, believing, ye shall receive."

Luke vi. 12.—"Jesus continued all night in *the* prayer of God." This was the night before he chose the twelve.

Rev. v. 5; viii. 3-4.—*The* prayers of the Saints coming up before the golden altar which was before the throne of God.

In the foregoing instances that of Cornelius, and of Peter and John in the Temple could not have been any special form of Eucharistic prayer; nor the Lord's Prayer. In a few instances the article is wanting. The force of the article, we conclude, is not to indicate a special form of prayer; not the Lord's prayer; nor a service of prayer like the Eucharist, but a special and defined *action, energy, occupation* of the ministry, which combined with the service of the word forbade their giving any time to a *χρεία* as an actual necessity, growing out of the Gospel itself.

II. THE SERVICE OF THE WORD.

The second line of action is the service of the word, "*διακονία τοῦ λόγου*." All the service (labor) involved in the Apostolic Commission of laying on of hands, teaching, settling disputes, administering discipline, with the consequent travelling which those things involved.

This is distinct from *the* prayer but associated with it, as belonging exclusively to the twelve, and growing out of the first, the prayer, being the

actual communication of the Holy Ghost to the twelve, or in reference to them, and in answer to "the prayer."

It will be noted that *διακόνια* is not joined to prayer but to the word. Prayer is one thing, service is another, but united in the same body.

There is a parallel here with the second commandment, where worship and serve are distinct. [Note that the P. B. translation of the 2nd Com. taken from Cranmer's Bible is defective.] The Saviour preserves the same distinction in reply to Satan's offer of the world at the cost of bowing down to him. "It is written thou shalt worship the Lord thy God and Him only shalt thou serve." In this decision of the twelve "the prayer" answers to worship, and "service of the word" to service of God. See also numerous other instances of the distinction between *worship* and *serve*.

Again: Note first the parallel; both the twelve and seven are *διακονεῖν*—to serve; and second, the contrast: one *τραπεζαίς*—tables, equivalent to food or money, the meat that perishes, the necessities of this life. The other *λόγος* the word of God that abideth for ever. One *χρείαν* a need, a present necessity, implying that it will come to an end, be satisfied. The other, *προσχαρτερήσομεν*, a continual giving oneself with no idea of cessation.

III.

The third consideration of this passage will be the time employed for the prayer and service of the word. The term *προσχαρτερήσομεν* is joined to both prayer and service of the word. It signifies to be intently and constantly engaged in. It is found in the following passages:

Rom. xii. 12.—*Continuing instant* in prayer.

Acts i. 14—"All *continued* with one accord in prayer."

Acts ii. 42.—"*Continued unceasingly*."

Col. iv.—Continued unceasingly in the prayer, watching in the act of thanksgiving.

This means either that they were to continue praying without stopping from morning till night and from night till morning; or else it means that there were stated times of prayer every day. The first is not probable, and is hardly possible. There is no indication, however, that for this work of prayer and service of the word one day was to be esteemed above another, or that any day was omitted. In addition to *προσχαρτερήσομεν*, we find the words connected with the prayer.

1 Thess. v. 17, *αδιαλείπτως*—by an unvarying practice.

2. Thess. i. 11; Rom. i. 10; 1 Thess. i. 2; Phil. 4; Col. iv. 12: *πάντοτε*—at all times.

2 Tim. i. 3; 1 Tim. v. 5: *Νυκτος καὶ ἡμέρας*—"night and day."

These terms, "by an unvarying practice," "at all times," "night and day," would imply set times daily night and day, without intermitting any of them for the explanation of *προσχαρτερήσομεν*.

Is there anything in Scripture, without going outside to the fathers, indicating how many times are meant by *πάντοτε, αδιαλείπτως, νυκτος καὶ ἡμέρας*?

It is possible that it is found in the Lord's Prayer itself in its two forms given by St. Matthew and St. Luke. The first was given in the beginning of His ministry; the second about a month before His crucifixion. The first to the multitude; the second to the disciples—the morning and evening of His ministry. The portions of the prayer which differ are:

1. *ἐπιούσιον ὁδὸς ἡμῖν σήμερον*—"Give us *to-day* our daily bread," implying that which succeeds immediately, our bread for the present day. In the second form the petition is: "*δίδου ἡμῖν τὸ κατὰ ἡμέραν*"—Give us day by day, from day to day, implying the continuance of what has already occurred.

2. *ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν*—"Forgive us our daily delinquencies, as we also forgive those who fail towards us"—a tacit acknowledgment of possible failures in the day to come. In the second form this petition reads: *τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν*—"Forgive us our actual sins, as we forgive every one who is indebted to us," implying a retrospective view of known failures just past.

3. To these we may add the ascription appearing in the first, omitted in the second. "For thine is the kingdom, and the power and the glory," is an expression to aid humility in setting out for the work of the day, when the temptation would lie in the direction of forgetfulness of the presence and power of God, and temptation to rely upon one's own power and glory and aims; but not needed, when, in the shame of conscious failure, one returns to the presence of the same God. The distinction between morning and evening prayer, though not found in our translation of the Lord's Prayer, is preserved in the changed language of the Collects for peace and against perils in the evening prayer, as distinguished from those for peace and grace in the morning prayer.

II. There is another intimation in Scripture that the time for "the prayer" of the ministry of Christ, "unceasing," "at all times," "by an unvarying practice," is to be twice daily, at evening and morning.

If Scripture is to interpret Scripture, and spiritual things are to be spiritually discerned, and all things that happened aforetime were written for our learning upon whom the ends of the world are come, there is a parallel between the first creation in Genesis and the second creation, Christ in His Church.

At the end of each day's creation in Genesis, it is said "The evening and the morning were the first [or second] day," as the case may be. It does not say morning and evening, but "evening and morning." In the mention of prayer it is night and day, the night being mentioned first. In the first creation it was the Spirit moving upon the face of the waters, bringing order out of chaos. In the second it is the Holy Spirit given in answer to prayer, brooding over the waters of this wicked world, bringing order and light out of chaos and darkness, and harmony out of discord. The semi-

diurnal periodicity of the Church's unceasing prayer, evening and morning, and the service of the word, *every day*, is the divine process in the new creation of man. In each the effectual agent is the same, the Holy Spirit. *Then* He coöperated with *Nature* for the completion and fulfilment of the perfect work of God. *Now* he coöperates with *Man*, the earthen vessel, for the completion and fulfilment of the gracious work and glorious promises in Christ, when He shall have created the new heavens and the new earth. *Then* there remained a *rest* for God, when man in full communion with God, lived and walked in the paradise of God. *Now* there remains, as Paul saith, "a rest for the people of God," when the prayers of the widowed Church shall have been answered, and God the Father, the Righteous Judge, have avenged His own elect.¹

IV.

A fourth consideration in explanation of this passage is that it stands out alone without any corresponding action or organization in the New Testament record. This suggests that the passage may be prophetic. The following remarks may help to bring out its prophetic character :

1. The numbers. The Twelve and the Seven. Without elaborating all that is contained in these two numbers, it is sufficient to state the fact that twelve is the number denoting *perfection* and *universality*, the blending and indwelling of what is divine with what is created ; four *multiplied* by three. Seven is four *added* to three, the number of *completion* and *rest* (Wordsworth). Both are *representative* symbolical numbers. Twelve represents Christ. Seven represents the Holy Spirit. The Son redeems mankind. Mankind redeemed and perfected, redeems the earth, the *χρσία*.—the *need* of man, and puts an end to trouble.

2. The number *Seven* appears in the Apocalypse as the prophetic number of the time yet to come. The seven churches. The seven seals. The seven trumpets. The seven vials ; the seven angels ; the seven Spirits before the throne ; the seven heads ; the seven plagues ; the seven kings, etc.

3. The record is the *beginning* of troubles from within. All the previous fortunes of the Church mentioned in the Book of the Acts were troubles from *without*, and the issue in every case was a great *encouragement* to faith. A trouble from within is a *trial* of, not an encouragement *to*, faith. This has its counterpart in a prophetic miracle, the Stilling of the Tempest, which was the *first* trial of the faith of the Twelve, their first real *trouble*, to which there was no end until they betake themselves to their Master who was sleeping, and *prayed for His help*.

4. The employment of the terms Hellenists and Hebrews. All commentators, I believe, agree that the Hellenists who made the complaint

¹ It is a discovered fact in science that the unit of measure in the *periodicity of all vital phenomena is half a day*: and that the shortest period of incubation or gestation is found to be, as in the common wasp and other insects, *a week of half days*, i. e., three days and a half.

were not Gentile converts, but Hellenistic Jews who were scattered abroad. History repeats itself. If the regathering of all faithful disciples who are scattered abroad and neglected, forsaken as widows, by the unholy divisions and dissensions of Christendom, is to be accomplished, it will be brought about by their necessities. Is it not possible that the *οἱ δὲ δώδεκα*, the twelve, the typical primitive ministry; those who hold literally and implicitly to "the faith once delivered," and its positive occupation "prayer and the service of the word," seriously taking to heart the murmurings of Christian disciples throughout the world, may yet be the means of bringing the divine blessing, by reasserting the continual occupation of the ministry of Christ?

The peace of the world is promised, and its glory prophesied. God's promises and rewards are without repentance, and unchangeable to repentance and faith in prayer. When that primitive ministry of Christ, with whom unto the end of the age His abiding Presence was promised, forsaking human expedients, devices and suggestions, betaking itself, night and day, to prayer, *then* will come the peace of the world and the ark of Christ's Church on the calm Millennial Sea, with Christ awakened and present, will pass safely and smoothly on to the eternal shore.

THOMAS W. HASKINS.

From the Church Quarterly Review.

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3. *The Irish Church Society's Journal*: October 1876—November 1877. (London.)
4. *The Church and the World*. (1868.) "Retreats." By the Rev. T. T. CARTER. (London.)

ANY one who knows what was the state and working of the Anglican Church forty years ago, and who sees what it is now, must be struck with astonishment at the marvellous revival that has taken place in it. The outward signs of her reawakened energy force themselves on the attention even of the most unobservant. The restoration of our cathedrals, one after another, till scarcely one has been left untouched—their old beauty, and something even of their old magnificence given back to them—the keener appreciation of their value and usefulness as centres of spiritual light and life, the varied attempts to make them a means of blessing to the vast masses that are now often gathered within them, the restoration of thousands of our churches from decay and ruin, the building of hundreds of new churches, many of them not unworthy to compare with the old ones in the best days of their architecture and adornment, the constantly increasing services within the churches, the care, the solemnity, the reverence, and devotion with which the worship of God is solemnised, the multiplication of clergy, the earnestness with which they devote themselves to their work, their enlarged sense of the sacredness of their

office, the increase of the Episcopate, and the demand which that very increase is eliciting for a still further increase, and, as a natural consequence of all this, the marvellous manner in which the faith, and worship, and rules of the Church have come to be known, and prized, and loved by her members—these are only some of the many signs of the extraordinary change that has passed over the Church. But what strikes us as a far greater, because far deeper, sign of revived life in the Church than all these is the manner in which she has been striving to meet the widely varying interior needs of individual souls. He, and He only, who went about doing good, and healing all that were oppressed with the devil, could have moved and guided His Church to deal with the countless forms of sorrow, difficulty, perplexity, temptation, and sin that are ever making their appeal now, as of old, to His divine compassion. Souls awakened and aroused from sin; penitents, cheered with the bright ray of hope, comforted and restored; still more, the young taught, shielded, guarded from pollution, and preserved in the brightness of innocence; the ignorant tenderly and gently instructed in the faith; those beset with intellectual difficulties firmly and authoritatively, but compassionately guided; fellowship, and sympathy, and support offered to the lonely, and to those who were found struggling almost in despair against the stress of the world's temptations: these are the proofs that there is working in the Church with new force and vigour the life of Him Who had compassion on the multitude, and would not send them away fasting lest they should faint by the way. And so the Church has had her missions, and has sent forth her bands of preachers to awaken the careless and ungodly. She has had her instructions to build men up in the true faith and in a holy life. She has restored the practice of catechising to train the young. She has had her special sermons and addresses for the explanation and defence of controverted truths to guide the perplexed. She has built her houses of mercy for the fallen. She has formed her guilds and societies to strengthen and protect the isolated. Everywhere, and in every way, she has been moved to invite men to listen to that call of intense and yearning love that is spoken by her Divine Head: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." This to our minds is the most cheering feature that has marked the Church revival of our day. Never were human sorrows and human difficulties more felt for and ministered to. Never, amid all the wild wanderings of man, has there been more ingenuity of love shown in seeking to draw him home to the Divine Heart of our Lord for peace.

Our readers must pardon us for so long a preface to the special subject of this article. We felt that we could not enter upon the history and purpose of Retreats rightly without looking upon them as part of that wonderful work which God has been doing through His Church in our days. And it is easy to see how Retreats find their proper place in that work. The one end and object of the foundation and existence of the Church Catholic is the bringing of souls into union with God. The Church exists with her Creeds, her Sacraments, her Ministry, that men may know God, and love Him, and give themselves to Him—that all bars and hindrances which keep men apart from God may be removed through the Cross and the Grace of the Divine Head of the Church; and that men may live to and for Him who gave them the great gift of life. We need do no more than refer to the marvellous words of S. Paul in the eleventh and following verses of the fourth chapter of his Epistle to the Ephesians, to show that it is to perfect the loving union of the soul with God that our Lord has brought us into union with Himself in His Body,

the Church. This is, of course, a first principle of Christianity, but it is a principle that needs to be definitely realized by every one of us. and it is the special object of a Retreat to make this great principle take hold of the soul and influence the life. If we were to be asked, "What is the use of a Retreat?" we should answer, To bring home to the heart and soul of a man that he was made by God, and for God; that if he does not live to serve and please God, his life is but a wasted and ruined life, and that only in living for God will he enjoy the true happiness which God intended him to taste of when He gave him life. The exercises of a true Retreat are carefully adapted to bring this great truth, which lies at the root of all real and loving service of God, home to the heart. Those who are to take part in the Retreat retire for a longer or shorter period from their ordinary occupations and interests to devote themselves entirely to prayer, meditation, self-examination, and communion with God. The hours of the day are arranged according to rule. The Retreat is ordinarily opened by an address in which advice is given as to the best way of turning the season of retirement to account. There is a celebration of the Holy Eucharist each morning. The ancient Hours of Prayer are said. Three times during the day an address is made by the conductor of the Retreat, in which he proposes a subject for meditation, and sketches out the manner in which those in Retreat may meditate upon this subject. Then follows the time fixed for meditation, and each person meditates upon the appointed subject in the manner most calculated to meet the needs of his own soul.

The subjects thus selected for meditation are such as the following:— (1) The end for which man was made. I came from God. I belong to God. I am destined for God. (2) The end of creatures. (3) The sin of angels, of men, our own sins. (4) Hell, as the consequence of sin. (5) Death. Its certainty. Its uncertainty. The soul after death. (6) The particular judgment, the soul before God. (7) The reign of Jesus Christ. The Incarnation. (8) The Nativity. The hidden life of Jesus Christ. (9) The Passion. (10) The love of God. These may, of course, be varied almost endlessly in their treatment, the object being to lead the soul to a firmer union with God. During the time of meals some book bearing upon the spiritual life is read aloud. All that might distract the mind from the great subjects which are brought before it is avoided. The reading of ordinary books, the writing of letters, conversation with companions,—all are given up. The time is passed in stillness and silence, that nothing may divert the soul from God. To see and know more of God, to recognise His claims upon us, to consider whether in very deed and truth we are answering to those claims in the purposes and acts of our life, and to entreat him to fasten our souls on Himself; this is the object of a Retreat. It is an effort to act on the Divine promise: "Draw nigh to God, and He will draw nigh to you." Considering how deeply the hearts of men have been moved and stirred during these many years past, and that, as we cannot but believe, by the Spirit of God, it is not surprising that they should have gladly availed themselves of the aid which a Retreat gives for a deepening earnestness and true devotion. It is now about forty years ago since the first Retreat was held amongst us. In a most deeply interesting paper by Canon Carter, published in the *Church and the World* for 1868, he says:

The first Retreat, held at a country parsonage in Kent, as well as one held in the following year at Oxford, was attended by eight or ten priests, and each lasted two days. There were offices of prayer, and the celebration of Holy Communion as usual. But in other respects these Retreats resembled more a meeting for mutual

conference on spiritual matters and private meditation than for such a course of teaching and connected contemplation as now forms the main feature of a Retreat. . . . At the third Retreat, held the following year, for the first time definite meditations were given ; and after this the practice grew into the settled form now prevailing. The rapid spread of Retreats during the last twelve years (this was written in 1868) is one of the cheering signs of the growth, in the Church of England, of spiritual religion of the highest Catholic type. They are at present held every year (varying only in minor details) at about eighteen or twenty different places. They have received the express sanction and support of certain of our bishops.

Since these words were written, now more than ten years ago, the number of Retreats held yearly must have very largely increased. There are, moreover, now not only Retreats for the Clergy, but for laymen, and those engaged in an active and busy life, for women, for boys, and for girls. We have known of one specially useful kind of Retreat, one held only for half a day, the morning immediately preceding a Confirmation. There have been long ago Retreats for the sisters and for the associates of our sisterhoods. There have been also, not infrequently of late, Retreats open to all the persons living in a parish. And for those who are unable to join in spending a Retreat with others, an opportunity has been provided, as, for instance, at Cowley, for any one who may wish to do so, to go into Retreat alone, attending the celebration of the Holy Communion and the services in the chapel, but following out a course of meditations in private. Indeed, we are inclined to think that the number of Retreats given in each year has increased too much. We should prefer to see fewer Retreats given, and those that are given attended by larger numbers. We think that this would be a manifest advantage both to those who conduct and to those who attend Retreats. The powers requisite to conduct a Retreat can scarcely be expected to be found in a very large number of persons, and it is not wise to overtask the strength of those who can undertake this work. This is a very sufficient reason for diminishing the number of Retreats. And we think that there would be something very helpful in the uniting of large numbers in the common acts of prayer, meditation, and communion. Monseigneur Rey, the saintly Bishop of Annecy, gave a Retreat to more than 500 priests at once, and the effect of his Retreats upon those who attended them may be judged of by this, that they are said to have reformed the clergy of a whole province. In earlier days, it would not have been prudent for us to gather together such large numbers until we had been trained in smaller gatherings to appreciate the value of the order, and stillness, and earnestness of purpose that should characterise a Retreat. But now that that lesson has been learnt, we think that the sense of numbers being bound together in one intense and devout spirit of prayer would further and not hinder the purpose of a Retreat. We can, at least, remember well the description given to us by an eye-witness of the effect produced upon him by a large band of clergy closing their Retreat in a town in France. The last morning of the Retreat had come. The last Communion was about to be made. Day after day those brother clergy had met together. Day after day they had pondered the same great truths together in adoring contemplation. They had been linked together by common acts of praise and prayer. The breath of the One Spirit Who dwells in the Church had come breathing forth from all alike. Taught by one voice, moved by common impulses, drawn daily more and more to God, the moment came for them to receive, in the last Communion of the Retreat, Him Who is alone the life of all souls, and the life of all in common. Two and two, the long line of brothers in the ministry of Christ moved up to the altar. It was arranged that each

pair should consist of one old and of one young priest. So they went up, the elder leading, the younger one led; age and youth bound together. And so they communicated, the vast band bound together by the golden chain of faith, and hope, and love to God, to Whom they were giving themselves afresh. And then the whole Retreat was closed by the bishop of the diocese giving his blessing to the great band of clergy. It must have been a sight to make one ready to exclaim, "Behold how good and joyful a thing it is, brethren, to dwell together in unity!" Are such gatherings possible amongst us? And could they be closed as that gathering was, with the blessing of the bishop on his sons in the ministry? The first may be, and we rejoice to say that the second has been. It is with no slight feeling of thankfulness that we pass on to record the part that some of our bishops have taken in the institution of Retreats for the clergy. The great Church movement of our day has often suffered most sadly from the want of that guiding and moderating influence which might have been exercised over it by the bishops. Many a mistake might have been avoided, many an extravagance repressed, many a misunderstanding removed, many a cause of suffering to the Church might have been spared, many a sad dissension prevented from breaking out, and even many a noble soul saved from impatience and schism, if the bishops could have seen their way to welcome gladly all that was right, and true, and loyal, and noble in the Church reform of our day that has been worked out often in the midst of such difficulties, and to distinguish between what is in harmony with, and what is alien to, the spirit of the Church. It seems to us that it is precisely because some who have been amongst the very ablest and most trusted of our bishops have taken part in Retreats that this form of devotion has been kept free from extravagances, and has exercised an influence for good which has been so thoroughly in harmony with the spirit of our own communion. If we are not mistaken, the present Bishop of Oxford was one of those who took part in the very first Retreat given in the English Church, and the present Archbishop of Dublin took part in one of the very earliest Retreats conducted at Cuddesdon by Canon Carter. Neither of these prelates had then been called to the Episcopal office, but they are not likely to have forgotten the great blessings which they received through their own Retreat, and so they will have been well able to sympathise with others who appreciate those blessings. Two of those who have been amongst the most loved and honoured of the spiritual rulers of the Church, Bishop Hamilton and Bishop Wilberforce, went constantly, if not yearly into Retreat. Few things could have been more striking than to have seen Bishop Hamilton, with his great theological powers, and his noble and saintly life, in Retreat with the clergy, of his diocese, taking his place simply among them, at once a brother amongst his brethren, and yet a father amongst his sons, and devoutly following out the course of meditations sketched out for him. And his childlike readiness to learn what God should be pleased to teach him at so solemn a time seems to have been marvellously blessed to him, for it is said that in his long and painful illness the meditations of the Retreat helped him in a most remarkable way to prepare for death, and what lay beyond death. It was not less remarkable that one to whom the conscious exercise of his varied powers in the activities of constant work seemed to be almost a necessity to life, like Bishop Wilberforce, should have withdrawn himself year after year from his almost ceaseless occupation into Retreat. It was a lesson never to be forgotten, as to the need that every teacher has to take heed lest he should be a castaway himself, whatever may be his powers of influence over others, to see him learning in silence with the rest of the

band of the clergy round him, under the guidance of one of the priests of his own diocese, to consider the state of his own soul towards God. On the other hand, his own extraordinary power of moving the very depths of men's hearts, and drawing them to God, was probably never more singularly exhibited than in one of the Retreats at Cuddesdon which he himself conducted. On the very morning of the day on which the Retreat was to commence he found himself unexpectedly called to conduct it, instead of merely being present at it; yet it would be impossible to conceive addresses on the subjects selected for meditation more full, more varied in their application, more heart-searching than those which he delivered. None who were present can well have forgotten them. They seemed, like the very Word of God, to manifest the very thoughts and intents of the heart. The trials, the temptations, the dangers that beset the soul were placed vividly before those addressed, but so also were the compassion, the tenderness, and the love of God. And the heart of him who spoke was felt to be beating with the hearts of those around him in every fear and in every hope, in every sadness and in every joy. When, at the close of the Retreat, the Bishops of Capetown and Honolulu went at the head of the clergy to express their gratification for all that had been said to them with such a burning love and earnestness, it must have seemed to all of them that they had realised, as they had never yet done, how a bishop can be to his clergy a Father in God. It will be seen at once how much the character of Retreats may be influenced for good by the presence and guidance of bishops of such well-known wisdom and zeal as those to whom we have referred. They are only two out of many of our bishops past and present who have shown their sense of the value of Retreats by taking part in them. The late Bishops of Brechin and of Calcutta were amongst the most able and earnest of the conductors of Retreats. We believe that the present Bishops of London, S. Alban's, and Rochester gave addresses at the one day's Retreat which was held in S. Paul's Cathedral as a preparation for the last London Mission; and on March 29 in the present year a day's Retreat was given to the Association of Lay Helpers at S. Paul's Cathedral, with the approval of the Bishop of London. In all probability there are other bishops who have either conducted or been present at Retreats. We could wish that it were possible for every one of them to spend two or three days in each year in the calm and quiet of a season of special communion with God, undisturbed by the cares and anxieties of their high office, which press so heavily upon them in these times. In his *Sacra Privata*, Bishop Wilson says: "The primitive bishops had places of retirement near their cities that they might separate themselves from the world; lest, teaching others, they should forget themselves—lest they should lose the spirit of piety themselves, while they were endeavouring to fix it in others." What the bishops of those days felt as a need of their own souls, might be an unspeakable gain to a bishop in these stirring times, when such large and ceaseless demands are made upon heart and brain, upon time and energies, upon soul and spirit. "Come ye yourselves apart and rest awhile," must be an invitation from their Divine Master which would be even more welcome to the successors of the Apostles in the midst of their wearing toils than it was to the Apostles themselves. And that the most active of them can break away for awhile from their toils, and seek for that calm and refreshment of spirit which they must so need, is clear from the example of Bishop Wilberforce.

But it will be seen that it is even more for the sake of the influence which they may exercise over the character of Retreats than for their own

spiritual advantage, that we have desired to see them taking part in these spiritual exercises. The effect of a Retreat is very great and very deep. And just in proportion to its power of influencing those who take part in it is the importance that the influence should be thoroughly good and wholesome. We do not for a moment disguise from ourselves that there are great and real dangers which beset the conducting of Retreats. Everything, in this world, which has any real power to move the soul, must be open to abuse. And as a Retreat may be one of the greatest engines for good to the soul, we are almost jealous that nothing should injure its character. *Corruptio optimi pessima.* Canon Carter, in the admirable and exhaustive paper, to which we have several times referred, and which our readers would do well to study, states and answers several objections that may be made to the holding of Retreats. They are these—that Retreats “tend to excite emotions more fictitious than real, and to hinder rather than promote the true and sober progress of the soul’s life, by rendering it liable to reactions which leave it more dead, or at least in a less simple and healthful state than before ;” that the order of a Retreat is too “austere and restrained ;” that “a familiarity with the habit of meditation beyond the average capacity of those who are addressed is implied ; and that whatever “appreciable gain there may be in the after life from a first Retreat,” the “life receives no perceptible additional stimulus” by “repetition of the same practice.” We could wish that we had space to transfer the answers given to these objections to our own pages, but we hope that our reference to them will induce our readers to study them in the article itself at pp. 433-440 of *The Church and the World* for 1868.

There are, however, two other objections sometimes made to Retreats on which we shall say a few words. They come from two most opposite quarters, and seem from that very fact almost to refute themselves. Yet we believe that there is an element of truth in them. Some persons have objected to Retreats because they have about them very much of that peculiar type of religion which belongs to Puritanism, and others have objected that the plan of the exercises has been borrowed from the Roman Communion. The best and shortest answer which can be made to these two objections at once is to say that, even if the fact be admitted, everything Puritan and everything Roman is not bad ; that there is much that is good, much that is earnest, much that is a product of genuine and sincere Christianity both in Puritanism and in Romanism ; and that we shall act most wisely in refusing the evil and in choosing the good that is to be found in both these systems. It might perhaps be added that if two systems, so diverse one from the other, be found to be agreed in any religious practice, the practice may fairly be supposed to be part of the common Christianity which the two systems share between them.

We will, however, take these two objections in order, and consider them. We remember to have heard it said that at a large meeting where the subject of Retreats was being debated, one of the most eminent of the clergy present, who has since become a bishop, objected to Retreats, because they resembled the Puritan prophesyings of times gone by. This objection probably amounts to no more than this, that the addresses at a Retreat are modes of teaching, and of moving the heart and conscience, over and above the stated and regular modes of public teaching in the course of the Church Service. Be it so ; but if such modes of teaching are found to be of real benefit, it is no reason for not using them that they have been used or abused by those who on some points have fallen into error. *Abusus non tollit usum.* It is a much more valid objection that the course of teaching which is followed in a Retreat has a sectarian tendency, because

the individual is led to think too exclusively of his own salvation, and to forget that our chief aim in life is not, as is so often said, to save our own souls, but to live to the honour and glory of God, and for the good of our fellow-men. There is, we think, a real danger here. It is the danger which besets so much of what may be called the popular religion of our day, and it needs to be guarded against in all efforts to awaken people to consider the state of their own souls, and to examine how they stand with God. There is certainly a severing power in a Retreat, which aims to set the soul in its individuality before God, *sola cum solo*, as the well-known phrase expresses it, and this may be pressed out of its due proportion. But then it is a truth that we are alone, in a sense, with God, and we are led by the very instincts of our nature, as well as warned by voices from heaven, to work out our own salvation, and we must not suppress this truth. The course of spiritual exercises itself leads a conductor to guard against this danger in directing him to press upon all to consider that they were made for the glory of God, and a wise conductor will always so weave in considerations of the relations of each man to his fellow, in the family, in society, in the nation, in the parish, in the diocese, and in the Church, as to make it clear that then only does man love God when he loves his brother also. The Church herself best guards us against selfishness and separatism in religion, when she requires us to believe not only in the Catholic Church, but also in the Communion of Saints. It is in the wisdom which keeps the true analogy of the faith, as we have already said, that we should be such gainers in finding our bishops ready to guide and lead aright the intense earnestness of those who are seeking in Retreat to be made one with God.

We turn to the other objection which we have mentioned, that the plan of Retreats took its rise in the Roman Communion. We hope that our readers will not be startled if we say that this does but afford another reason for availing ourselves of the plan in the English Communion, if the plan is good in itself. If the exercises of a Retreat were likely in any way to lead men to any error contrary to the truth of the Christian faith, or to any of the corruptions of that faith prevalent in the Roman Communion, no faithful son of the Church Catholic in England could wish to see Retreats introduced amongst us. But we have seen that the object of a Retreat is to awaken the soul, to make it know itself, to attract it to God through prayer, and meditation, and communion, to arouse in it a longing to give itself in more entire devotion to God. If Retreats are found powerful to effect this, as they have been again and again, it cannot be well to leave their use to others. Besides which, why should not a loyal English Churchman be glad, while he uses them, to remember that they had their rise in the Roman Communion? The duty of the English Churchman is to be firm, bold, and decided in resisting all approach to Roman error. He is bound to do this in very love for those who have fallen into such errors, and still more in love for God, His Church and His truth. But if it be a duty to be keen-eyed to discern the evil in order to avoid it, it is as clearly our duty to be quick to recognise the good. True Christian love for our Lord and His Church will make us glad to own the fruits of the Holy Ghost on whatever branch of the Vine they grow and ripen. This has always been the spirit that has animated the Church of England and her truest sons. She is too truly Catholic to turn with suspicion from anything that is good in any part of the Church, because she knows that some things are not good there. Hers is the charity which rejoices in the truth. She feels it to be her duty to get rid of divisions, not to increase them; to multiply points of agreement, and not of dis-

agreement. This has always been her principle of action. She has known nothing of that narrow and sectarian spirit which delights in differing from others. Catholic to the heart's core, even in matters of outward ceremony, she has been careful to preserve all visible marks of agreement with the rest of the Catholic Church. Much more than in a matter which touches on the inward spiritual life, we may be glad to learn a lesson in what concerns the deepest interests of the soul from some of the members of that great branch of the Church over whose errors we too often have to mourn. If ever there were an opportunity for cordial agreement it is here. The purest, deepest, truest Evangelical religion has to do with the conversion of the soul to God, through Christ, by the power of the Holy Ghost, and it is exactly this which is aimed at by Retreats. Here, at least, all Christians are on common ground. So much is this the case that, some years ago, an English clergyman, who was present at a Retreat in Rome, given amongst the Jesuits, is said to have told a friend that if he had closed his eyes, and listened only to the words that were spoken and the truths that were taught, he might have imagined that he was listening to the earnest preaching of a Wesleyan. Yes! when we meet in the presence of God, by whom and for whom we were made,—contemplating the death that we may have to pass through, we know not how soon,—and looking on to the eternity of woe or the bliss that lies beyond death—most of all, when, with the sense of our sin and of His love, we lie, as it were, at the foot of the Cross of Him who died to take away our sin, and to gain for us the joy of everlasting union with God, then the great master-truths of religion, which so deeply concern the soul, stand revealed and clear. All forms of error that threatened to dim the shining of truth pass away as mists before the sun. Conscious but of two existences, God and the soul, the soul and God, with the great and awful, and yet most winning Beauty of God Himself rising before us, we seem to understand the master-truth of all—what He should be to us, and what we should be to Him—and in the glory of that vision we are ready to cry out to Him, “In Thy light shall we see light.” It is this surrendering up of heart and soul, of all our powers, of life, of our very selves to God, which has so often been brought to pass by the grace of God in the exercises of a Retreat; and we cannot doubt that as the numbers of those who attend Retreats multiply, so there will multiply also the victories and triumphs of the grace and love of God over the souls which He will make for ever His own.

From the Church Quarterly Review.

THE PETRINE CLAIMS AT THE BAR OF HISTORY.—III.

WAS S. PETER BISHOP OF ROME?

The whole of the extant evidence on the subject will now be set down, and an attempt made to appraise its value:

1. S. IGNATIUS (†*circa* 107).—“I do not, like Peter and Paul, issue commandments unto you.”—*Epistle to the Romans*, iv.

2. S. DIONYSIUS OF CORINTH (*circa* 165).—“Therefore, you also have by such admonition joined in close union [the Churches] that were planted by Peter and Paul, that of the Romans and that of the Corinthians; for both of them went to our Corinth, and taught us in the same way as they taught you when they went to Italy, and having taught you, they suffered martyrdom at the same time.”—*Epistle to the Roman Church*.

3. S. IRENÆUS († 202).—(a.) "Peter and Paul were preaching at Rome, and laying the foundation of the Church."—*Cont. Hæres.* iii. i. 1. (b.) "Indicating that tradition derived from the Apostles, of the very great, very ancient, and universally known Church, founded and organised at Rome by the two most glorious Apostles, Peter and Paul."—*Cont. Hæres.* iii. iii. 2. (c.) "The blessed Apostles, then, having founded and built up the Church, committed into the hands of Linus the office of the Episcopate. Of this Linus, Paul makes mention in the Epistles to Timothy. To him succeeded Anacletus, and after him, in the third place from the Apostles, Clement was assigned the bishopric."—*Cont. Hæres.* iii. 3.¹

4. CAIUS, a learned Roman presbyter (circa 200), cited by Eusebius, and conjectured, not without probability, to be indeed Hippolytus.—"But I can show the trophies of the Apostles. For, if you go to the Vatican, or to the Ostian Road, you will find the trophies of those who have laid the foundation of the Church."—Euseb. *Hist. Eccl.* ii. 25.

5. TERTULLIAN († circa 218).—(a.) "The Church of Rome, in like manner, makes Clement to have been ordained by Peter."—*De Præscr. Hæres.* 32. (b.) "Happy Church [of Rome], in which Apostles poured forth their teaching with their blood; where Peter is made equal to the Passion of the Lord, where Paul is crowned with the departure of John [the Baptist]."—*De Præscr. Hæres.* 36. (c.) "The Romans . . . to whom both Peter and Paul left the Gospel, sealed with their blood."—*Adv. Marcion* II. iv. 5.

6. S. CLEMENT OF ALEXANDRIA († circa 220) is cited by Eusebius (see later) as mentioning S. Peter's visit to Rome to contend with Simon Magus.

7. S. CYPRIAN (A.D. 250).—"Cornelius was made bishop . . . when the place of Fabian, that is, the place of Peter, and the grade of the sacerdotal chair, was vacant.

8. *Fragment of the "PSEUDO-HIPPOLYTUS"* (circa 250, but in truth a late forgery, borrowed from Origen, see below).—"Peter preached the Gospel in Pontus, and Galatia, and Cappadocia, and Bithynia, and Italy, and Asia, and was afterwards crucified by Nero in Rome, with his head downwards, and he had himself desired to suffer in that manner."—*On the Twelve Apostles.*

9. ORIGEN († 254).—"Peter seems to have preached to the Jews of the dispersion throughout Pontus, Galatia, Bithynia, Cappadocia, and Asia, who also, coming at last to Rome, was crucified with his head downwards, having of himself requested to suffer in this manner."—*Com. in Genesin*, iii., ap. Euseb. *Eccl. Hist.* iii. 1.

10. ARNOBIUS (307).—"In Rome itself . . . they have hastened to give up their ancestral customs, and to join themselves to Christian truth, for they had seen the chariot of Simon Magus and his fiery car blown into pieces by the mouth of Peter."—*Adv. Gentes*, ii. 12.

11. S. PETER OF ALEXANDRIA († 311).—"Thus Peter, the first of the Apostles, having been often arrested and cast into prison, and treated with ignominy, was last of all crucified at Rome."—*Epist. Canon.* Can. ix.

12. LACTANTIUS (320).—His Apostles were dispersed throughout all the earth to preach the Gospel . . . and during twenty-five years, and until the beginning of the reign of the Emperor Nero, they occupied themselves in laying the founda-

¹ The historical value of this testimony of S. Irenæus is much weakened by a passage in an earlier part of his great work, where he asserts that all the elders who knew S. John testify that Our Lord's ministry lasted from His thirtieth year till He was between forty and fifty (II. xxii. 5); that is, for more than ten years; whereas we have certain fixed chronological data in the Gospels to disprove this view: for the Baptist's ministry began in the fifteenth year of Tiberius Cæsar (A.D. 28; or, if that reign be counted from the association of Tiberius with Augustus in the Empire, A.D. 26), and preceded that of Christ. But Pontius Pilate was appointed Procurator of Judea, in A.D. 25, and recalled in A.D. 34, and as his government covered the whole period of Our Lord's public ministry, the furthest possible range is seven clear years, which would make Our Lord still under forty at his death, which is fixed by other data at A.D. 30. And the received view of the Roman Church is that A.D. 29 is the true date, following the statements of Tertullian, S. Clement of Alexandria, Julius Africanus, and Lactantius, thereby rejecting the testimony of S. Irenæus on a point where he must certainly have had more evidence to guide him than in his chronology of the Popes; for although he obtained the latter in mature life, and almost certainly at Rome itself, yet it is clear that the documents there, a very little later, did not agree with his statement.

tion of the Church in every city and province. And while Nero reigned, the Apostle Peter came to Rome, and, through the power of God committed unto him, wrought certain miracles, and, by turning many to the true faith, built up a faithful and steadfast temple to the Lord. When Nero heard of these things . . . he crucified Peter and slew Paul."—*De Mort. Persecut.* ii.

13. *Apostolical Constitutions*.—"And Simon [Magus] meeting me, Peter, first at Cæsarea Stratonis . . . there being with me . . . Nicetus and Aquila, brethren of Clement, the bishop and citizen of Rome, who was the disciple of Paul, our fellow-apostle and fellow-helper in the Gospel, I thrice discoursed before them with him . . . and when I had overcome him . . . I drove him away into Italy. Now, when he was at Rome, he commanded that the people should bring me also by force into the theatre, and promised that he would fly in the air, and when all the people were in suspense at this, I prayed by myself." Then follows the legend of Simon Magus's fall.—*Apost. Const.* vi. 9. "Of the Church of the Romans, Linus, son of Claudia, was the first [Bishop], ordained by Paul; and Clements, after Linus's death, the second, ordained by me, Peter."—vii. 46.

14. *Clementine Homilies*.—"Simon, who . . . was set apart to be the foundation of the Church, and for this end was by Jesus himself, with His truthful mouth, named Peter . . . having come as far as Rome . . . by violence exchanged this present existence for life. But about that time, when he was about to die, the brethren being assembled together, he suddenly seized my hand, and rose up, and said in presence of the Church: 'Hear me, brethren and fellow-servants . . . I lay hands on this Clement as your Bishop, and to him I intrust my chair of discourse. . . . I communicate to him the power of binding and loosing, so that with respect to everything which he shall ordain on the earth, it shall be decreed in the heavens.'"—*Epistle to S. James*, i. and ii.

This is the *whole* of the ante-Nicene evidence now extant; for though there is an obscure reference to S. Peter's martyrdom in the Muratorian fragment, it throws no light on the question.² And it will be observed that out of the *nineteen* passages of which it consists, *six* mention only S. Peter's martyrdom at Rome, saying nothing whatever of any relation of his to the Church of that city; *three* mention the legend of his contest with Simon Magus as the single interesting fact of his Roman sojourn; *five* name S. Paul in terms of absolute equality with S. Peter in their relation to Rome, but do not define that relation in any way, while one of these five makes Linus, the first Pope, S. Paul's nominee; *one* speaks of S. Peter as having been a worker of miracles and a successful preacher at Rome, which *one* somewhat vaguely describes as his place or see (*locus Petri*); and just *three* speak of him as having ordained Clement as Bishop; while there is only *one* of these three which plainly states in express terms his having been himself Bishop there, and as having appointed Clement as his heir and successor, clothed with all his own authority. But that one is in the apocryphal *Clementine Homilies*, condemned by Pope Gelasius in the Roman Council of 496, and ever since rejected by the Roman Church as the forgery of heretics. And even it is preceded, only a few lines earlier, by the dedication professing to be from Pope Clement to the Apostle James:—"Clement to James, the lord and the bishop of bishops, who rules Jerusalem, the Holy Church of the Hebrews, and the Churches everywhere excellently founded by the providence of God, with the elders and deacons, and the rest of the brethren, peace be always;" so that if the authenticity of the document were satisfactorily proved, it would follow that the Pope, albeit the successor of S. Peter, was subordinate to the Apostle S. James, as head of the Church of the Circumcision, and, in right of his see at Jerusalem, head also of all other Churches throughout the world. As regards the two other testimonies to S. Clement's ordination by S. Peter, the mod-

² "Sicut et semote passionem Petri evidenter declarat [Lucas], sed et profec-tionem Pauli ab urbe ad Spaniam proficiscentis." Here S. Paul's connexion with Rome is implied, but not S. Peter's.

ern Roman Church, by counting S. Linus first and S. Clement third in order of succession, implicitly rejects them, leaving thus no ante-Nicene witness except S. Irenæus (3c.), from whom, however, it has departed, as will be seen (and that at least so far back as fifteen hundred years ago), in two important particulars, and thus has destroyed with its own hand its one solitary appeal.

And it is further to be observed that the *Apostolical Constitutions* contradict the *Clementine Homilies* (and indeed themselves also) on two important historical issues, for they represent S. Peter as calling Clement already Bishop of Rome, before his journey thither, and S. Paul's disciple, not his.

Finally, in that which is the clearest item of the testimony adduced, that of S. Dionysius of Corinth, that eminent saint declares that the joint relation of S. Peter and S. Paul to Rome was exactly the same as that which they both bore to Corinth, which Church they had united in planting and organising. But we learn from the Acts, and from the Epistles to the Corinthians, that S. Paul was the original evangeliser and chief ecclesiastical authority in the Corinthian Church, though S. Peter's influence there is expressly recognised also (1 Cor. i. 12, iii. 22), while not so much as the vaguest tradition points to either Apostle as ever having been locally Bishop there.

Consequently, no tittle of proof is derivable from the fairly copious remains of the ecclesiastical literature of the first three centuries, that S. Peter was ever Bishop of Rome, or that he transmitted the peculiar privilege of supremacy and infallibility to his successors in the see. Yet, given the manifest importance of the event, historically and doctrinally, on Ultramontane grounds, it must have been mentioned, more or less explicitly, by the writers cited above, and by others also, if it were true in fact. And if it be urged that the destruction of early Christian literature has been so widespread that there may once have been abundant proofs of the matter in dispute, now lost to us, the reply is conclusive, that in questions of privilege, by Canon law, the document to prove it must be produced, and can not be merely guessed at as having possibly existed; while, on the other hand, it is equally conceivable that the additional testimony, were it extant, would be unfavourable to the Petrine claims. The documents we still possess are adequate to convince any mind not biased by controversial prejudice that S. Peter ended his career at Rome, and by martyrdom, especially as no competing tradition exists, and to make it at least highly probable that he had some share in preaching the Gospel amongst its teeming myriads, as also in building up the infant community. There is, moreover, in all likelihood, a residuum of truth in the story of his contest there with Simon Magus, but more than this cannot be extracted from the ante-Nicene era, save by relying on the one document which the Roman Church has formally repudiated. As we come lower down, the statements do get more precise, but it has to be borne in mind, on the one hand, that historical testimony to matters of fact decreases rapidly in value as it recedes further from contemporaneous evidence, and, on the other, that even mere opinions as to such events as would go to increase the dignity and influence of any place, corporation, or person, have always a tendency to grow, to solidify, and to be put forward as ascertained facts by those chiefly concerned, without any deliberate intention to deceive, but from the natural working of interested bias.

In the Nicene era itself the only witness of importance is Eusebius (*tcir-ca* 338), and great as were his abilities, vast as was his learning, and unique as are his services to Christian literature, the fact remains that he is a singularly untrustworthy writer, who may be compared to Burnet for habitual

and even wilful inaccuracy, and who therefore cannot, in face of the many errors which have been detected in his narrative, be accepted as conclusive upon any point resting on his unsupported statements. Such is the judgment of critics like Scaliger. What Eusebius has to tell us is:

(a.) "That immediately under the reign of Claudius [*i. e.* A.D. 42], by the benign and gracious providence of God, Peter, that mighty and great Apostle, who by his courage took the lead of all the rest, was conducted to Rome against this pest of mankind [Simon Magus]. . . . So greatly did the splendour of piety enlighten the minds of Peter's hearers . . . that they persevered . . . to solicit Mark, as the companion of Peter, whose Gospel we have, that he should leave them a record in writing of the doctrine thus communicated by word of mouth. . . . This account is given by Clement in the sixth book of his *Institutions*,³ whose testimony is corroborated also by that of Papias, Bishop of Hierapolis. But Peter makes mention of Mark in the first Epistle, which he is also said to have composed at the same city of Rome, and that he shows this fact by calling that city, with an unusual figure of speech, Babylon."—*Hist. Eccl.* ii. 14, 15.

(b.) "The same author [Philo], in the reign of Claudius, is also said to have had familiar conversation with Peter at Rome, whilst he was preaching the Gospel to the inhabitants of that city. Nor is this at all improbable."—*Hist. Eccl.* ii. 17.

(c.) "Nero was led on in his rage to slaughter the Apostles: Paul is therefore said to have been beheaded at Rome, and Peter to have been crucified under him. And this account is confirmed by the fact that the names of Peter and Paul still remain in the cemeteries of that city even to this day."—*Hist. Eccl.* ii. 25.

(d.) "After the martyrdom of Paul and Peter, Linus was the first that received the episcopate at Rome."—*Ib.* iii. 2.

(e.) "During this time [Trajan's reign] Clement was yet Bishop of the Romans, who was also the third that held the episcopate there after Paul and Peter, Linus being the first and Anacletus next in order."—*Hist. Eccl.* iii. 21.

(f.) After Evaristus had completed the eighth year as Bishop of Rome, he was succeeded in the episcopate by Alexander, the sixth in succession from Peter and Paul."—*Hist. Eccl.* iv. 1.

These six passages leave the episcopate of S. Peter as indeterminate as the ante-Nicene citations do. Their one support to the Ultramontane view is the statement that S. Peter was at Rome as early as the beginning (second year) of the reign of Claudius, which would no doubt give time for the five-and-twenty years' session at Rome afterwards ascribed to him. But Pagi, in his note on Baronius under A. D. 43, shows that this opinion of Eusebius contradicts the chronology of the Acts (according to which S. Peter remained in Judæa and Syria till after the death of Herod Agrippa I. in the *fourth* year of Claudius), the express statement of Lactantius that S. Peter did not arrive in Rome till Nero's reign, the date in the *Paschal Chronicle* (which declares that the Apostles did not break up their College at Jerusalem until after the Council there in the *sixth* year of Claudius), and the utter silence of ancient writers as to the double journey of S. Peter to Rome involved by it.

There remains, however, another testimony, going under the name of Eusebius, which is the real basis of the Ultramontane claim. In S. Jerome's Latin version of the *Chronicon* of that author, under the year 40, we read as follows: "Peter the Apostle, after he had first founded the Church of Antioch is sent to Rome, and preaching the Gospel there, he abode as Bishop for twenty-five years." This agrees with the independent Armenian version, except that the latter gives *twenty* years, but when counted up there are twenty-seven. The Syriac epitome, however, gives twenty-five years. But the Greek of George Syncellus disagrees with the Latin in several particulars, and runs thus: "Peter, the chief, having first founded the Church at Antioch, departs to Rome, preaching the Gospel, and this same person,

³ Ὑποτυπώσεων, not extant.

after being first of the Church at Antioch, presided also over that of Rome until his death."

There are two or three things to be considered in estimating the value of these entries. First of all, that a chronicle, being intended as a book of frequent reference, is specially liable to alteration by copyists, who constantly add in matter which they think ought to be entered under the several years, and even bring the annals down to their own date; next, the discrepancies just cited; and, thirdly, the entire silence of Eusebius in his own more detailed history on the points here added, makes it tolerably certain that we have here an interpolation of an unknown scribe at some unascertained, though doubtless early, date. And Pagi, following Baluze, both of them eminent Roman Catholic scholars, suggests that the notion of the twenty-five years' session of S. Peter arose from a hasty inference drawn from the passage of Lactantius above cited—where, however, these twenty-five years are counted from the first dispersion of all the Apostles on their missionary journeys until the reign of Nero, and have no special reference to S. Peter. In the genuine narrative of Eusebius it is to be noted that S. Paul's name twice precedes that of S. Peter, and their authority at Rome is said to be jointly exercised. And it is a curious fact, mentioned by Baronius and cited by Valesius in his notes to Eusebius, that on the most ancient seals of the Roman Church, whenever SS. Peter and Paul, are engraved, the right hand, or place of honour, is given to S. Paul.

There is one obvious consideration, which has nevertheless been too little regarded in this controversy. It is that the scattered and as yet clearly unorganised and unofficered Christian assemblies in Rome, to which S. Paul wrote his Epistle, must, in all human probability, have mainly consisted of those very Jewish pilgrims—"strangers of Rome" (Acts ii. 10)—who were converted by S. Peter's sermon on the Day of Pentecost, and who would most naturally make a household word of the great Apostle's name, and regard him as in truth the founder of their faith and that of the little congregations of proselytes whom they gathered round them by their informal preaching when they returned, and all the more because no Apostolic teacher reached them for many years after. This memory would of course be quickened in the minds of the elder converts when the Apostle visited the city at the close of his life, and his death amongst them would lead, by a most natural process, to their boasting that they were honoured above all other Churches by the presence of the two greatest Apostles, the heads of the Circumcision and of the Uncircumcision, both as being their founders, and as having won the crowns of martyrdom in their midst. This is quite enough to account for every one of the early references to S. Peter's share in the foundation of the Roman Church, even if a more exhaustive reason, to be stated presently, were not producible.

It is not till the post-Nicene era that the episcopate of S. Peter at Rome is clearly alleged as matter of fact, and the first to do so is Optatus of Milevi († after 386), who is a great deal more sure of the details than any of the writers of the three previous centuries. His words are: "Thou canst not deny that thou knowest that in the city of Rome the episcopal chair was first bestowed (*collatam*) on Peter, wherein Peter, head of all the Apostles, sat. . . . Therefore Peter was the first to sit in that one chair, which is first in gifts, to whom succeeded Linus, Clement succeeded Linus, Anacletus, Clement."—*De Schism. Donat.* ii. 2, 3.

But his younger contemporary, S. Epiphanius († 403), does not know the story in this form. In his statement the equality of the two Apostles is still affirmed, as in the earliest of the ante-Nicene writers, thus: "In Rome Peter and Paul were also the first apostles and also bishops; then came Li-

nus, then Cletus, then Clement, the contemporary of Peter and Paul, of whom Paul makes mention in his Epistle to the Romans. . . . However, the succession of the bishops in Rome was in the following order: Peter and Paul, Linus and Cletus, Clement, &c." And, in contradiction to the assured certainty of Optatus, S. Epiphanius states expressly that we have no accurate knowledge (*οὐδὲ πᾶν σαφῶς ἴσμεν*) as to the succession, since there is conflicting documentary evidence as to its order and origin.—(*Hær.* xxvii. 6.)

Rufinus of Aquileia († 410)—one of the most learned and famous scholars of his time—makes a further statement which is fatal, if correct, to the theory of inheritance from S. Peter. He says, in his preface to the *Clementine Recognitions*, "Linus and Cletus were, in truth, bishops in the city of Rome before Clement, *but in Peter's lifetime (superstite Petro)*, that is, they discharged the episcopal care, and he fulfilled the apostolic office." This view, it is to be observed, denies implicitly that S. Peter, albeit resident at Rome, had any specific and local relation to its see (any more than S. Paul had to Ephesus or Colosse), continuing to act in his general and delocalised apostolic capacity, while the two earliest Popes were not his successors, but merely his ordinees and contemporaries, bearing the same relation to him as Titus did to S. Paul, and of course not enjoying his privilege during his lifetime.

Another very important fact in this connexion is the date assigned to the pontificate of S. Linus by the very ancient Liberian and other catalogues of Roman bishops, by Anastasius the Librarian, and by the older Breviaries, which agree in stating that Linus sat in Nero's reign, from the consulate of Saturninus and Scipio (A. D. 56) till that of Capito and Rufus (A. D. 67), twelve years. Two lists of Popes, published by Mabillon (*De Re Diplomaticâ* and *Vetera Analecta*), severally assign to Linus a pontificate of eleven years three months and twelve days, and of twelve years five months and twelve days; while Eutychius of Alexandria says (*Ann.* sect. 336) that "Linus was Patriarch of Rome after Peter, and died when he had held that dignity for twelve years; and he was the first Patriarch of Rome;" and the Chronicle of Nicephorus has the entry: "Peter the Apostle, *two years*;⁴ Linus *twelve years*." Here, then, is a consensus of authorities, according to some of which Linus was Pope of Rome during twelve years of S. Peter's life, for A. D. 67 is the most probable year of the Apostle's martyrdom. And hence, if these data could be fully relied on, it would be as nearly as possible proved to demonstration that S. Peter either never held the local see of Rome, or that he divested himself of it in favour of S. Linus. In the first case, the Papal claim of special heirship breaks down, and Rome merely stands on the footing of any other city where an Apostle nominated the first bishop; and, in the second case, it is clear that S. Linus, albeit Pope, never enjoyed the "privilege of Peter," in virtue of that office, so that the two things are separable and need not be united. It is noticeable, as previously remarked, that the *Apostolical Constitutions* represent S. Linus as predeceasing S. Peter. And though the *Chronicle* of Eusebius counts the twelve years of Linus from the death of S. Peter, in contradiction to the explicit consular date mentioned above, yet it will be noticed on examination that there is some mistake in the computation of the regnal years of the Emperors just at this place, which seriously weakens its value as testimony, seeming to point either to corruption of the text, or to carelessness on the author's own part. The least that can be said on

⁴ Probably a mere scribe's error, ETHB for ETHKB, as there is other Byzantine authority for twenty-two years' session.

a survey of the whole evidence, and of the many attempts made from the days of Pearson and Dodwell to Lipsius in our own time to clear up the chronological difficulty, is that a formidable gap exists here in the links of proof for the descent of the Petrine privilege, and that no means of adequately filling it up are known to exist.

It is S. Jerome († 420) who first collects into one body the scattered notices of S. Peter from Eusebius and elsewhere, and gives currency to the story of his twenty-five years' session at Rome thus: "Simon Peter . . . in the second year of the Emperor Claudius, went to Rome to overcome Simon Magus, and there occupied the sacerdotal chair for twenty-five years, until the last year of Nero."—*De Viris Illustribus*, i.

No doubt this was the popular view at Rome in the time of Pope Damasus, and S. Jerome most probably got it from the archivists there. But that it represents a late and growing tradition appears not only from the reasons already mentioned for discrediting it, but from the still more remarkable fact that in the fifth chapter of this very book, devoted to an account of S. Paul, S. Jerome is entirely silent as to S. Paul's having had any share whatever in the foundation or the ecclesiastical government of the Church of Rome, contenting himself with mentioning the Apostle's imprisonments and martyrdom there. This shows that already there was a tendency at Rome to thrust S. Paul into the background, and so far to contradict, if not to falsify, the testimony of all the earlier records, including the New Testament itself. And so serious an omission in one part of the narrative justifies the belief that there has been as serious an accretion in the other part; even if the long distance of S. Jerome himself from the era he is here illustrating did not, by the unvarying laws of historical criticism, make his testimony of much less account than that of the numerous writers who preceded him, and knew nothing of this story, unheard of, so far as extant records permit us to say, for three centuries and a half after the date with which it concerns itself.

Later on, the assertions regarding S. Peter's session, pontificate, and supremacy come thick and fast, but of course have no evidential value whatever; and it must again be pointed out that nothing in the citations above, which practically contain the *whole* of the relevant extant testimony, is valid to prove, in the *legal* fashion required by Canon law for establishing a legal claim of privilege, the fact of S. Peter having ever been Bishop of Rome in any sense not equally true of S. Paul, or having attached any specific grant or privilege to that see.

For (a) no trustworthy document, within six generations of S. Peter's death, is producible, plainly alleging him to have been Bishop of Rome in the received meaning of that phrase, or to have endowed that see in any special manner.

(b.) The wording of such evidence as is actually tendered is obscure, doubtful, and contradictory.

(c.) A strict and literal construction of its matter leaves no ground available for even a primacy of honour, not to say a supremacy of jurisdiction.

But if the case be so in respect of S. Peter himself, much more does the evidence break down which is tendered on behalf of his successors. It should be enough, at the very outset, to allege, as barring every claim of the sort, two of the leading maxims of Canon law in questions of privilege, already stated, namely, that a privilege, if personal, follows the *person*, not the *office*, and dies with the person named in it; as, also, that a privilege may not be extended to any other person than the original grantee, because of identity or similarity of reason, unless such person be actually or constructively named in it.

Now, in the three Gospel texts on which the whole claim of privilege is avowedly rested as constituting the Petrine charter, the gifts and power bestowed, whatever they may have been, are personal and individual only in the form of grant: "*Thou art Peter . . . I will give to thee the keys . . . whatsoever thou shalt bind . . . I have prayed for thee, that thy faith fail not . . . and when thou art converted, strengthen thy brethren . . . Lovest thou Me? Feed [thou] My sheep . . . Follow thou Me;*" and contain no clause whatsoever which can be construed into a right of transmission; whereas in the three other Scriptural charters of privilege, severally given to Abraham, as head of the children of promise; to Aaron, as high priest; and to David, as King of Israel, such transmission and devolution by hereditary descent is expressly named and provided for. S. Peter's charter may therefore be compared—let it be as comprehensive as possible in his own case—to a Crown patent conferring a great office of state, such as a viceroyalty or chief-justiceship, held at most for life; and the charters of Abraham, Aaron, and David, to patents of peerage transmissible to descendants. What S. Peter did not receive he could not give, and no document conferring on him the right to give is producible, or has even so much as been thought to have ever existed. Hence it is, as mentioned already, that Tertullian actually denies that even the right of binding and loosing sins could be lawfully exercised by the Church, because the gift of binding and loosing had been bestowed on Peter *personally*, not upon the Church in general, and therefore must refer to those acts which are peculiar to Peter, and done by him once for all, such as his unlocking the doors of the heavenly kingdom by baptism, in which the loosing and binding of sins takes place, his binding Ananias and loosing the lame man, and his loosing and binding severally those parts of the Mosaic law which were to be repealed or retained—(*De Pudicitia*, xxi.) Of course the answer to Tertullian's argument is that the power of binding and loosing sins was bestowed not on Peter singly, but on all the Apostles—a fact he omits—but his reasoning as to those parts of the Petrine charter which are not paralleled in the Gospels is perfectly sound Canon law.

However, a rebutting plea may be entered to this effect. It is true that there is no power of devolution and transmission conferred on S. Peter by the express terms of his charter. But the Gospels are confessedly not exhaustive narratives, and we have no precise record of the many things which Christ taught the Apostles during the Great Forty Days, some of which, beyond all reasonable doubt, they carried out in such institutions as Confirmation, Ordination, and the like, which are also absent from the Gospels. It is not unreasonable, therefore, to suppose that an additional clause, empowering S. Peter to transmit his privilege, was amongst these supplementary revelations, and his testimony in the matter, as an inspired Apostle, would be as conclusive as the recorded words of Christ Himself.

Very good. But where is the testimony of S. Peter to be found? Not in the Acts of the Apostles, not in either of his own Epistles, not even by tradition in any one of the apocryphal writings ascribed to him. There is not so much as a presumable guess as to whether he ever made a grant of the kind verbally or in writing, much less as to the actual form of words or acts by which it was expressed. Once more, the first and fundamental maxim of Canon law bars the plea, for the document cannot be produced. If producible, it ought to contain, in clear and manifest terms, at least three clauses:

(a.) A statement that not only had his restriction to the Church of the Circumcision been a mere temporary arrangement for private convenience, but that his own original charter had been subsequently enlarged by Christ, so as to enable him to transmit and bequeath it.

(b.) That he, in virtue of these fresh powers, attached the chief Apostolate, as distinguished from, and in addition to, the mere diocesan Episcopate, to the See of Rome, when taking his place there, to the exclusion of Jerusalem, Antioch, and all other cities and places in which he had exercised his functions, so barring any claims on their behalf.

(c.) That he constituted the Bishops of Rome his heirs and successors in the plenitude of his authority, giving them jurisdiction over all the Apostles who might survive him, and over all Churches founded by them throughout the world.

Less than this will not sustain the claims now made, nor in any degree satisfy the requirements of Canon law, but no jot of it has ever been thought to exist.

Nor is the difficulty fully stated yet. Even were it possible to surmount this obstacle, another at once presents itself. An historical claim must prove every step, and much of the doctrine and usage of ancient Christendom is defended by some of the very earliest writers, such as S. Irenæus and Tertullian, by appeal to the traditions of the several Churches, and the carefully preserved records of the Episcopal succession from the Apostles. It might be assumed that in Rome, the greatest city and most important see of the ancient Church, and also a centre of learning in a lettered age, these records would be so accurately kept as to be models of precise notation and trustworthy evidence. But, in point of fact, there is great confusion and obscurity as to the order, names, and dates of the earliest Popes. The *eleven*, or rather *twelve*, following rival views have come down from remote antiquity :

1. The Apostles, *in their lifetime*, made Linus Bishop of Rome, to whom Anacletus succeeded, and then Clement.—S. Irenæus, *Adv. Hær.* iii. 3.
2. Clement is already Bishop of Rome, and presumably ordained by S. Paul, *before* S. Peter goes thither.—*Apostolical Constitutions*, vi. 8.
3. Clement is ordained as Bishop of Rome by S. Peter soon before his own death.—*Clementine Homilies* and Tertullian, *De Præscript. Hæret.* 32.
4. Linus is first Bishop of Rome, *after the death* of the Apostles Peter and Paul, Anacletus second, and Clement third.—Eutychius Alexandr., Eusebius, *Hist. Eccl.* iii. 21.
5. Linus, first Bishop of Rome, is ordained by S. Paul; Clement, second Bishop, after the death of Linus, ordained by S. Peter.—*Apostolical Constitutions*, vii. 46.
- 6 and 6a. SS. Peter and Paul were jointly first Apostles and Bishops at Rome; then Linus, next Cletus, and then Clement, it being uncertain whether Clement was ordained Bishop by the Apostles in the lifetime of Linus and Cletus, and kept in reserve without a see, to do occasional duty at Rome during the absence of the Apostles on missionary journeys, or ordained by S. Cletus after their deaths, there being historical statements both ways.—S. Epiphanius, *Adv. Hæres.* xxvii. 6.
7. Linus and Cletus, first and second Bishops of Rome, predeceased S. Peter, himself never Bishop of Rome, but merely an Apostle residing there, who then ordained Clement in the third place.—Rufinus, *Pref. in Recogn. Clem.*
8. Linus was first Bishop, Clement second, and Cletus or Anacletus third, according to the current Latin opinion in S. Jerome's day, though S. Jerome himself makes Clement fourth in order.—S. Hieron. *De Viris Illustribus*, 15. S. August. *Epist.* liii. *ad Generosum*. Optat Milev. *De Schism. Donat.* ii. 2.
9. Cletus and Anacletus (or Anenctetus) are two distinct persons, so that the order is, Peter, Linus, Cletus, Clement, Anacletus.—*Roman Breviary*.

10. Linus was *elected by the people* after S. Peter's death, and followed in order by Cletus, Anacletus, and Clement. —Anonymous, author of the metrical *Five Books against Marcion*, bk. iii. (probably S. Victorinus of Pettau, † 303.⁶)

11. Peter, Linus, Clement, Cletus, Anacletus.—*Liberian Catalogue*, A.D. 354.

In this catalogue, drawn up at Rome itself under the Pope whose name it bears, the consular date for the death of S. Linus fixes it in A.D. 67. The Two lists in Eusebius (the *Chronicon* and the *Ecclesiastical History*) make it A.D. 79; and these three authorities severally fix the death of S. Clement in A.D. 76, 94, and 100.

Besides all this amount of irreconcilable variation, concentrated within the brief space of at most thirty-three years, there is yet another most weighty fact to be mentioned, which is that although the tradition runs that SS. Peter and Paul were martyred on the same *day* of the same *month*, yet there is said to have been an interval of a whole year between their deaths,⁶ and S. Peter was the *first* to die.⁷ This circumstance is not mentioned very early, but it is in chief possession—there being less precise statement the other way,⁸ and also bearing in mind that it is a detail extremely unlikely to be added later; whereas, the superior dramatic effectiveness of the simultaneous martyrdoms, celebrated as they are on the one day, most readily accounts for the omission of the interval between them, not for any purpose of fraud, but for greater picturesqueness and impressiveness in the narrative, if not indeed from simple mistake as to the matter of fact. Let us see what follows from these details, regarded legally, as to the matter of privilege.

First, then, the utter discrepancy of these eleven or twelve different accounts of the order of succession shows that no reliance whatever can be placed on the trustworthiness of the early Roman ecclesiastical records, from which S. Irenæus, Tertullian, Eusebius, Optatus, S. Jerome, S. Augustine, and the compilers of the *Liberian Catalogue* and of the original *Roman Breviary*, certainly; Rufinus, S. Epiphanius, and the compiler of the *Apostolical Constitutions*, most probably, obtained their information. If they could not settle such initial facts as to whether S. Peter is to be reckoned in, or left out of, the numerical account, whether S. Clement was first, second, third, or fourth in succession from S. Peter, whether Cletus and Anacletus are two persons or one, or whether S. Linus and S. Cletus entered on their office before or after S. Peter's death, it follows that the value of their evidence for S. Peter himself having ever been Bishop of Rome, or having appointed any one to succeed him in his chair and privileges, is reduced to a mere nothing; and yet no other testimony is offered us except this uncertain local tradition, accepted as true by writers at a distance from Rome, who either did not verify their statements by personal examination of the documents, or found contradictory entries (as indeed S. Epiphanius expressly says he did) if they did verify them. And the order which has the largest amount of evidence, such as it is, has not been followed by the *Roman Missal* and *Breviary*.

⁶ Other opinions are that Victorinus of Marseilles or Victorinus Afer is the writer, but no certainty exists on the subject.

⁷ Prudentius. *Peristeph.* xii. 5; S. August. *Serm.* xxviii.. Arator, ii. 12.

⁸ "*Prima Petrum rapuit sententia legibus Neronis.*"—Prudent. *Perist.* xii. 11.

⁹ It derives some slight confirmation from the prior mention of S. Peter's martyrdom by S. Clement (*Ep. ad Corinth.* i. 5), seeing that more stress is laid on that of S. Paul, and if so, that is the witness of a contemporary.

Next, this very carelessness establishes a second fact, that the question was not one of very great importance in the mind of the early Church. The exact details of the succession at Rome, however interesting locally, can have been thus of no great practical significance to the Christian body at large than those of the order of the Bishops at Collosse or Phillippi. No stupendous powers, no unspeakable august inheritance, could have been thought to depend on the regularity and indefeasibility of the Roman claim by orderly succession. And this uncertainty is all the more remarkable when contrasted with the perfectly accurate knowledge we have of the civil chronology of this very time, with the order and succession of names of the Roman Consuls, albeit then mere titular dignities, of no greater importance than a modern high sheriff.

Thirdly, if Linus and Cletus were appointed as Bishops of Rome, and predeceased S. Peter, it is clear that he did not divest himself of his "privilege" on their behalf, so that they were in that case Popes without enjoying any specific primacy in consequence—a conclusive proof that the privilege is not necessarily attached to the office. The same argument holds good if Linus was appointed Bishop during the lifetime of S. Peter, but survived him, because even in that case the Apostle must have separated the see from the privilege in his life-time, and there is no proof that he provided for their reunion after his death. Again, if Linus was ordained by S. Paul—with whom alone the one brief New Testament reference (2 Tim. iv. 21) connects him—he was Pope of Rome without having any claim whatever through S. Peter.

Fourthly, if S. Peter did indeed consecrate any of the three, Linus, Cletus, or Clement, as Bishop of Rome, or as intended to succeed himself in any capacity, that very fact is fatal to his title to have ever been bishop of the local see of Rome himself, for the ancient Church knew nothing of coadjutor bishops, nor of a bishop resigning his see to another, nor yet of ordaining any one with right of succession. Accordingly, Pope Innocent I. († 417), in a letter to the Church of Constantinople, lays down that it was an unheard of thing, never done by any of the Fathers, to ordain any one to occupy the place of another still living, no one having had power given him for that purpose (*Soz. Hist. Eccl.* viii. 26). And indeed, the Council of Antioch in 341 had decreed, in its twenty-third canon thus: "It is not lawful for a Bishop to appoint another as successor to himself, even if he be at the close of life; and if any such act be done, the appointment shall be void." It is scarcely probable that such a rule would have been laid down if the council knew of the august precedent set by the Prince of the Apostles in the chief city of the world. And it is not easy to see how the Council could have helped knowing it, supposing it to be a fact. A similar objection, by the bye, refutes that part of the story which makes S. Peter to have been diocesan Bishop of Antioch, and afterwards to have transferred his chair to Rome, for the Apostolical Canons, the General Councils of Nice and Chalcedon, the Synods of Antioch, Alexandria, Sardica, and Arles I., all severally condemn the migration and translation of bishops; and Popes Damasus and Leo the Great actually excommunicated all bishops who changed their sees, especially if to a greater and richer city.—(*Theodoret H. E.* vii.; *Leo Magn., Epist.* lxxxiv. 4.)

Fifthly, if S. Paul survived S. Peter by a whole twelve-month, and the two were joint founders and rulers of the Roman Church, in that case, by all maxims of official succession, the Apostolic authority there must have been then concentrated in S. Paul's hands, and only he could bequeath it, if it were transmissible at all. The question of the order in which two people, A and B, who are each other's nearest heirs-at-law, or who inherit

under each other's wills, happen to die, is often of great importance in the passage of property. For though A and B may be heirs to each other, either by kindred or by testament, it does not follow that X, the next heir of A, must be also the next heir to B, either at law or under a will. B has another heir of his own, Y. Now, in such a case as this, if A dies first, B inherits, and Y inherits in turn at B's death. But if B die first, A inherits, and X takes in turn from him, while Y gets nothing.⁹ Apply this rule to the legal claim of privilege with which we are dealing. No Roman authority alleges any one of these three things: (a) that S. Paul was Pope, or inherited any Papal privileges from S. Peter, since he is not reckoned as Paul I., that Pope sitting from 757 to 767; (b) that any Pope inherited his primacy from or through S. Paul; (c) that S. Paul was subject to any other successor of S. Peter during the twelvemonth which elapsed between their martyrdom. Nevertheless, one of these three events must, on Roman principles, have happened if S. Paul did survive S. Peter, and the next Pope, whoever he was, succeeded either before or after the death of S. Paul. Here, then, is a flaw in the case, which effectually negatives the evidence for the Petrine privilege of the Popes. On the other hand, if SS. Peter and Paul died on the very same day, the presumption is that S. Peter, who suffered the lingering death of crucifixion, survived S. Paul, beheaded as a Roman citizen, and of course inherited any joint right from him; but this is just what the evidence contradicts.

There is only one even plausible solution of the difficulty as to the order of the early Papal succession, and even it does not get rid of all the contradictions just stated. It is that the same rule may have prevailed at Rome which we have reason to believe was put in force by S. Peter and S. Paul at Antioch, and by S. Paul and S. John at Ephesus, namely, that

⁹ Curious cases of this nature come occasionally before the law courts. It is the rule of French jurisprudence that where two or more persons die at the same time by accident, as by fire or drowning, the presumption is that the person whose age and physical condition seemed to promise the greatest power of escape or endurance must be held to have survived; while the English courts always rule that the deaths must be accounted simultaneous. A case of the sort (*re* Holden's Trusts) was decided by Vice-Chancellor Malins in May 1878. The captain of the ship *Great Queensland* made his will in favour of his wife, and failing her, his daughter, and took them both to sea with him. The ship was lost, probably blown up by fire, and no tidings were ever heard of her. Hereupon a point of law arose. The executors could not tell who was next legatee, as that depended entirely on the order of the deaths. If the captain held out the longest, his will failed by the deaths of his two legatees in his own life-time, and he was practically intestate. If his wife survived her husband and child, then her family, to the exclusion of his relations, were the heirs. If the child lived longest, then her heirs, that is to say, the relations of both her father and mother, were entitled to divide the estate. The court ruled that the deaths must be held to be simultaneous, and the legacies thus to have failed, so that only the captain's next heirs-at-law took anything, and those who claimed through the wife and child got nothing. A still more complicated case of the kind was decided by the House of Lords in 1860, that of *Wing v. Angrave*, arising out of the wreck of the *Dalhousie* in 1853. A husband and wife named Underwood, with three children, were swept away by the same wave, as attested by the only survivor of the wreck. They had left their property to their children, in the event of either dying in the other's lifetime, and in the event of those children all dying before reaching the age of twenty-one, to a Mr. Wing, as residuary legatee. He claimed under the two wills, but as there was no title of evidence as to which testator survived, it was held that Mr. Wing's claim was not made out, and that the deaths must be held as simultaneous. So the estate went to their heirs-at-law, though no moral doubt was possible as to the truth of Wing's contention, that one of the two testators must have outlived the other, if by no more than an instant, and thus have produced the condition under which he claimed to inherit. These cases serve to illustrate the difference made in the transmission of an inheritance by the order of death amongst the transmitters.

the Jewish Christians and Gentile Christians were at first organised as distinct Churches, under separate bishops, exercising simultaneous, yet independent, jurisdiction,¹⁰ and were merged in the next generation—with the one exception of the Church of Jerusalem, which was ruled by Jewish bishops till Hadrian's time¹¹—into one Church under the *Gentile* Bishop. In this case it is most probable that S. Peter and S. Paul, keeping still to the divinely appointed division of their labour, presided over two separate communities at Rome, the one attached exclusively to the Circumcision and the other to the Gentiles, whilst the earliest names on the roll of Roman Bishops are those of contemporaries, not successive, Pontiffs, but with this inevitable conclusion, that when the separate Jewish Church merged, the whole body must have come under the government of the Gentile Pope, whose succession necessarily came through S. Paul, since the only thing S. Peter without doubt enjoyed separately from S. Paul, and might therefore have handed down to a third person (Cletus, say, or any other), was his jurisdiction over the Jewish Church at Rome, which of course died out when there was no longer such a Church existing. And the Pauline language of the Epistle of S. Clement—whether he were the “fellow-worker” named in Philippians, iv. 3, of which no real proof is extant, or not—is weighty evidence, when coupled with the statement of *Apost. Const.* vi. 8, that his ordination was Pauline, rather than Petrine according to the competing traditions of S. Epiphanius and Rufinus, in which case he is the particular link in the Pauline succession. However, the manner in which he speaks of the martyrdoms of SS. Peter and Paul (laying, by the bye, very much more stress on the labours and eminence of the latter) implies that those events were comparatively distant at the date of his Letter to the Corinthians (*Ep.* i. cap. 5) although in the same generation, and thus seemingly disproves his own appointment by either of the Apostles to the See of Rome. But that the succession became exclusively Gentile very speedily admits of no question, and therefore the historical presumption is that there is now no Petrine descent at all in the Roman chair, that line having died out within the first century: consequently no transmission of the Petrine privilege is so much as probable, even were the continued lack of the necessary legal proofs for establishing the claim waived as an objection. The opinion that there was a double episcopate at Rome in Apostolic times is not a modern one. Apart from the frequent mention of SS. Peter and Paul as jointly ruling there, the following notices are extant: (*a*) In the ancient *Liber Pontificalis* or *Gesta Pontificum* it is said: “He [Peter] ordained two bishops, Linus and Cletus, that they might personally discharge all the priestly ministry for the people in the city of Rome, while Peter had leisure for prayer and for teaching the people in sermons.” (*b*) S. Epiphanius says (*Har.* xxvii. 6) that SS. Peter and Paul were first of all, at Rome, both Apostles and Bishops, and that it was reasonable that they should appoint others in their lifetime, because it was necessary for themselves to go on missionary journeys, and yet Rome could not be left without a bishop. The context leaves it very doubtful whether S. Epiphanius thought Linus and Cletus to have held office simultaneously or successively. (*c*) Rufinus states that Linus and Cletus were consecrated by S. Peter in his own lifetime, to discharge the Episcopal office, while he filled the Apostolic one. (*d*) Venerable Bede (*Vit. Abb. Weremuth.*) says: “The histories hand down that blessed Peter

¹⁰ *Apost. Const.* vii. 46. Tillemont, *Mém. Eccl.* ii. 191.

¹¹ Euseb. *Hist. Eccl.* iv. 6; v. 12.

the Apostle appointed two bishops in order under him at Rome to govern the Church." . . . The objection to this view is that no duality of bishops there is certainly known till the time of the Novatian schism, and that the Novatians did not appeal to such a precedent, as they would most probably have done, if possible. Venerable Bede is the first to state plainly that S. Clement was ordained by S. Peter as his coadjutor with right of succession (*Hist. Eccl.* ii. 40), but that was a comparatively late usage, unknown even in the fourth century; for the co-existence of two bishops in one see is as explicitly condemned by ancient usage as translation, or as nomination of his successor by any bishop, even coadjutorship being unknown (*S. Cypr. Ep.* 52; *Theod. H. E.* ii. 17), the first unquestioned instance being S. Augustine's coadjutorship with Valerius of Hippo in 395, and that, as he confesses, contrary to Canon law (*St. August. Ep.* 110, *al.* 213); and thus if the evidence of the Canons be against S. Peter's nomination of Linus, &c., it may be urged that it is equally valid against the joint episcopate of SS. Peter and Paul. The answer to this plea is the legal maxim, *Cessante ratione cessat ipsa lex*. There could be no valid reason for a double episcopate after the extinction of the Church of Circumcision, but the convenience of such a plan while that Church still existed is obvious. Contrariwise, any objection which lies against translation and coadjutorship must have been always equally strong. And the proofs, given above, of the untrustworthiness of the Roman archives and traditions leave the silence of the Novatians but little weight as countervailing testimony.

And to the rejoinder that all this argument as to the failure of the Petrine succession is merely conjectural, the answer is, that so also is the argument for its continued existence: with this notable difference between the probability of the two rival theories, that the anti-Papal view has these three ascertained bases to go upon, that S. Peter was divinely restricted to the Church of the Circumcision, as S. Paul to that of the Gentiles, that S. Clement's diction and theology are demonstrably Pauline, and that the simultaneous session of Linus and Cletus is at least implied by three ancient authorities; besides the further merit that this view does offer a coherent and reasonable explanation of the confused and contradictory lists of early Roman bishops; whereas the Ultramontane view is nothing but a mere guess without any ground, and gives up the problem of the conflicting lists as insoluble. Consequently, the rebutting plea is legally much the stronger, and it is a legal question, involving the exercise of the widest and most formidable legal rights, with which we have to deal.¹²

¹² The practical effect on the Petrine claims of the difficulties above enumerated may be judged by considering how the House of Lords would have to decide on a double claim to an ancient peerage and to a great office of State alleged to be inseparable from it (as the High Stewardship of England once went with the Earldom of Leicester), if the claimant put in ten conflicting pedigrees as evidence, from which it could not be gathered which of three persons in the direct line of descent was grandfather, son, or grandson, and whether there had or had not been two or more of the earliest peers of the line who had never held the other dignity. There could be no result possible save rejection of the claim as not proved.

CHURCH MUSIC.

*A Paper read before the Convocation of Albany, by the REV. EDWIN COAN,
Canon of All Saints' Cathedral.*

* * * * *

THE Rector has a fundamental and inherent as well as rubrical and canonical right to control the music of his church. The suppression of light and unseemly music is by no means the limit of this authority. If it were so, if the restrictive power were all he possesses, it would be just sufficient to subject him to a helpless dead-lock with his choir. His power is directive and controlling—a power which, it is true, he should not exercise arbitrarily or ignorantly, but intelligently. But the power is his, and he should know how to exercise it wisely. A mere restrictive power would avail but little, where positive control is denied. The restrictive should only come into use as it is implied in the positive; not merely as an executive veto, but as an exercise of discretion and of rightful and legitimate control. This is by no means so difficult a duty as it might seem, nor does it necessarily imply either a practical or theoretical knowledge of music. That such knowledge might be advantageous can scarcely be doubted, but as it is impracticable under present circumstances, it can hardly be supposed the Church has expected it in whatever legislation she has thus far passed on the subject. The adoption of, and adherence to, a Musical Hymnal such as Dr. Tucker's, saves both clergyman and choir master much care, which a few years ago they were obliged to bestow upon the selection of music, and secures at the same time a result of the highest value to congregations, in the fixed association of words and music. Of the devotional help of such association, I need not speak here. This is secured, with all the additional relief which is afforded the clergyman thereby, in the work well done to hand, in almost any of the Musical Hymnals published. So far as adaptation is concerned then, we will suppose that the clergyman has discharged his duty of supervision by the designation, with such advice as he may choose to seek, of a Musical Hymnal; there remains for him yet, a duty in regard to the hymns which most of us discharge but poorly.

Only comparatively few hymns are generally brought into requisition in most of our parishes, while the rest of the Hymnal, available for variety, for freshness, for accurate shading according to times and seasons, is neglected and unutilized. This involves great loss of material and of opportunity, with the additional infliction of monotony, and oftentimes worse than that, mal-adaptation to the occasion. The clergyman is responsible for this defect. There are few choirs who would not be glad to learn a new tune when a new hymn requires it. The wise selection of hymns involves some study, occupies some valuable time. It should not be remitted to the few minutes while a messenger from the choir is waiting, or while the church bell is tolling for service. A suitable selection is worth the time it

costs, and if filed away, might answer for the return of the day another year, and year by year. Without great trouble a selection of proper hymns, nicely adapted to the shading of the Church year and covering the whole range of the authorized Hymnal, might be constructed, saving for the future the repeated care of selection. The only revision such a list would require, would be certain special adaptations to sermons or occasions, easily made when necessary. Let me suggest this as richly worth the conscientious labor it will cost at the beginning, repaying the trouble, many times over in the course of years, securing effectually against monotony or needless repetition, laying the whole body of the Hymnal under tribute and adapting it with nice discrimination to times and seasons.

On this last let me say one word more. The principal festivals are so distinct in their significance, and so emphatic in their demands, that one cannot get astray in the selection of hymns. But beyond this, a careful discrimination of hymns for certain Sundays or occasions, and for the exact shading of seasons, is a thing too much neglected. For instance, the Passion hymns should *not* be introduced early in Lent, but should be reserved so that their appropriateness may be felt when they are properly introduced. The Hymnal itself makes distinction between the earlier and later Lenten Hymns, but the discrimination is often carelessly disregarded.¹ This will sufficiently illustrate the point I make in regard to the shading of the Seasons, and it will not be needful to go farther into detail on this subject, except perhaps to express regret that the Hymnal does not furnish a complete collection of hymns illustrative of the Gospels for the several Sundays of the year. If before the sermon, there could always be a hymn enforcing the Gospel as strikingly as the *Vexilla Regis*, or "Ride on, ride on, in majesty," on Palm Sunday, or as "The King of Love my Shepherd is," on the II. Sunday after Easter (Good Shepherd Sunday), or as "The Lord our God is clothed with might," on the IV. S. after Epiph., after the account of the stilling of the sea—if, I say, we could always have a hymn illustrative of the Gospel, or founded upon it, it would be of the greatest value and utility. If the Hymnal is defective in anything, it is in this, and it is a want which is making itself felt in some places, where the Hymnody is made a subject of careful and studious pursuit, and where unity and symmetry of design, and systematic adaptation are made somewhat a specialty.

The next subject for practical consideration, should be the Canticles. Where entire simplicity is desired, the single Chant will be found most useful. The double Chant is more tuneful, and by most choirs, warmly preferred, but it is far less practicable where musical resources are limited. If the full balance of parts cannot be maintained, unison singing is to be preferred to part singing. Unison singing, with well sustained organ har-

¹ The New Musical Hymnal by the Rev. Mr. Hutchins, has a valuable feature, in the frequent references from the hymns of any season to others elsewhere in the Hymnal suited to the season.

monies, possesses a certain massiveness and vigor, and a strength of sway, which are never afforded in part singing. I suppose that many of our American organists and choir masters would be surprised to know to what extent unison music is in use, not in simple chants only, but in elaborate service forms, in the Church of England. The amount of such music, of very moderate difficulty for voices, but effective, dignified and churchly beyond anything we are accustomed generally to hear, and quite available for our use, far exceeds the general apprehension. If then, anything more elaborate than the chant be required, there is an abundant supply of easy and effective music, perfectly accessible, without even so much as the demand for four-part singing. If this fact were more generally known, it would seem there would be increasing demand for this class of music, even in places where there is no pretense of elaborate choir singing. But if the choir be capable and well balanced, able to sing passably well the florid, unchurchlike American compositions or adaptations of secular airs, so much in use, there is a world of music, infinitely better, not more difficult, but far more in consonance with the spirit and dignity of the Church, available from the same source. The English Service music is of all grades of difficulty, from the simplest unison services of which I have been speaking, to the most elaborate and complicated forms. If there be demand for intricate music, it may be had here, without the risk of unchurchliness and without the necessity of drawing from secular sources. Whatever may be required, from the simple but vigorous and melodious sway of a unison service which a congregation may sing almost as easily as a chant, to the more intricate forms which only the best trained choir should attempt, may be found on the Catalogues of the English Church Music publishers, and may be obtained from their agencies (generally without even the delay of importation) by any of our own music dealers.

We think, when we sit down to write a sermon, that it must have some design. It must have unity and proportion. The same may be said musically of a *service*. The musical fault of a made up or eclectic service (a patch-work service) is its defect in these very things. We draw one portion from one source, another from another, in remote and unassimilated keys, some numbers in chant form, some in service form, some elaborate, some otherwise, each without any relation to what has gone before, or to what is to follow, the sequel of nothing, and having for itself no sequel. This is the average service as you may hear it in our parish churches, and the more expensive the choir, and the more ornate and ambitious the music, the more glaring this fault of inconsequence. Services then, such as are so abundant in the English school (of whatever grade of difficulty required), are recommended as possessing musically the merits we should claim as the literary necessity of a good sermon. Unity, design, proportion. When these excellences are to be secured so cheaply, it is a sad pity to pass them by habitually and almost universally.

In this connection I cannot refrain from expressing a strong preference for chorus singing, whether unison or otherwise. The quartet cannot by

any possible skill compensate for the loss of heartiness and dignity and grand sway of a multitude of voices. I am not here to decry quartets, or skilled singing. The music of which I have been speaking utilizes (in so called verse portions) the voices for which such parts are reserved, either in service music or in anthems. The quartet will still have an important function to perform, but it should not usurp the praise of God. It is utterly inadequate and unsatisfactory for the worship of God, if alone. Its true glory is to stand as the crown of a good chorus. If it be true that the quartet can do some things which the chorus cannot, let it be remembered that the chorus can do some things of which a quartet is hopelessly incapable, in the grandeur of firmly massed harmony and in the flow of stately melody. As nothing can imitate, so nothing can successfully stand as substitute for, "the multitude of voices" in the praise of God.

Intimately associated with the Canticles is the Psalter. Would that every worshipper had a heart and a voice to sing these songs of praise as they were wont to be sung in Israel. The Psalms have new and richer meanings for us as Christian songs of worship; for only by their fulfilment have they clothed themselves with their highest and fullest significance. Israel mourned that she could not sing the Lord's song in a strange land. How much more would she have mourned if she could not have sung it in Jerusalem. We certainly are under no bondage or captivity which should prevent us from singing the LORD's song. It is as inconsistent to read the Psalms as it would be to read the metrical hymns. The habitual reading of the Psalms is a phenomenon in Christendom, a "perversion of their design and nature." From the first they have been sung; at the beginning in the melodies of ancient Israel, afterwards in the Gregorian Tones, "in those matchless and unapproachable modes, in music not to be divided by bars, nor counted by beats, because it is beyond time and beyond measure, and like unto the call of eternity. Again, in later years, the finished and accurate chant still used in the churches of the Anglican Communion, harmonious and graceful, less grand, less strong, more intelligible, more capable of being grasped as to its idea and motive, and so more popular; such are some of the fair dresses in which the Psalter has been arrayed, diverse, of course, as times and nations are diverse, yet each school of melody appropriate in its turn, and all in their seasons, dear to the ears which have listened and sweet to the lips that have sung."—*Dr. Dix*. If then we really appreciate our Christian privileges and are sharers in the Christian joy, why shall we not make the courts of the Lord's house resound with our chorus of praise? Let voice then answer to voice, and harmony to harmony. Let the tuneful notes of women join with the vigorous and soul-stirring concords of men. Let young men and maidens, old men and children, praise the Name of the LORD, for His Name only is excellent, and His praise above heaven and earth." You will say this is impracticable, and I am visionary. It is perhaps easier than you think, and the time is drawing near. Or do I dream?

I make no point here of the Choral Service. The singing of the Psalter does not constitute a choral service. I only wish to say, in a general way, that this question is one of degrees and not of principle. The historical worship is the choral worship, as the historical rendering of the Psalms is musical, and not spoken. Those who labor to bring back these things are only engaged in a work of restoration of that which has been practised "by all, everywhere, and always," except under circumstances of persecution, poverty, or some invincible restraint.

The Anthem should enforce the teaching and heighten the coloring of the day. Like the Collect, it should gather up the spirit of the services, emphasize the leading subject of the day, or at the very least, be in harmony with the tone and teaching of the occasion. It should not be sung merely for its musical excellence. It can well be spared, and can always better be spared, than that the unity of the services be destroyed by its introduction. A jubilant anthem in Lent, or a puritanical one at Easter-tide, would furnish examples—somewhat extreme—of what I mean in what I have to say of the *incongruity* of anthems and of the marring of the unity and design which may be brought about by their ill-considered use. A use no less absurd than the example I have indicated, you may possibly, any of you, have heard.

Of anthems, I should say, what I have already said of services, that the English Ecclesiastical School is rich in them, and the supply is so abundant as to afford perfect adaptation with the nicest shading, to all seasons and occasions. The supply is practically unlimited, the variety far beyond any present requirement in this country, and to one who knows the quantity and variety which really is accessible, it would seem that no more music, either for services or anthems, need be written for a century to come. The task is not to find something suitable, but to choose from that which is so abundantly at hand.

Let me say further, that the anthem furnishes the true place for elaboration. The people have their claim of participation in service music and in hymns. It is a claim which cannot reasonably be denied. But in the anthem no limitations of this kind need be allowed to abridge the perfect freedom of the choir. Let the character of the anthem only be assimilated to the day—all other things are free and unconditioned. It might save much heart-burning and bitterness, if those who are permitted to have charge of parish music, would bear this principle in mind. If ours is common worship, the people must indeed bear their share, as well in praise as elsewhere. The service music ought not to be taken away from the possibility of their ordinary participation. They should have their voice and use it without restraint, and be encouraged so to do. But how often is this rendered impossible, and designedly so, by the choir. Let the choir avail themselves of the anthem, and grant to us and the people such a degree of simplicity in canticles and hymns as will justify the theory of a people's common worship. Let them take to themselves the anthem, and

not the *Te Deum*, and thus the rights and privileges of all are protected, the choir has abundant work to tax and display its skill, and bring into requisition its best powers. Such a tribute of praise, devoutly (not ambitiously) offered, must be acceptable to Him who has endowed man with noble powers of service. If we should not bring Him that which costs us nothing, we cannot doubt His willingness to accept and bless the offering of our best efforts, our highest skill, the results of our most careful culture. So there is vast field for this sort of choir-work without interfering with the plainer and more necessary parts of common worship, and room left for all, of every degree, to "praise the LORD for His goodness," and to "*sing* praises unto Him," "because His mercy endureth forever."

Thus hastily I have sketched for you the thoughts I wish I could better enforce. The best praise, not by any means undervaluing the praise of our lips, is the praise of our obedience, and the best hymn, the poem of a life sanctified by His grace.

Miscellanea.

THE LATE BISHOP ODENHEIMER.

A MEMORIAL Service for this beloved Father was held in Grace Church, Newark, Sept. 4th, at which three Bishops and some fifty clergy were present. The Holy Eucharist was celebrated. We put on record the principal passages of the beautiful tribute delivered by Bishop Doane on the occasion.

There are not many earlier memories of my youth than those which gather about Dr. Odenheimer, as the Rector of St. Peter's Church, Philadelphia. The old life at Riverside, in my father's time, was bright with all that goes to make a happy home. But his coming always brightened even its sunshine, and no more welcome guest ever entered its wide open door. It is a touching tribute to him, of which I only heard since his death, and of which I must speak in passing, that my mother, in distant Italy, where she is sleeping now, spoke of him as the person whom rather than any other she would prefer to see in my father's place. Of his character in his earlier life, I can only say that with all its genial and gracious attractiveness, he impressed me, as a boy, with the intensest realization of the Priestly office. His dress was truly the *habit* of his life, and no one could be with him often, without feeling the atmospheric presence and the atmospheric pressure of his personal religious life, and of his ministerial office. I have suggested St. Paul as the ideal of his life, and truly to "magnify his office," was the necessity of his nature. I speak of it as a solemn legacy of his example. No where and never may the ordained man be or do what may make men mistake his calling; and yet it is too much the fashion of our day, growing with younger men, to lay aside the clerical character at times; to feel that vacations are to be taken from the restraints and limitations of the Priesthood; to forget the indelibility of orders, in the desire to find recreations, amusements, pastimes in the inter-

vals of work ; and inevitably this unclericalness creeps back into the daily life, as full tides drive poisonous gases, back into our homes. It lowers the estimate men have of the office, and deteriorates the spirituality of the man. It is a common, and a humiliating sight, to see the Priest playing layman. Dr. Odenheimer never, as Priest or Bishop, laid aside the dress or the demeanor of an ambassador of Christ. . . . His pastoral character, in its lower function as a Priest, and in its higher exercise as a Bishop, was an outgrowth from within. It was the Grace, the Gift, of Orders which are far more than the "authority to minister in holy things." I can fancy that to smaller men a character like this may have seemed arrogant with personal pride. But to those who were about him and knew the sweetness and simplicity of his nature, the humility of his constant dependence upon God, the freedom of his intercourse with men, his lowliness with the poor, his childlikeness with children, it was only the recognition of the reality of his orders, the "magnifying of his office." . . . It was his full sense of this position which gave him strength to stand in quiet firmness, far in advance of his time, in the early freshness of his pastoral life against the accusation of disturbing the settled system of the venerable parish where he spent all his parochial life. When the early service and the weekly Eucharist, the very oldest antiquities of Christendom, were introduced into St. Peter's Church, Philadelphia, an honoured friend, whose idea of Ecclesiastical age, reached at the utmost, no further than the English Reformation, remonstrated with him upon the impropriety of so *young* a man introducing "novelties" in so old a parish. To whom, he quietly replied, "but, I am 1841 years old!" A prominent priest who paid this tribute to the Bishop in a farewell sermon to his congregation, "I learned my theology, when little more than a child from the Rector of St. Peter's, Philadelphia ; with no additions to please modern fancy, and no abatements to suit modern prejudice," writes thus since his death ; "It is astonishing what obloquy, reproach and positive persecution he underwent in establishing the Daily Service. The very triumph he won is scarcely recognized, because it was so complete. But few now think of disputing what he contended for. His answer, when asked whether he was not sometimes discouraged at the smallness of the congregation in the week, was grand, 'I never look.' " His feeling about the Episcopate, was strongly set forth in the sermon, which he so kindly preached at my own consecration, that "the stars" which are "the angels of the churches," are in "the right hand" of Him who is "the First and the Last, that liveth, was dead, and is alive forever more." . . .

Coming to the exercise of his ministry in 1838, just when the minds and souls of men were stirred with the mighty movement, by which God roused the Church of England to a realization of her duties and her powers, he stood with very few people upon the great principles of the Oxford men. It is to be remembered that they were *principles then* of Doctrine, of Order, of Liturgical devoutness. He was a man of the minority at that time, and greatly in advance of his generation. Young as he was, he had so thoroughly the clearness and the courage of his convictions, and in the three years of his Diaconate had won so completely the confidence of his parishioners that he established among the very first in America, the Daily Service of Morning and Evening Prayer, and the Celebration of the Holy Communion on every Lord's Day and Holy Day. I believe St. Peter's was for years, the only parish Church in America that kept the Octaves. The bitterness of outside attacks only led him to make plain, the ground work of his principles, in the three books published in the first years of his priesthood. The copies, which I have before me as I write, of these three

books, "The Origin and Compilation of the Prayer Book," "The True Catholic No Romanist," and "The Young Churchman Catechised," bear date, the latest of them more than thirty years ago. It was when men were first beginning to stand in the old ways, and ask for the old paths. And the same feet, which in later years walked with such reverent tread over the ground the Master's feet had made "The Holy Land," were among the first in England or America to walk about Zion, "telling her Towers" and marking well her bulwarks" of Apostolic order, of Evangelical truth, of Liturgical purity, that he might "tell them which come after." Full of careful and original research, written with a concise force which breaks at times into very eloquent beauty, they are to-day the very best tracts I know of to refresh the recollections of candidates and clergy as to "the first principles" of the Doctrine and Discipline of Christ. And no candidates for Confirmation ought to be without the knowledge which they contain, in a most complete and attractive form. Their re-publication and re-circulation would tend to correct what is to-day the most threatening evil of the American Church, the transfer of its control from churchmen bred and born, into the hands of a Laity uncatechised in childhood, who have chosen the Church instead of being chosen by her, and know her only as the Church of their choice, æsthetic, political or social, who are impatient simply because they are ignorant of distinctive doctrine, or of definite truth. If I had the choice of a memorial to-day of the late Bishop of Northern New Jersey, by which his memory might live and grow, I would make it in a large reprint, for perpetual use and wide distribution, of these three books, as an antidote to sentimentalism in religion, to spurious Catholicity, and to the easy-going looseness of the license that passes for liberality. This was the work of the young man who signed himself at first "Diaconus Catholicus." . . . As years go on, and I compare my father from new standpoints with the men of his time and my own, my loving and reverent admiration for him grows every day. And Dr. DeLancey, whom Dr. Odenheimer succeeded in St. Peter's Church, was certainly "a prince and a great man" among the American Bishops. It fell to the lot of your Bishop to stand in and to fill the footprints of two such men. . . .

He was, I remember, in the first days of his Episcopate, intensely interested in reviving the old parishes and missions which changing populations and poverty of missionary funds had left, in many instances, almost to die. And his familiarity with Holy Scripture, partly the result of his continuous studies, partly the blessed heritage of any man who carries out the Church's rule of the daily offices in public or in private; his familiarity with Holy Scripture furnished him, in his first address I think, with one of those illustrations which is in itself an argument: "And Isaac digged again the wells of water which they had digged in the days of Abraham his Father." His labour for the Church's extension in the Diocese and outside of it was untiring. The vision of his ascending Lord, widening till it passed from Jerusalem to Judea, and to "the uttermost parts of the earth," was the governing principle of his missionary zeal. . . .

With all the untiring energy of his parochial work, his incessant rounds of pastoral visits, his continuous services and his constant sermons, as a parish Priest; through all the exits and the entrances of his laborious visitations of his Diocese as a Bishop he made the time for close and accurate study, always in the divine science of theology. The massive and masterly learning of his first charge to his Convention, "the Sacred Scriptures, the inspired record of the glory of the Holy Trinity," bears evidence to his rare power of exegesis; his familiarity with the original text of the Old

Testament, and to that double gift, so essential to an expounder of the Holy Word, the scientific *insight* which *digs* with deep and devout hands among the roots, and the poetic power which recognizes and revels in the sweet beauty of the flowers of inspired language. To this day there remains fresh in my mind the memory of a morning in the old library at Riverside, when he talked with me of his thought fresh and full of force, and I believe true, of a revelation of the Holy Trinity in the Hebrew of Genesis III.8 "The *Word* of the Lord God Walking in the Garden, *with the Spirit of the Day*." I recall, too, as if it were yesterday, the volume of the Hebrew Psalter, rich with his annotations, which was his constant companion in the Holy Land, and I remember well, the delight with which just before his Eastern journey in 1853, he refreshed his knowledge of the sacred language. . . . His earlier writings, of which I have already spoken, his "Clergyman's assistant in reading the Liturgy;" and the card of pronunciation of the "proper names of Holy Scripture" are fair illustrations of his accurate scholarship; which lives more freshly still in the hearts and minds of those who have been privileged, as candidates or clergy, or in congregations to listen to his teachings. And we have in permanent preservation his lectures on Jerusalem which set forth admirably his reverence and richness of knowledge in holy things, which so well furnished him for a religious teacher. I cannot pass by the title and the whole argument of his second charge, in whose words one can hear still the clearness and positiveness of his voice and manner, "the old Evangelical Theology and practice, not new machinery, the want of the Church in the latter days." It sounds so like him, in his constant determination to rescue that good word "Evangelical" from any narrowness of party prostitution, and it is sufficient proof, if proof were needed, that he stood firmly among passing fashions, upon the principles and practices of his earliest ministry. . . .

He was eminently a man of prayer all his life through, not merely in the habitual observance, for forty-four years at least, of the daily public services of the Church, but I believe in the keeping of the Hours when he could; and, I know from the one who only could know it, beside God; in filling "with silent prayer, the short pauses, in writing, reading, or speaking, at the striking of each hour." . . .

It was not long after his consecration that he met with the first accident which disabled him from the full physical activity and strength that had been part of the beauty and honour of his manly dignity. It was truly a "thorn in the flesh" from which even *his* prayers could bring him only the relief they brought the great Apostle, of "grace sufficient" and of "strength made perfect in weakness." . . . I was instantly and constantly with him after the first accident, and learned a deeper love and admiration for him than I had before. When for a second time he fractured the patella, he said to the faithful Priest, almost his son, who hastened to his side, "It is all right; it is God's will." And after the accident "he was driven ten miles, with the limb unset, to meet an appointment at South Amboy, where he confirmed twelve persons before he took the special train to Burlington, reaching home at midnight, to place himself under the surgical treatment so bravely delayed for duty's sake." The hampering of this physical disability, increased by the attack of mortal disease, years before he died, was a sore sorrow to such a man. It drew to him the tenderness of everybody, who hastened to help him, and were overpaid by the gracious gratitude of his smile and his words. But it was as nothing to the sorrows that broke his large and loving heart in its tenderest place, his great love for his children. One after another, till only two are left, they were taken from him. Those knew, who knew him, how the iron

entered, rusted with tears and roughened with the added pang of suddenness, into his very soul. And yet he came out from these deserts into which "the Lord took him aside," with the spring gone, and the blush of full happiness taken away, strong in the true and tender human love that was left to him and is so desolate now ; stronger in the divine Love, on which he leaned ; brave, gentle, faithful, constant to duty, piteously patient, and with a heroism, not of endurance only, nor of resignation, but of ready acceptance of the will of God, that was simply and supremely sublime. "Patient in tribulation," the tribulation that ground out and cast away the chaff and left the wheat, which God has garnered now, "patient in tribulation, continuing instant in prayer," she writes me, who knew him well, "might be most fitly graven in granite to tell the story of his life."

Partly perhaps, because of the blinding light, but partly because men are busy through the day, and the sun busier still about its gracious tasks of shedding light and warmth upon the world, it comes to pass that few take much note of the sun in the broad day time, however they may rejoice in its sweet influences. But when the evening falls, and the sun sinks behind the little horizon of our narrow sight, to shine on other worlds ; and when the poor trifles that we call our work are over, we have time to look and wonder at the sunsets. And some are dull and leaden, like a life that dies out in blank despair. And some are lowering and stormy, like the struggle of a penitent for rest. And some are hidden behind clouds, like the sad end of men who "die and leave no sign." And some are merely yellow gleams of shadeless light, fading unnoticed into gray, as common lives sink insignificantly out of sight. But the gorgeous and the glorious sunsets that live in memory, and defy the artists' highest skill to catch on canvas, the gorgeous and the glorious sunsets are those, which, gathered clouds break loose from, that they may borrow of their glowing colours, to make the dying hour sublime. And these clouds that make the sunset beautiful, these clouds transfigured with robes and gems of splendour, are the types and tokens of God's use at the last, and of God's lesson at the last, of the tears and toils and trials through which His children pass in their allotted place of duty, till the time comes when they shall reflect in lustrous brilliancy the lives, and transfigure into foretastes of reward the deaths of His "Sons brought unto glory," as was the Captain of their salvation being "made perfect through sufferings." So I have seen the life of my dear Brother in the composure of the calmest courage, work out its duty through the clouds that gathered about him, when the noon had passed, irradiating every one, till, when the evening time drew on, sorrows and sufferings passed from him, made beautiful by the clear faith and the heroic patience of his character, and lingering, in celestial colours, as the Nimbus, "the bright cloud," about his sainted head. . . .

SHAKESPEARE—No. II.

SHAKESPEARE A TRUE CATHOLIC.

WHAT was William Shakespeare *ecclesiastically*? Was he a Catholic, a Romanist, a Protestant, or a Puritan? By these terms there is no intention of denying that a Romanist may be a Catholic and a Puritan a Protestant, but they are used to make more simple and plain the facts of history to be hereafter considered. There can be no doubt that the most primitive and exalted of all titles—*Christian*—is universally accorded to

him. I say universally, with a full knowledge of one or two exceptions, so very eccentric and grotesque, however, as to come within the maxim, "*exceptio probat regulam*." But what he was ecclesiastically may be considered an open question, though how it can be so, is to my mind almost as strange as the question of his being a Christian at all; and both points have their origin in a perversion of the facts of Ecclesiastical History. As for instance, an Englishman by the name of Birch published a book on "*the Philosophy and Religion of Shakespeare*," in which he maintains that the great dramatist was not only an infidel, but an absolute atheist. According to Birch, "there were three parties into which the men of those times were divided, the popish, the puritanical, the irreligious or sceptical." In this statement the Reformers of the Church of England are plainly included, not as constituting a class or party by themselves, but as either popish or puritanical, and then all outside of these, including especially the dramatists and learned men generally, are the "irreligious or sceptical," under which last head he makes special mention of Lord Bacon, Sir Walter Raleigh, and William Shakespeare, with the infamous Green and Marlowe. Then what is still more false and indicative almost of madness, he maintains that all these men were only restrained from the full avowal of their atheism, by the fear of the law, which condemned an atheist to death, in that barbarous age. How strangely the human mind can pervert the plainest truth is marvellously illustrated by this atheistic writer; as of the Play of Pericles he says, "this performance is not without touches of piety, but while the declamation is given to heaven, the argument is given against it, which will be found a general rule with Shakespeare." Of the eulogium of Mercy, in the Merchant of Venice, he says, "this is a beautiful idea of the existence of natural morality in general"—and then charging Portia with hypocrisy in "asserting to the Jew that mercy is an attribute of *their* God," he then resolves her whole speech into "pure Deism, as if there was no particularity of faith between Jew and Christian;" and of the whole "performance" he says: "Shylock is a character that excites sympathy, while the Christian figuring in the Play only awakens reprehension and disgust," and that in it "Shakespeare seems to have contrived a medium of assailing religion, Jewish and Christian." But what is still stranger and more devilish in this writer is the fact, that he sometimes pretends to be a Christian himself, and there are passages, in which one would suppose he was defending the honor of Christianity.

The book of Mr. Wilkes to which I have already referred, makes the same mistake in regard to Ecclesiastical History; not the same as to the particular division of parties, but the same in confounding facts and names, assuming the Church of England to be intensely and puritanically Protestant, and from this standpoint he condemns Shakespeare as a bigoted Papist; and his special citations will hereafter be used to show that he was neither Protestant nor Puritan nor Roman, but intensely Catholic; of which as an illustration I may here refer to one of the points made by Mr.

Richard Grant White. In *Romeo and Juliet* we have the following, addressed by Juliet to the Friar Lawrence in his cell:

Are you at leisure, holy father, now,
Or shall I come to you at evening mass?

Mr. Hudson adds in a note, "*Juliet means vespers*, for there is no such thing as *evening mass*," and Mr. White argues that, "if Shakespeare became a member of the Church of Rome, it must have been after he wrote *Romeo and Juliet*, for the humblest member of that Church knows that there is no *mass at vespers*." Now the fact is that both Mr. Hudson and Mr. White are mistaken as to the meaning of the word "*mass*," and it is surely no offence to either to say that Shakespeare knew better than both, the real meaning of the word, and its use in his day, not by "bigoted Papists" but by all true Catholics; for the confinement of its meaning to the celebration of the Holy Communion, or the public sacrifice, is comparatively a modern invention, and "an abuse," as Bingham calls it, "of its ancient signification." "It signified the service of the catechumens, as well as the service of the altar, and is often used for the psalmody, for the Lessons and for the prayers at evening, when there was no communion, as well as for the prayers used in times of celebrating the Eucharist." In proof of this, Bingham cites any number of authorities up to the very time of the Reformation, in which the very expression of Shakespeare, "*evening mass*," is used, and meaning what we now understand by *vespers*. If any argument, therefore, can be raised upon this expression, it proves our author to have been in that day a true Catholic, and a Reformer of one of the abuses which had only then taken root.

Mr. White concludes his review of the religious character of Shakespeare in the following words, which I quote as illustrative of the popular sentiment of the day, especially among a certain class of literary men and women. After speaking of him as a quiet member of the Church of England, on which account he was stigmatized as a Papist by the Puritan faction, just as the same persons are now stigmatized as Papists, by the same faction, he says—"Shakespeare, although he seems to have been a man of sincere piety, seems also to have been without religious convictions. His works are imbued with a high and heartfelt appreciation of the truths of Christianity; but nowhere does he show a leaning towards any form of religious observance or of Church government, or towards any theological tenet or dogma. No Church can claim him; no simple Christian soul but can claim his fellowship." All very pretty. But how he could have been "a man of sincere piety," and yet "without religious convictions," is more than a marvel, or even a paradox. How a man can have "a high and heartfelt appreciation of the vital truths of Christianity," and yet without any "leaning towards any theological tenet or dogma," is another strange and marvellous paradox, to say the least. But that such a man as Shakespeare, in such an age of theological conflict, could have been "without religious convictions," or that with so much of "religious observance"

in his family and in his works, he could have had no leaning to any, is what to most minds is an absolute impossibility. Moreover, the mind of Shakespeare must have grasped the fact so often elucidated in the sermons of the saintly Bishop Andrews, on whose services in London Mr. Hudson thinks that Shakespeare was a constant attendant, viz., that without the Church, her ministry, sacraments, and worship, there is no Christianity; that the destruction of the one would necessarily involve the destruction of the other, as is patent in the experience of all ages; and hence one might almost as well suppose him to have been an ecclesiastical idiot, as to suppose that he had no decided Church convictions, in regard to the fundamental principles of its organization.

The idea of Mr. White about the ecclesiastical position of Shakespeare, as a matter of no importance, so far as a genuine piety is concerned, is based upon a fallacy so common and so prevalent, that a few moments may here be spared perhaps, for its exposure. The fallacy is this—that a man may be a good Christian every way, and just as acceptable to God without the Church as with it or in it; nay rather in some respects better, wiser and more free from hypocrisy. That is the idea, quite popular in some quarters. Is it true? Well, if it is, then the Christian Church is altogether a useless institution so far as genuine piety is concerned. And then we have the awful blasphemy of supposing that our Blessed Lord and Saviour did actually establish His Church—did actually make it in some way an essential part of Himself—His Body and Bride and Spouse and Kingdom; and yet notwithstanding all He did and said and suffered for it, the fact has been discovered in human experience, that every individual may be just as good a Christian without it as with it, and so instead of a mercy and a blessing, “the Church of God which He hath purchased with His own most precious blood,” is rather an obstacle and an impertinence, and hence should be, not only ignored but abolished. What can be plainer than that such is the legitimate conclusion from the premises of Mr. White, and of all who think with him? And may it not be that Shakespeare saw through the fallacy, and shrunk with horror from the blasphemy, choosing rather to stand upon his baptism than to listen to the voices of “dull, brainless Ajax?” The same argument might be pursued in regard to the ministry, the worship and the sacraments, for they are all involved in the same condemnation; because without them we should have no Church. Nay more, without them we should have no Bible and no Christ; for “The Church is the Witness and Keeper of Holy Writ,” and the same unholy power of self-deception and worldly vanity which would divest us of the necessity of ministry, worship, sacraments and Church, for “holy living,” would actually divest us of everything which we now possess as “The Gospel of Christ”—all would be gone—all condemned as useless and impotent to help or save; and in their stead what should we have? The conceits, fancies, imaginations, inventions, wild and fanatical delusions and awful blasphemies of weak, ignorant, fallible, mis-

guided, specious, plausible, and fallacious men—what Shakespeare calls “a reeling world,” “a ruin’d piece of nature.”

But I have unintentionally omitted another explanation of the expression, “evening mass,” not only consistent with Shakespeare’s knowledge of the practice of the Roman Church, but of every branch of the Church Catholic, viz., the administration of the Blessed Sacrament to the sick, the afflicted, the desponding and despairing, at all times of day or night, if found to be necessary to “strengthen and refresh their souls;” and which is, even in the Roman Church, popularly called “the mass.” All one has to do, in order to perceive the agitated and most overwhelming state of mind in which Juliet addresses the holy friar about “the evening mass,” is to read the whole of Scene I. in Act. IV. She comes to the “cell” of the Friar, and there finds the lover with whom her father had already arranged, in great haste, for her marriage. Then after a brief conversation with the lover, and as if to break away from the strange and horrible entanglement, she asks the Friar “if he is at leisure now,” or “shall she come at evening mass.” Plainly the object of this inquiry is not for “evening vespers,” open to any and every body, but for some private office to strengthen her soul for the approaching conflict. Here Paris is at once dismissed :

Friar. “We must entreat the time alone.”

Paris. “God shield I should disturb devotion.”

And then, after referring to the appointed time for their nuptials he retires; and Juliet exclaims—

“O, shut the door! and when thou hast done so,

Come weep with me; Past hope, past care, past help!”

From all which, it is evident, that in the expression “evening mass” just before, she made a most delicate allusion to the Blessed Sacrament as a means of help, of strength, and of comfort. In either case, whether the word “mass” was used to signify any church service, as Bingham says it was, or whether it referred to the Blessed Sacrament of the Eucharist, as it may have been and now is used, the fact is evident, that Shakespeare had a better and a more catholic knowledge of the subject than some of his critics. In my next I hope to take up the direct and positive evidences of the ecclesiastical position of Shakespeare as a Catholic.

JAMES A. BOLLES.

From the Church Times.

ON PREACHING.

THE following testimony is borne by a convert from the Roman Church.

SIR,—*Tot capita tot sententiæ* may be well written under the head of Preaching, it being understood that every preacher begets a style of setting forth the Gospel of salvation in his own peculiar way.

There was a time when preaching was done without manuscript, and the Church of Rome still practically forbids her clergy to read sermons,

with the exception of a funeral oration. I can speak of this from experience for some twenty-five years, during which time I only heard one preacher reading a sermon, the only one he ever preached, for his good sense enabled him to see his error, and never did he presume to make a second attempt at preaching at all. I was also present at the funeral of a bishop, when the oration was read out of the MS. In fact, in no case is seen a shelf or lectern in that pulpit in that church. And yet there is no rector or vicar who does not preach as good and sensible a sermon as any of our most eloquent preachers. How so?

In the first place, a Roman Catholic rector or vicar is chosen out of several applicants by the bishop of the diocese, who generally knows every priest within his district, and he chooses none but a good preacher. I am speaking of Roman Catholic countries like Italy. Then a priest in that Church has the benefit of acquiring the art of speaking in the confessional, in controverting cases of conscience, and in addressing confraternities. And, above all, he speaks before an illiterate people for the most part; people to whom the phraseology of Scripture is perfectly alien; who read little or nothing, and to whom the very same events and *dicta* of the Holy Writ appear fresh every time they are repeated over and over again, and, lastly, who are delighted and refreshed by hearing *in their own tongue* "the wonderful works of God" preached to them. They, the people, do not hear the sermon after an hour's reading, prayers, lessons, and hymn-singing, when the ears are already tired of hearing, because the Roman Liturgy, and the very devotions at prayers, are in an unknown language, and a sermon is the only occasion for intellectual and mental exercise.

Contrast with these matter-of-fact statements of Roman Catholic teaching the position of our clergy and people, and it will at once follow the immense difference of our requirements and theirs in this one point of preaching.

To please, instruct, and edify our congregations the preacher must address himself to so many theological students who are familiar with every point of Christian doctrine, controversy, and Scripture event, and its very language—who, although they could not recite the passage quoted from the Bible, know it well enough to discover your verbal mistakes—who sit as not mere listeners thirsting for spiritual food, but as judges of your orthodoxy, and only learners as far as you coincide with their tenets and views.

I shall be told that the preacher should not mind this attitude of his hearers, but should assume the air and authority of a prophet and apostle; and also that we ought to discourage presumption in the hearers of the Word. They who thus speak deceive themselves; because facts are against their assumptions. The reading of the Bible and a liturgy in the spoken language (two privileges denied to the Roman Catholics, but granted us) are such strong meat, that after them a sermon, like one preached by a Roman priest, will be but milk and water. And your correspondents are right who insist upon written sermons as the most proper and nourishing food for our people. In fact, the best Non conformist preachers have long since adopted the written sermon for large and well-informed congregations; though in the week-days and before country congregations they address extempore.

Your correspondents need not waste time and your space by repeating their nostrums about extempore sermons; as a matter of ordinary pabulum for our people written sermons, well written and delivered, are the only alternative. But, on certain occasions, at all missions the gifted ready preacher is the man to be selected; also addresses at schoolrooms, at

clubs, &c., should be delivered off-hand. But as to exchange of pulpits, an Order of Preachers and other like suggestions, they are beyond the question. The people like their pastor—they know his voice and are known of him; otherwise no exchange of pulpits will do them any good.

To revert to the Latin Liturgy, or any approach to it, to utter a syllable against reading the Bible; in a word, to desire that our people should hear our sermons as Roman Catholics do their pastors' preaching, would be a retrograde step. Ten thousand times better that our sermons should be written, criticised and avail little, than that we should satisfy ourselves with the sight of a whole congregation hanging on the lips of a preacher as by a spell, as often happens in Roman Catholic countries.

The advantage, both personally and socially, is on our side. Our people believe better, live purer and happier, forgive easier, worship more spiritually and make better citizens than those who will have have no written sermons preached to them.

M. A. C.

Sir,—Will you permit a layman a word in reference to this subject, which seems to be so sorely exercising the minds of some of your clerical correspondents?

It appears to me that the clergy are much to blame for pandering to that vitiated taste for sermon-hearing, which is so characteristic of the religious world at the present day. It is all very well for a conventicle congregation to measure the efficiency of their pastor by the piquancy and power of his sermons; for preaching may almost be said to be the Alpha and Omega of Dissenting public worship. Take away the sermon from the chapel, and you take away nearly the whole of the service. But no such importance is given to the sermon in our Prayer Book, and the undue magnifying of the pulpit is altogether out of place in our churches. Let our clergy take more pains than the generality of them do to render the beautiful services of our Church with clearness and simplicity, if not with force and effectiveness. Let them take especial pains with the Lessons at morning and evening prayer, remembering that these, carefully, distinctly, and pointedly read, are sermons in themselves, and sermons of a most effective kind. Let there be an end of that miserable practice which so commonly obtains, of galloping through the lessons with marvellous rapidity, but with wretched indistinctness, or of rendering them with a drawling nasal whine, which would simply be hailed with laughter, if attempted in a Methodist chapel. And let the laity rid themselves of the "itching ears," which crave for a perennial flow of pulpit oratory, remembering that a good parish priest has far more important work to do than to spend a considerable portion of his time in preparing perpetual and unnecessary sermons.

Finally, let men who can preach be employed more exclusively in preaching work. It is a mistake to let preachers of the calibre of a Knox-Little, an Aitken, or a Ryle waste their time in the details of a parochial organization. And let men who can't preach sensibly recognize the fact, and not attempt to do that which neither nature nor art has fitted them to do. Let what preaching we have be good, and let our parochial work be more thoroughly performed by men who are competent to perform it, but who at present too often waste their time in attempting to compose sermons, which, when composed, only too many are unable to deliver with anything like effect.

H. BYRON REED.

Sir,—The correspondence on this subject seems only to bring out, more and more, the extreme difficulty of laying down any hard and fast rule for

all as to the use of written or unwritten sermons. What I related in my last letter about the late Mr. Kingsley was sufficient to show that "the power of the eye" is not lost by the use of a MS. with the contents of which the teacher is thoroughly familiar. The same remark will of course, apply to "gesture." Some of your correspondents assume that a written sermon necessitates a slavish fixing of the eye and hand—the former to the MS., the latter to the book-board; whereas men who adopt Mr. Kingsley's system have eye and hand both free; the presence of the written sermon within reach gives them confidence, while it by no means ties them down to the sermon as it is written. By all means let those who prefer it preach unwritten sermons, or preach from notes; but do not let them fall foul of those who are unable to do either without inflicting penance on their congregations. It is obvious, of course, that the clergy of the Church ought to be, at the least, as capable of preaching unwritten sermons as the Nonconformist preacher, but they should be trained to it before they are admitted to Holy Orders. It must be remembered, too, that many a sermon, which is supposed to be unwritten, has been carefully written out, and then learnt by heart—I am referring to facts within my own personal knowledge. Speaking for myself, I have never been what is called an extempore preacher, but I have never preached a sermon as it was written, nor have I ever found myself cramped by my MS. in the use of gesture or eye. I think that I might possibly have felt less distrust with myself in preaching unwritten sermons, but for two circumstances which I will relate. When I was preparing for Holy Orders, a clergyman who preached extempore pressed me very hard to make up my mind always to adopt that plan, and I was a good deal struck with his arguments up to a certain point. At length, however, I put a difficulty thus: "Suppose that, as must sometimes happen, I should lose the thread of my sermon, and come to a dead-lock?" "Oh," he replied, "you can always fall back on Justification by faith." The second deterrent circumstance was as follows. I was at Church in a fashionable watering-place, and the preacher had a great name for his extemporaneous eloquence. Certainly, his fluency was great, and he was a man above the average for capacity; but the last words in his sermon, on that occasion, settled the question in my mind against attempting to preach unwritten sermons. His discourse was closed with a glowing picture of Heaven, the description of which he concluded in these rather startling words, "It is all vermillion and glory."

Doubting whether I had heard him aright, I questioned a relative who sat next to me in the church: but he assured me that I had made no mistake, and that similar slips of the tongue were by no means infrequent with this preacher.

G. DE H.

Sir,—May I be allowed to say a word on preaching? No mission preacher would ever think of reading his address from MS., and I venture to think that the same influences which are required in a mission to arouse and fix the attention of the people are equally necessary in the case of an ordinary congregation. Sermons are often useless, and unpopular because they are—(1) Too long; (2) too discursive; (3) too unnatural; (4) too dry. The less a man has to say the longer he takes to say it, as a rule. A preacher who thoroughly knows what he is going to preach about, who has taken in his mental food, and has properly digested it, can give in a short time and a few striking words the lesson which he desires. Many sermons show all the painful symptoms of mental indigestion. Next, sermons are frequently too discursive; they wander about through the regions of harmless platitudes, instead of being concentrated on one or two cen-

tral truths. Next, sermons are often unnatural. A man who speaks well and vivaciously in everyday life, when he is natural, becomes tiresome and uninteresting in the pulpit, because he uses a different kind of language and of manner from that which makes him successful in a public meeting or a drawing-room. He speaks as though he did not feel what he said, or though his sermon were a perfunctory task to be got through, and the congregation now catch the infection. Lastly, sermons are often too dry. They do not sufficiently deal with the events of everyday life, and present too much of a Sunday religion, instead of a religion for common-place existence. Some one has truly said that, whilst he has listened to hundreds of sermons on the faith of Abraham, he never heard one on the duty of common honesty between man and man.

I quite agree with the preacher who said that he went to the Bible and Prayer Book for his theology, and to the *Times* newspaper for his facts. We must make our sermons interesting, and this ought not to be a difficulty, as we have to treat of the most interesting of all subjects. If our preachers would lighten their discourses with more frequent illustration of history and the current events of the day; if they would adorn them more often with the pure words of great poets, and, in a word, if before they prepare a sermon they would read more, and note down all striking or suggestive passages, they would make the pulpit what it is meant to be—the teacher of the nation.

H. J. WILMOT BUXTON.

St. Giles' Vicarage, Torrington.

I believe "Sacerdos" (if your correspondent who signs himself "E. C. Ireland" will forgive me for saying it) has hit the head of the nail in the right place. This is what I strongly insisted upon in my second letter upon this subject. We expect too much from our priests. To preach two good, well thought out sermons every week, is of itself a life of hard work and sufficient for the most earnest, and devoted priest. I cannot agree with the wisdom of the announcement made by "Sacerdos," that "it always takes him from two to three hours to prepare a sermon." Two or three hours are not enough. Instead of three hours, it ought to take, at least, three days' hard thinking and reading to prepare an argumentative sermon fit for delivery before a congregation of intellectual, thinking people of the nineteenth century. To be a good preacher, and only a preacher, involves a busy life for any priest; for a preacher must have ample time for reading if his sermons are to be worth hearing, and a preacher ought to have nothing else to do in his ministry but sermon work. Surely, to be a preacher of the Gospel is a grand calling. Is it not this thought which to some extent unravels the mystery of St. Paul's words—"Christ sent me not to baptise, but to preach the Gospel." And as to the charge "that the written sermon is a slothful way of preaching," I turn the tables and say that the man who fills up his spare moments by thinking of a subject as perhaps he takes his constitutional walk by the seaside, or settles upon a text for the first time during the reading of the prayers at Matins or Evensong, is not to be compared in diligence in this respect with the priest, who reads for, and thinks over, and studies his subject carefully, thoughtfully, and earnestly, day after day, in his own library at home, and perhaps re-writes his sermons two or three times before he deems them fit for delivery in the ears of his congregation.

Lastly, let me again say that I thoroughly agree with the proposition laid down by your correspondent "Sacerdos," that our great need is an Order of Preachers, who shall make preaching their special work in life.

EDWARD HUSBAND.

St. Michael's Vicarage, Folkestone. July 23rd, 1879.

REPETITION.

THERE is on the first view of things, no more important practical lesson for our clerical readers, than that if their people do not know much about their own Church, the greatest plainness of speech, the most unwearied patience, and the most incessant repetition, are necessary. Not incessant repetition of only one thing. That was the blunder of forty years ago, when High Churchmen preached almost nothing except Baptismal Regeneration; it is the blunder which has marked nearly all Low Church sermons since the Evangelical revival of the last century, just as it is the characteristic of Moody and Sankeyism now. What we mean is that it is necessary to go over the same ground, not only periodically, but for the most part even in the very same sermon or tract, though not in exactly the same words, rather trying if a different way of putting the thing, whatever it be, will make it clear to the audience. It has to be steadily remembered that most people are stupid, and that the sharper minority is often careless and inattentive, either from never having been trained to attention, or from not being sufficiently interested. And if the preacher would also recollect that he himself not improbably belongs to one or other of these classes, so that he may have been uttering very dull stuff on a subject to which he has never given adequate study, nor in the least degree mastered, he would probably apportion the blame of languor and ignorance in Church matters a little more fairly than he now commonly does.

It may very well happen that people may have been flagging in attention just at the very core and kernel of his sermon, or that an outburst of coughing has drowned his periods, so that the whole point of his discourse, if it have but one salient paragraph, is lost for that occasion, and all his labour thrown away. Let him repeat himself, as long as he does not do so tediously or too obviously, and drive his nail home by successive taps, not merely stick it upright with weak fingers, to drop out the moment church is over. Then, if he be really trying to teach his people the whole Gospel, and not merely stray fragments of it, he will begin his next Sunday's sermon by saying something to this effect: "I told you last Sunday so and so"—giving the gist of his sermon in one very brief sentence, and no more—"and now I am going to speak to you about the next thing, which follows on that and belongs to it." Most sermons, as we have had occasion to remark before, are about nothing whatever in this world or the world to come. They are the mere ghosts and phantasms of sermons, with a certain quantity of sacred names and goody talk in a flood of words, but not explaining any doctrine nor inculcating any practical duty. The preacher had nothing in his own head when he began, and it is not surprising that his congregation have got nothing new in their heads when he has ended. And at best, sermons are like newspapers, with the drawback that the hearer cannot go back upon an obscure or puzzling sentence to examine it as a reader can, which is the reason why the preacher must perform this function for him, by the repetition which we are advising.

Lastly, words must be clenched by deeds. No talk in the pulpit can possibly be of the smallest use if people once regard it as unpractical, and as having no bearing on the conduct of life. Here is the use of guilds and societies, to pledge members to do by rule what the preacher urges as Christian duties or counsels, and the use, too, of all kinds of ritual improvements, such as have been introduced by the Catholic Revival, which are useless, and worse than useless, if not intelligently employed as the outward expression of Christian faith and doctrine.—*Church Times*.

THE RITUAL COMMISSION.

IF we remember right, the Ritual Commission took its origin in a little Bill of Lord Shaftesbury for the instant suppression of Vestments. On the 7th of May, 1867, Lord Derby, at the instigation of Archbishop Longley, announced that he would advise the issuing of a Royal Commission, that course having been recommended by the Bishops in the previous March. In due time this Commission was nominated, and a very odd menagerie of views and opinions it turned out to be. It held its meetings and it published four reports, some of which created a certain stir for the moment; but for all practical purposes the whole business has been forgotten. In the year 1867 the Persecution was growing tolerably hot. It was the year when the St. Alban's prosecution was commenced, and when the enemy was on every side breathing threatenings and slaughter. Since then, if we may give any credit to the boastings of the Company, it has been enjoying a career of unchecked victory. It has even persuaded Parliament to pass a special Act for facilitating its operations, and to invent a brand-new judge for its benefit. But what has it all come to? It is curious to gauge the successes of the Company with a few statistics, about which there can be neither disputing nor mistake. In 1867 the E. C. U. thought the possession of four thousand members and associates something to be proud of; but in the twelve years that have since elapsed those four thousand, if we include the members of the C. E. W. M. S., have become twenty thousand. *Mackeson's Guide to the Churches of London and its Suburbs* only goes back to 1869; but the following items are significant:

	1869.	1878.
Number of Churches.....	588	854
Weekly Celebrations.....	154	390
Daily do.....	11	42
Choral do.....	41	120
Vestments.....	14	35
Incense.....	8	14

These figures seem to us an awful warning against the futility of experimenting upon persecution in a country which is always proclaiming its freedom and enlightenment.

The collapse of the Commission, so far as it was an engine of party warfare, has been still more remarkable than that of the judicial campaign of the Company. As we have said, it was the outcome of Lord Shaftesbury's Vestment Bill; and its report was submitted by Her Majesty to the Convocations. The potter's wheel has turned, and there has come forth, not the stately vase of an English Inquisition, which the noble lord thought he had begun to frame, but the merest gallipot of revised rubrics, which the *Times* very accurately describes as being "many of them trivial, and some positively childish." As for the Ornaments Rubric, which was the be-all and end-all of the Commission, both Convocations have flatly refused to alter it at all, and the *concordat* to which Canterbury has consented means, if anything, that every clergyman is to have liberty to revive any ornament of 1548 when and how he pleases; and while the Bishop is to have power to order that particular thing to be discontinued, it is not to be interfered with, unless there be reasonable ground for thinking that it is doing mischief. In like manner, the Athanasian Creed keeps its place, and even the harmless "Note" of Canterbury has been very properly rejected by York. In a word, the Ritual Commission has led to the adoption of a new Lectionary and a Shortened Service—for which Lord Shaftesbury and his friends had not asked—but as a move against Ritual it has proved worse than useless. That, however, is not the fault of the Commission or of its

authors. The fault lies in the thought of attacking what was, in truth, invulnerable. In the current number of the *Edinburgh Review* may be read a very remarkable passage, which is to this effect :

The — has now and again paused in its advance. Yet despairing, lethargic, sullen, it has never consented to abjure its nature. Simply it has bowed its head till the wave has spent its force. Triumphs and defeats, the victories which added new jewels to its crown, the reverses which stripped them off, equally and alike have watered and ripened the plant.

These words are written of the English race ; but if any one hesitates to fill up the blank with "the Catholic movement," it is only because he may find it difficult in these days to point out anything to which he can apply such terms as "reverses" and "defeats." The tardy honours, however, which have been paid to Cardinal Newman by his new co-religionists recall days when for a brief space the movement might have been spoken of as "despairing, lethargic, sullen." Amongst the causes which have contributed to the renewed impetus of modern years, the evidence taken by the Commission itself must be included. The picture given by Mr. Daniel Wilson of "Holy Islington," with its hundred years of Evangelical monopoly, and its beggarly communicant-roll of "from five to eight thousand" for two hundred thousand souls, the singular physical weakness which made it impossible for the clergy in that favoured region to communicate a hundred persons except by railfuls, the unanimous and universal spirit of *anomia*, which induced the clergy flatly to refuse compliance to the rubric when Bishop Blomfield bade them obey it, and above all the complacent account which Mr. Wilson gave of the miserably inefficient state of the Church in his own particular district, as contrasted with Mr. Spiller's account of the work in Baldwin's Gardens, helped more than anything to produce that reaction in favour of the Catholic movement, which has led to the recent triumph in Convocation. We say "triumph"—for even if Archdeacon Denison's view of the transaction be accurate, no one can deny that the Lower House of Canterbury *meant* to declare that the Ritualists were altogether right *in foro conscientia*, and ought not as a rule to be interfered with, though it was willing to arm the Bishop with power to deal with those exceptional cases of clerical wrongheadedness, self-will, arbitrary trampling on the wishes of congregations, and unfaithfulness to the Church which, as the street song of a few years ago had it—

One very often hears of, but one very seldom sees.

The article in the *Times* to which we have already referred, and which has for its text the Draft Bill for revising rubrics, is a charming specimen of the mode in which the "Thunderer" usually deals with Church questions. It admits that "the whole scheme looks quite engagingly simple and innocent"—in other words, that it is really a reasonable and practical proposal. But then, roars Jupiter, "It is antiquated in purpose, inept in conception, and would be mischievous in execution !" Of course, after that no more is to be said, but if the matter could be considered as still open to discussion, it might have been suggested, that the plan (which is simply for the two Convocations to prepare schemes and lay them on the table of both Houses of Parliament for forty days, the said schemes to become valid if in that time neither House addresses her Majesty on any portion of them) is singularly modern, and pays an unprecedented respect to Parliament ; for no one disputes that Convocation might frame Canons, and the Crown might signify its consent to them, without reference to the Legislature at all. Moreover, as a matter of fact, there is nothing in the draft bill which hints in the remotest way at any limitation of the power, the privilege, or the prerogative of Parliament. It alters nothing, it only suggests that

Convocation and the Crown ought not to make new Canons without, indirectly at least, consulting Parliament.

But there is much that the *Times* says that is at once curious and instructive, considering the line which it has taken ever since old Mr. Walter's parson offended him by instituting the weekly offertory. Here, for instance, is a bit that would really be creditable to an oracle:

The desire of all sensible men is not to stimulate, but to allay controversy on points in regard to which it is far better that men should agree to differ than vainly attempt to agree. It is true that the draft Bill endeavours in its preamble to draw a specious distinction between "faith and doctrine" on the one hand, and "rites and ceremonies" on the other. If that distinction could be sustained, we should at once have to admit that the whole Church of England has been simply beating the air in its controversies of the last forty years.

But this distinction is exactly what the Privy Council and everybody else in authority, has ostentatiously proclaimed. Their language has always been, "We cannot interfere with opinion—you may preach what you like, but you must *do* what we tell you." We have always contended that after the Bennett Judgment, even "the Law" has been on our side, and we resent such absurdities as the Ridsdale judgment, not only as being an outrage on the rules of legal construction, but as being an unwarrantable assault upon our civil and religious liberties, such as would be an attempt by judgments of the Queen's Bench to compel freeborn Englishmen to eat peas with their knives, or to misuse the aspirate after the manner of the Cockney 'Arry.—The following passage will be read with interest by Abp. Tait and those who have argued that because the Queen had sent the Convocations letters of business, it would be disloyal, or a confession of weakness and incompetence not to "do something."

The simple truth is that by far the greater number of the questions which Convocation is now anxious to recover the power of dealing with had far better be let alone altogether. Many of them are trivial, some of them are positively childish. A little common sense, a little charity and forbearance, a broad sense of the proportion of things, and a strong determination not to take the shadow for the substance, are all the qualities that are necessary for dealing with them.

This is what we have always said; but the *Times* has till this moment thrown the full weight of its authority, such as it is, into the scale against common sense, charity, and forbearance. It was the *Times* which stigmatized as "pernicious nonsense," the appeal to these very things.

Here, again, is a bit for the *Rock* and for the Persecution Company:

We are loath to speak with disrespect of a body of reverend divines, but we are compelled to ask whether the subjects commonly debated in Convocation are such as the vast mass of the laity cares at all seriously about, and even whether the spirit in which such subjects are debated is one from whose influence we could look for rational and well-considered legislation.

We suppose that these words are to be taken to be *in pari materia*, and to refer to rubrics. If so, it is most true that the laity do not, after all, feel any consuming interest in Ritualistic questions, but are quite content with any mode of performing Divine worship that is hearty and impressive. If Convocation has meddled with the rubrics, it is only because the *Times* had helped to egg on the Government of Lord Derby to devise some mode of "putting down Ritualism."

Is this a time (proceeds our contemporary) for divines to occupy men's minds with interminable discussions on such unreal subjects as a misplaced comma in the Catechism, the proper colour of a vestment, or an explanatory rubric, which means one thing to one man, another to another, and nothing at all to a third?

... Whatever Convocation may say to the contrary, we are convinced that the great mass of the people are perfectly content with the Prayer Book as it is.

. . . . If men study its history, they know that it buries many a forgotten controversy in its comprehensive pages, and they have no wish to revive the past and to fight over again the battles that their forefathers were fain to leave drawn. . . . By all means let those who have a taste for Church Congresses, Diocesan Conferences, and other assemblies where ecclesiastics delight to find no end in wandering mazes lost, gratify it to the top of their bent. They will always find congenial spirits enough who will persuade them that they are doing something very important indeed. But if Parliament and the country are asked to follow their example, it is necessary to say plainly that Parliament and the country have something better to do.

All this is expressed in very invidious terms, but it is in a sense true. Convocation has never said that it is not content with the Prayer Book. It has really said just the contrary; and the subjects discussed at Church Congresses and Diocesan Conferences—which are lay as well as clerical gatherings—are of the most practical character conceivable. But a more absurd fiction could not be devised than to represent the people at large writhing under the consciousness that at one church there may be a cross on the altar, or at another a clergyman may array himself for the Divine Mysteries in a habit which, after all, is not half so “gaudy” as that which the Dean of Westminster wore in Convocation when he scoffed at “clergy-men’s clothes,” or the Dean of Llandaff wears as he pleads against the usage of universal Christendom. But we quite agree with our big namesake that it is time the “Ritual question” were dropped. “Let every man do as he is disposed in his heart,” and let all unite in a crusade against sin and error and unbelief, instead of wearying themselves, and making religion ridiculous, by deadly feuds about things which those who denounce them say they want to suppress because—they are matters of perfect indifference.—*Church Times*—

From the Saturday Review.

VARIOUS READINGS OF THE NICENE CREED.

IT has often puzzled those who are acquainted with the original form of the so-called Nicene Creed to find one of the four “notes” of the Church omitted in the version of it contained in the English Communion Office. They are aware that in the Latin Service-books from which the Prayer Book was immediately compiled, as well as in the Greek original, the Creed speaks of “One, *Holy*, Catholic, and Apostolic Church,” whereas in the English version the word “holy” is dropped out. It is impossible to conceive any doctrinal reason for the omission, the more so as the epithet is retained in the Apostles’ Creed. And it is curious that not one of the classical commentators on the Prayer Book—such as Andrewes, Comber, L’Estrange, Sparrow, Nicholls and Wheatley—has noticed the point at all. In our own day Dr. Heurtley has noted the fact, but offers no explanation, while Mr. Scudamore, in his *Notitia Eucharistica*, and the editors of the *Prayer Book Interleaved* consider the omission to have been accidentally caused by an error of the transcriber or the printer. This has indeed been the usual explanation, when any has been suggested, and we are by no means clear that it is not the right one. It derives some confirmation from the circumstance that in several more or less authoritative versions of the Prayer Book the mistake has been rectified. Thus in the Latin Prayer Book, published by authority of Queen Elizabeth for use in College Chapels and the like, the word *sanctam* reappears; the Greek translation executed in 1638 by direction of Archbishop Laud inserts *ἁγίαν*; and a French version published by royal authority in Charles II.’s reign reads *une Sainte*

Eglise Catholique et Apostolique. On the other hand Dr. Cardwell has pointed out that all the early editions of the Prayer Book were disfigured by a great number of "extraordinary misprints"—such as, *e. g.*, "God of Gods" in this same Creed—most of which however were corrected at the revision of 1552.

But a writer in the current number of the *Church Quarterly Review* (July) has argued, on grounds which are plausible though by no means conclusive, for a different view of the question; and his account of it is worth putting on record, even though it should turn out to be erroneous. But it may be as well to premise for ordinary readers two remarks. In the first place it is of course properly speaking a misnomer, or rather an anachronism, to talk of "the Nicene Creed" in this particular connexion. The Creed sanctioned at the Council of Nicæa ends with the words, "And in the Holy Ghost," all the subsequent clauses being added at the Second Council of Constantinople. But the entire Creed, as eventually received by the Church, is called in popular language, as in the English Prayer Book, not the Constantinopolitan but the Nicene, and we shall here conform to the ordinary usage in calling it so. In the next place whether the mistake in the Anglican version of the Creed was in its origin accidental or intentional, there can be no doubt whatever of its being a mistake. The word *ἀγίαν* unquestionably occurs in the formula sanctioned by the Council of Constantinople, and subsequently introduced into the Greek and Latin liturgies.

The *Church Quarterly* reviewer argues that the compilers of the First Book of Edward VI. did not content themselves with merely translating the Latin formularies, but attempted also, with the aid of such resources as were at their command to verify them. He considers that "there was a disposition to look beyond Western sources"—which however in this instance they evidently did not do—and "to base the new service upon a groundwork of primitive authority." Assuming then this critical spirit on their part they would be naturally led to compare the existing form of the Nicene Creed in the Missal with the Acts of the Councils. To those Acts they do not appear to have had access in the original Greek, where the correct reading would have been found. There was however Merlin's Latin edition of the Councils, published in 1524, in which the Creed is three times given, as sanctioned at the Council of Constantinople, at the Council of Chalcedon, and at the third Council of Toledo; and in all these versions the word *sanctam* is left out. Then again there was Crabbe's *Concilia Omnia*, published in 1538, containing two versions of the Constantinopolitan Creed, one of which omits *sanctam*, while the other, which retains it, omits *lumen de lumine*. The English Reformers are still more likely perhaps, on account of his reforming tendencies, to have consulted the *Summa Conciliorum* edited by the unfortunate Spanish Archbishop Carranza, which professes to be based on a collation of both Greek and Latin manuscripts. In this work the Nicene Creed is again given with the word *sanctam* omitted. And it appears in the same mutilated form in the collection of Isidore Mercator, the compiler of the spurious decretals. No help would have been gained from the Greek Liturgies, where the Creed is usually indicated only by its initial word *πιστεύω*.

This conjectural argument for an intentional alteration of the received form may derive some further support from the circumstance of one or two other purely verbal changes in the English version—the insertion of "and" in one place, and "I believe" in another—following that of the third Council of Toledo in its departure from the Roman, but it is at least equally possible that these variations might have been merely designed to secure

greater perspicuity in a vernacular service. There is this also to be said for the theory of intention, that another omission in the Prayer Book of 1549, of the words, "Whose kingdom shall have no end," was supplied at the revision of 1552. And if both mistakes arose from a clerical error or a misprint, one might have expected both to be corrected together.

There is one objection however to this theory, which at first sight appears conclusive. If the Reformers really wished to restore the Nicene Creed to what they believed to be its original form, they could not have failed to observe, in the same authorities where *sanctam* was wrongly omitted, the correct omission of *Filioque*, which was added afterwards; yet this much controverted formula they were careful to retain. The only answer that can be given to this objection is one that cuts both ways. The point is however of sufficient interest for its own sake to be worth clearing up, the more so as it may not improbably be new to many of our readers. It is then certain, whatever be the reason, that not only the English Reformers but the Reformers generally made a point of adhering in this matter to the tradition they had inherited from the Western Church. At a time, as Dr. Döllinger observed at the Bonn Conference of 1875, when every Roman doctrine was jealously weighed in the balance, with a strong predisposition to reject it, the Roman Catholic Church was never attacked about the doctrine of the Double Procession; "on this point there is no controversy between Catholics, Anglicans, and Protestants." But that is not all. The English Church, as Mr. Swete shows in his learned work on the *History of the Doctrine of the Procession of the Holy Spirit*, has ever clung with a peculiar tenacity to this doctrine, probably, as he suggests, because it had been brought to England by St. Augustine, who had himself learnt it from Gregory the Great, and was thus "received by the nation at its first conversion as an integral part of the Faith." It is anyhow certain that a provincial synod held at Hatfield in 680 under Archbishop Theodore, himself an Eastern from Tarsus, drew up a formula, which Bede tells us was signed by all the Suffragans of Canterbury, defining "Spiritus Sanctum procedentem ex Patre et Filio inenarrabiliter, sicut prædicaverunt hi quos memoravimus supra."

The "tenacity" of the English Church in maintaining this doctrine was further shown by the explicit teaching of a long line of Bishops and preachers, both in the Anglo-Saxon and Norman periods, and by an express provision, cited in Markell's *Ritualia*, for impressing it on the dying as an essential article of the Christian Faith. This specialty the English Reformers were apparently anxious to preserve. They not only retained the *Filioque* in the Creed, but they explicitly reasserted the doctrine of the Double Procession in the fifth of the Thirty-Nine Articles, and, what is perhaps more remarkable, they dragged it head and shoulders, if the expression may be used without irreverence, into an ancient devotional formulary where it had no place before. The second clause of the Litany, as it stands in the Latin breviaries, and has stood for at least twelve centuries, runs thus, "Spiritus Sancte Deus, miserere nobis." But the compilers of the English Prayer Book, not content with merely translating it, inserted "O God the Holy Ghost, *proceeding from the Father and the Son*, have mercy upon us." It is clear then that the English Reformers were by no means prepared unreservedly to submit the Creeds received in the West to the process of textual criticism, even when they knew that alterations directly affecting disputed questions of doctrine had been made. It hardly seems likely therefore that they would have deliberately ventured on a textual correction, somewhat obscuring a doctrine about which there was no dispute, and for which the critical authority was at best doubtful. They had

no means of certainly knowing, though they may have erroneously conjectured, that the Creed in its original and authorized form, when fixed at the Council of Constantinople, did not contain the word "holy" in its definition of the Church, and they knew well that in the form used for centuries throughout Western Christendom, England included, it did contain it. It still indeed remains possible that they may have undertaken, on imperfect knowledge, to apply the principle of textual criticism, where no doctrinal interests were at stake, but the *Church Quarterly* reviewer's contention would be greatly strengthened if he could cite any undoubted instance of their doing so, and he has given none.

The change of "disciples" to "apostles" in the Preface for Ascension Day is not a case in point. It was no doubt a deliberate alteration, whatever may have been the reason for it, but it was not based on any variety of readings in the Latin text, nor were any of the other corrections which the reviewer specifies in the Prayer Book of 1552, which are merely improvements of translation, or what were intended to be such. We must add that if the omission in the English version of the Creed "did not originate in the negligence of a copyist or the inattention of a printer, but was in truth the result of an inquiry into ancient sources," it is rather curious that none of the early commentators on the Prayer Book should have called attention to it. And it is still more curious that in every authorized translation of the Prayer Book into other languages, ancient or modern, during the century following its compilation this omission should be supplied. On the whole then, in spite of the ingenious argument of the reviewer, and subject to any fresh evidence that may come to hand, we still incline to the ordinary opinion that the omission was accidental, although, as Mr. Scudamore observes, it is singular that it should have been left uncorrected in all the subsequent English editions, though corrected in all the translated versions of the Prayer Book.

CATHOLIC UNITY.

THE old Catholic Cathedral at Berne, Switzerland, witnessed a glorious service on July 31st that goes far to show how the problem of unity may be worked out. Bp. Reinkens, Bp. Herzog and the Bp. of Edinburgh (Cotterill) were present, and Father Hyacinthe preached. The Service began with the processional "The Church's one Foundation." High Mass was said at the decorated Altar by Bp. Reinkens, assisted by Bp. Herzog, and M. Loyson, the Bp. of Edinburgh delivering the chalice, with the words of the English Office.

The following is an abstract of Pere Hyacinthe's Sermon, which he furnished himself for the *Guardian*. We will not impair its force by a translation. To our minds the close is exceedingly beautiful.

Le P. Hyacinthe a pris pour sujet de son sermon l'Unité de l'Eglise. Son texte était tiré du Psaume cxxxii. (selon la Vulgate): *Ecce quam bonum et quam jucundum habitare fratres in unum!* Il a signalé trois principales divisions religieuses, auxquelles l'unité vraiment catholique doit porter remède: au sein de chaque communauté chrétienne, la division du clergé et du peuple; dans l'ensemble de la chrétienté, la séparation et l'hostilité des Eglises particulières; et enfin, jusque dans les profondeurs de l'âme humaine, la scission des éléments constitutifs de l'ordre religieux, c'est à dire Raison, la Bible, et l'Eglise.

Par rapport à la division funeste qui a succédé à la distinction légitime du clergé et du peuple, le prédicateur a insisté sur ce caractère propre à l'Eglise chrétienne d'être une hiérarchie dans la fraternité. L'Eglise est un peuple de rois et de prêtres, mais elle renferme un double sacerdoce, celui qui appartient à tous les chrétiens en vertu de leur baptême et de leur confirmation, et celui qui est réservé aux prêtres seuls en vertu de leur ordination. Ministre de la confirmation et de l'ordination, l'Evêque est à la source de ces deux sacerdoce dans l'ordre visible, comme le Christ, auteur de toute grâce chrétienne et sacerdotale, en est le principe dans l'ordre invisible. La restauration de ce que S. Cyprien appelait la *majesté du peuple fidèle* est inseparable du rétablissement d'un épiscopat digne et fort. *Adde unum, populus est ; tolle unum, turba est.*

La séparation des Eglises particulières, devenues étrangères ou hostiles les unes autres, est aussi contraire à l'idée catholique que leur concentration et leur assujettissement sous le joug d'un évêque universel. Sous ce rapport, Rome et la Réforme, du seizième siècle ont excédé en sens contraires. La vérité se trouvera dans la fédération des Eglises. Unité du dogme dans la liberté des théologies ; unité du culte et des sacrements dans la variété des rites ; unité du gouvernement épiscopal dans l'égalité des évêques et l'autonomie des Eglises. La fête de ce jour, a dit le P. Hyacinthe, est l'inauguration du premier anneau de cette chaîne de vérité et de charité qui doit embrasser le monde. *Ut sint unum, sicut et nos unum sumus !*

Pour que l'unité s'étende et qu'elle dure, il faut qu'elle atteigne les profondeurs de la conscience humaine. Là, en effet, pour arriver à la vérité religieuse, s'ouvrent comme trois voies diverses qui devraient se rejoindre, mais qui trop souvent se séparent : la Raison, qui devrait conduire à la Révélation et qui mène à l'Infidélité ; la Bible, qui devrait éclairer l'Eglise dans la vérité et dans l'unité et qui, par l'abus des hommes, l'obscurcit d'hérésies et la divise en sectes ; l'Eglise enfin qui, en s'isolant de la science et de la Bible, cesse d'être l'Eglise, c'est à dire la société universelle, pour devenir une caste, le clergé, ou un homme, le Pape. La synthèse chrétienne et catholique de ces trois éléments, que l'on oppose à tort, se trouve en Jésus Christ seulement. Il est le Verbe qui éclaire la raison de l'homme dans l'ordre naturel, et qui enseigne la foi du chrétien dans la parole biblique. Enfin, il est le Chef de l'Eglise, la Tête de ce corps des croyants dont S. Paul dit qu'il constitue la *plénitude du Christ*.

Le P. Hyacinthe a terminé en rappelant le fait de la Transfiguration. Pierre dit—*"Faisons ici trois tentes ;"* tandis qu'il n'en faut qu'une seule. Alors, sous la nuée lumineuse, on ne voit plus ni Moïse, ni Elie, mais Jésus seul. *Et neminem viderunt, nisi solum Jesum !* Lui seul, Lui par-tout, toujours Lui !

Correspondence.

THE GENERAL THEOLOGICAL SEMINARY.

RECENT events of a somewhat tragical nature have called public attention to the General Theological Seminary. It is time. The General Seminary has a Board of Trustees made up of all the Bishops, and representatives, both clerical and lay, of all the dioceses in the United States. Truly an august assembly ! The trustees may be counted by

hundreds. A meeting of the Board, in point of mere numbers, is something formidable. Bishops are there. Presbyters and Doctors of Divinity are there. Learned Professors are there. Lawyers of repute are there. Business men, noted for their wealth and administrative capacity, are there. The proceedings of the Board are conducted with the greatest formality. The roll of the dioceses is called. The constitution is sure to be considered, and, if need be, amended. Elaborate reports of committees are received. Points of order are discussed. The results are carefully noted and printed, at no inconsiderable expense, and scattered broadside over the whole country. *Cui bono?* The Seminary buildings stand as they did, nearly half a century ago. There is no proper Chapel wherein to celebrate Divine Service. The Professors deliver their Lectures in the basement. The students are crowded together, two in a room, books, beds, boots and all. Modern improvements (with one or two exceptions,) have not reached the Seminary. It is confessed by all that the Professors are inadequately paid. The grounds are neglected. There is altogether a lack of dignity and tone, such as we would not expect to see in the great representative institution of the Protestant Episcopal Church in America. Whose fault is it? Why should it be so? There are many explanations to be given.

First and foremost, there is the old difficulty connected with corporations of every kind; more especially, large corporations. Of all the trustees, numbering hundreds, as we have said, there is not one who feels any sense of *personal* responsibility. What is everybody's business is nobody's business. Corporations have no souls. But this is not the only—nor is it the chief—reason, for the present condition of the Seminary. The Seminary is, it is true, the general institution of the whole Church: but it must have a location in some particular city; it must be situated in some particular diocese. Unhappily it cannot go travelling around. Could it only do so, it might then have escaped being sacrificed, as it has been, to diocesan jealousy, and episcopal rivalry. Long ago Connecticut, with no love for New York, began to speak disparagingly of the General Seminary; it must keep its endowments within its own borders, and build up its own institutions. Then Pennsylvania followed. It is well known that the present occupant of Western New York has no love for the Seminary, and has made no attempt to conceal his dislike. Central New York, too, has cut loose; and affects a Theological School of its own. Wisconsin, Minnesota, Iowa (with more excuse, perhaps), have asserted their diocesan autonomy. Virginia and Sewanee in the South rival their sister institutions in the North. What a pitiful sight! What a travesty on our boasted Unity and Apostolic Order! New York has its Union Theological Seminary, with over two hundred students, where the sects combine, and unite together, for a common end. But few of our Bishops can agree; each has his own petty scheme for a Seminary. Theological pop-guns are constantly exploding all over the country, even to the very outposts; but as for any well directed fire at the centre, there is none.

How long is it to last? Who can tell? We sometimes wonder that the episcopal bench does not see that in pursuing such a course it is encouraging, at the very fountain head, that spirit of anomia and revolt of which it is constantly complaining in the Presbyters. How is it possible for every Bishop to have his own way? The Board of Trustees is eminently a parliamentary body. There is every opportunity given for free discussion. The Bishops are, by virtue of their office, *Visitors* of the Seminary. They have the power to correct, in a parliamentary and constitutional way, any abuses, if there are any. Why then revolt? Why turn and rend the institution which they are morally bound to protect and support? If Bishops cannot bear the restraint of parliamentary law and free discussion, how are they to expect Presbyters to bear the yoke of canonical obedience?

Then there are the difficulties arising out of conflicting schools of opinion, and of varying practices in the way of Ritual. But surely a General Seminary ought to be broad enough to represent, in due measure, all schools and all opinions. It is to be expected, that educated men will be tolerant, in matters of opinion; and learn to respect each other, even when differing in their conception of the truth. The General Seminary from the beginning has had in its Faculty men of all schools and of all parties in the Church. The learned Turner was a Low Churchman. The Rev. Mark Wilson a moderate High Churchman. Whittingham and Ogilby were Anglicans of the strictest type. The lamented Mahan was large enough and broad enough to include in the scope of his mental comprehension all schools and all parties; he was, in the best sense of the word, a Catholic. The present Faculty is no less differently constituted. It is surely just as it should be; and as for matters of Ritual, there is liberty even to license. We hear occasionally of serious disputes within (always greatly exaggerated), but out of it all there comes a body of alumni who are among the broadest, the most genial, and the most tolerant clergy to be found anywhere in the Church. How comes it to pass? It is not hard to frame an answer. It is the general character of the institution—its manifold diversity and its toleration of opinions and practices—with its occasional conflicts, where the enthusiasm of youth works itself off in hearty theological blows—that makes the General Seminary a representative of a true Catholic opinion in the Church.

The General Seminary has lately made a step in advance, in the election of a Dean who is not to be tied to a Professor's Chair, but is to be allowed to give his whole time and thought to the general oversight of the affairs of the Seminary. Here is the true corrective of the evils resulting from the general character of the institution. We would not have it thought, from anything we have said, that we are in sympathy with the proposition to turn the General Seminary into a diocesan institution. There are undoubted evils arising out of the constitution of the Board of Trustees; diocesan rivalries and jealousies are to be deprecated and fought against.

The former has now found its true remedy, we think, in an executive officer, whose personality takes the place of the impersonal governing body: the latter is to be overcome by increasing and elevating the Faculty, so making it a living centre of intellectual force and energy.

It is surely time then that the Church in America should rise above diocesan jealousies and petty rivalries! The sects have produced men of European reputation: Alexander, Robinson, Stuart, Hackett, Shedd, are unsurpassed in their several spheres. Where are our scholars? Where are our organs of enlightened public opinion in the Church? Have we any claim to be the "light of the world?" Is the Church in its General Seminary in New York placed before the world as a "city set upon a hill which cannot be hid?" We put these questions in all sincerity and truth. We are not finding fault. We would rouse our wealthy laymen—our Astors—our Vanderbilts—our Hoffmans—to do something worthy of themselves, and of the Church of which they are the honored representatives. Has not the time come to erect new buildings? Will not some one who has the means give a costly Chapel? Is there not another to be found who will erect a handsome library? Why not make the calling of a Professor equal to that of a parish minister, and give the Professors at least a living salary? Does not every consideration of duty call upon Churchmen throughout the country, without regard to party or to sectional interest, to make the General Seminary an honor, and not a reproach, to the great metropolitanical centre of the whole United States in America?

READING VS. SINGING.

IN a paper published in the valuable CHURCH ECLECTIC (August, 1879), attention is called to the precarious situation in which the Church of England found itself at certain times after the Reformation, when Puritanism had almost succeeded. It is there shown that the constant aim of this faction was to obliterate all traces of the ancient manners, of customs and doings which had place in any age before the Reform. The extent of such movement is referred to, in another portion of the same number where the Hon. Mr. Wood tells how hard Archbishop Laud had to fight, merely to save that Catholicism which yet remains to the English Church. The results achieved by the noisy, aggressive, puritanic section, had been on the increase—they showed themselves in larger number and of higher import. At length, at the period of the Great Rebellion, the alien influence did get to the top, for a time it had the control, it had its grip upon the throat of the Church, and we owe it only to Divine Providence that her life did not then depart from the body, that perpetuated Catholicity did not become an unknown factor in the history of England, that the old Church was not degraded to the position of a modern, protestant sect.

But every experience belonging to men, nations, or churches, leaves its impress; there is an effect for each cause. So in view of the fact that pu-

ritan ideas did once gain such strength within the English communion, we shall naturally look for tokens which will point back to that time. We shall expect to find marks in the body, to tell of the wounds of earlier days. When we come to think of it—one such symptom of puritanic control, is this, that most of our services are now read instead of sung. Here is certainly an indication of the new learning which came in and endeavoured to overthrow the old. Undoubtedly the Catholic way was to sing a prayer. Of old, reading, or the conversational method, or the manner of the theatre, was never so much as thought of, in connection with religious service. From the beginning, the Church had its own style, separate, different from all other. The custom of the Jews, the unvarying usage of our Lord, of His apostles, and of the whole Church until a later century when puritanism interposed its objection—from the start it was the universal rule, that every formal address to the Deity was made in musical manner, in the way ecclesiastical. So indisputable is this fact, that the intoning of prayers becomes one of the signs of a real antiquity; it is one of the birth-marks, a token of Catholicity.

The same method is adopted by us all, in other but similar connection. For example, as to the use of vestments, of official robing in the conduct of service. This has been accounted one of the outer symbols of an inner Catholicity. It is, as with gray hairs, a sign that the institution has lived a good while in this world. So again, concerning the employment of a prescribed liturgy, of forms of prayer set forth by authority. We should at once be suspicious about the claim of any organization that its history ran back all the way to the beginning, if such body were ignorant of the custom of praying from a book, if extempore prayer were its own habit. Similarly here, in an intoned praying, we have one of the marks of antiquity, one of the sign-posts to point the way for the traveller, to tell him where he will find the established, ancient road. The intoning of prayers then may not be deemed a matter altogether indifferent. It has its value. It helps to do the work of the Church. Further, without this, one of the features is gone—one of the tokens by which it is to be known and recognized as in union with the Holy Catholic Church. Not that this is an essential matter of the first magnitude, but that it has its place which is not unimportant. The face marks of a lineage—the family likeness—are not necessary to the life or continuation of the line, but they come into high prominence as valuable corroborative evidence, when the descent is disputed, when testimony is needed to establish the genealogy.

But what we try to say now is, that here is a remainder of the Great Rebellion, a something which comes down only from Puritanism, which never did belong to the Church, which does not yet. The number of read services is the measure of control still exerted in this Church by Puritanism. They all look back to that, they came from nowhere else. Every read service is a memorial of Oliver Cromwell; it means this, that the Puritans had domination and that they keep it in so far; they still have rule over the Church, just in this degree.

The invincible puritanism of the larger number of our people—how much they have surrendered to their ancient enemy—is witnessed by this : first, that until custom has succeeded in the breaking down of the prejudice, they may be counted upon as in opposition to the Choral Service, and in particular to the priest's portion of such office; and secondly, that even when they have learned to like the singing of the Psalter and Canticles, then of Versicles and their responses, possibly of the "Amens," yet so soon as the priest's part in a *Collect* or continued prayer is sung, at once all the puritanism within them is awakened and rises in active rebellion. They will endure Catholicity to the extent of the Versicles and perhaps the Amens, but the line must be drawn somewhere, and beyond that they are inflexibly Protestant.

While writing upon the topic, it may be permitted to say, that the restoration of musical service is made the more difficult by the poverty and objectionableness of many attempts now made. In localities where Choral Services have been introduced in part, screaming is often substituted for singing, a tuneless jumble for harmony, and the intoning is rendered by one untrained for the duty, so that he may fall below the pitch or go a little above it—it is hit or miss, just it happens—or he may labor with his windpipe shut up and his throat muscles constricted, or he may read on a monotone, under the impression that he is thereby intoning. Reading on a monotone is monotonous reading; intoning is singing, whether on one note or on several.

When we remember that the singing of the service by the priest is the "immemorial custom of the Church of God," that it was once universal—without exception—in the Church of England, that it yet belongs here and is one of the outward tokens of our origin—remembering this and so granting that priests ought to sing and sing well on their part in the offices—what a surprising fact it is, that so far as is known, no provision is made in any Seminary or Training School for complete instruction and practice in regard to the matter! This thing cannot be done by nature; there must be education, as in all other departments. The voice must be cultured, it must know how to form a tone, to strike it firmly, with certainty of pitch, in tune, with pleasant, sympathetic quality—and the ear must be schooled, its power quickened that it may instantly decide the right or wrong of musical sound. If theological students are to enter the clerical ranks and ever take choral services, they ought to be taught how. They ought to have more than rudimentary nature to go upon. Such providing is possible; it is well attended to in other connections. It would be practicable even for grown young men. The writer has had no little experience in the training of voices for church service, and he is persuaded that by proper courses of study and practice, first in vocal elements, that the pupil may learn how to sing, then in the principles and history of Plain-Song and Gregorian Tone—that so, from any class of twenty-five young men, twenty would come out good, pleasing intoners, whose work would

be appropriate for the high office, would be to edification, satisfying and attractive. There might then be a less degree of difficulty in the overcoming of prejudice, in the disarming of opposition. The cause might be more easily made popular.

Not that we are allowed to look for any speedy change. *Festina lente*—is safe. The object here is to call attention to the fact—how far we are Puritanized, how we may measure the success of Puritan hostility to the Church, by the services now read instead of sung.

We believe that this Church is Catholic. It has the connection, the parentage, the intrinsic right. It may take a recognized place among the Catholic Churches of the world. But in practice, it seems to gravitate the other way. It has abandoned one after another of the ancient ways. True—as to some matters, the reaction has set in. The Church of to-day is scarcely recognizable as that of fifty years ago; for witness, read Dr. Dix's Sermon, "Church Progress in Fifty Years." The cause then is not hopeless. It may come—the real Catholicity of the earliest, purest times, may be more nearly restored. The tremendous power of Puritanism over this "particular Church" may some day reach its limit. The sooner the better!

C. W. KNAUFF.

ABOUT THE TITHE.

TO THE EDITOR OF THE CHURCH ECLECTIC:—Having had occasion to speak and write occasionally on the tithe question, I have experienced the same difficulty as your correspondent "H. F." has in the practical application of the principle. I have not, however, reached his conclusion. I have not felt forced to give up the whole thing as a mistake, because its rigid enforcement on the very poor would be hard, and for the very rich would be unsafe and insufficient.

Surely it is to be remembered that there were very poor and very rich in the old days of the Jewish Church; for instance, in the days of Malachi. Yet that prophet had evidently no idea that the law of the tithe was for this reason abrogated. (*See Cap. iii. 8-10.*)

I would suggest to H. F. that he keep distinctly in mind the divine law concerning the seventh of our time. The analogy will, I am sure, help him out of his difficulty in accepting the divine law concerning the tenth of our income. That also is a law which was not explicitly reenacted in the New Testament. Yet, if we mistake not, more could be argued from the New Testament against *its* continuance than against the law of the tithe. That there are practical difficulties, and great ones, in the enforcement of the fourth commandment, is unquestionable. This is particularly evident to one whose sphere of labor lies in a manufacturing district. The poor widow who has to support several young children by working in the mill all day long and all week long, has often good reason for absenting herself from God's house for weeks together. The rich and leisured, on

the other hand, are tempted to think they have done their whole duty, when they give to God only one day in seven, by abstinence from work and a brief attendance at Church. Yet surely this would be no good reason for doing away with the divine law which demands the seventh of our time. Suppose we did do away with the law as not distinctly prescribed in the New Testament, and as difficult of application. Suppose we had a "higher law" (as some would call it), free from all arithmetical precision, simply and grandly requiring men to give of their time all beyond that needed for the actual wants of living, what would be the result? I need scarcely say, it could not be otherwise than disastrous, and for the simple reason that Christian men cannot be trusted to be a law unto themselves. No matter what may be their progress in holiness, they need the bracing support of definite enactment and positive precept. Let us be assured that though men may rise *above* law by exceeding its nominal requirements, they cannot be trusted *without* law.

And all this is, I believe, exactly analogous to the question of the tithe. The application of the tithing principle to each man's particular case is left, of course, to each man's conscience. Every man must be his own casuist. This is very different from making every man his own lawgiver. This latter is what your correspondent's plan would effect. Every man being the judge of what are for him the necessities of living, the poor would be ensnared into living up to their income, instead of reserving a portion for the Lord; and the rich would discover new "necessities." With the law of a tenth as the *minimum* of giving to be aimed at, those commonly called "poor" could, oftener than they do, attain it. The rich are not forbidden to go beyond it, either to the extent of Zaccheus or of Barnabas.

S. Fohn's Rectory, Cohoes, July, 1879.

W. G.

Church Work.

DIOCESAN.

IN his annual Address to the "Convention" of his Diocese, the Bishop of New Jersey treats of practical questions of great moment, and says some excellent things.

Comparing our freedom from State control with the hard bondage of the Church of England, he says, at the same time, that we may almost covet her "stability and fixedness." He believes that our possibilities are very great, "if we can only manage to be *tolerant of one another*." On the subject of Christian education he speaks out strongly, urging the inadequateness of the Sunday School to compete with, or neutralize the influence of, the Public School. He also urges plainly the establishment of Parish Schools; or, where that is impracticable, at least the duty of both clergy and laity to see to it that good and competent men are chosen for

the shaping and moulding of an educational system which, whether right or wrong, is a great and present fact." He says also, "the gravest question for the present or the future is not, as some think, undue liberty or lawlessness, whether by excess or omission, in using the offices of the Prayer Book. It is, *whether we shall be able to gain and retain our hold on the young life of the nation, or whether it will drift away from us into hopeless unbelief* (our italics). This is *the* issue of the hour, and if we are wise we will not refuse to see it, and make provision for meeting it fairly and fully." It is also decidedly reassuring to hear one of the Bishops speaking out thus boldly, and showing that he is not afraid of the bugbear Ritualism any more than he is of carelessness and irreverence in the performance of Divine worship! He next touches upon the burning question, "*What becomes of the Confirmed?*" as lately asked by the Bishop of Carlisle, and more recently by our Bishop of Albany. In this connection he makes the startling statement that, *of three thousand persons confirmed by him during his Episcopate, but six hundred became communicants!* (our italics.) Noting clerical changes in the Diocese, he alludes handsomely to the election of the Rev. Dr. Parker of Elizabeth, to the Wardenship of Racine College; and takes occasion to pay a warm tribute to the elevated character and conspicuous ability of the late Dr. DeKoven. In connection with the Diocesan Missions he advocates the Cathedral System, and emphasizes the idea of *Associate Missions*.

The Bishop is a little fulsome in his remarks on his brethren of the English Episcopate: nay, one might almost gather from what he says that the hierarchy of England consisted exclusively of a few Bishops! But taken altogether, his address is quite exceptional among its kind, for free yet wise handling of topics of pressing importance, some of which are also of great delicacy and difficulty.

PAROCHIAL.

THE *Work among the Coloured People of Baltimore* carried on in connection with Mt. Calvary Parish, is assuming greater proportions and attracting a proportionate share of attention. Under the heading, "Impressive Service at the Chapel of S. Mary the Virgin," a leading Baltimore daily gives account of an event significant of the progress of this work. The Chapel of S. Mary for the coloured folk is outgrown by its congregation and is now in process of enlargement. On Sunday afternoon, Sept. 7, the corner-stone of the new structure was laid by the Rev. Dean Rich, of the Baltimore Convocation, assisted by the Clergy of Mt. Calvary, and several others of the city and vicinity, with the Rev. Messrs. Babbitt of Columbia, S. C., and Buck of Boston. The several coloured choirs of the Parish combined made a band of seventy-five choristers, who, with the Clergy, went in procession from the Parish Church to the Chapel, a few yards distant. The coloured Sunday School led this procession, carrying their banners. The scene is described as one "seldom witnessed" and as "giving a

fine effect." The stone was laid by Dean Rich according to the usual rites, and an address was delivered by the Rev. W. Kirkus of Baltimore. In the evening a *Te Deum* was sung at the Parish Church, and a sermon delivered by the Rev. R. Paine, Rector.

It was a great day among the coloured people of the Parish, and was marked by unusually full and devout attendance at the early and mid-day Eucharists in S. Mary's. By the enlargement of the Chapel its sittings will be increased—the Baltimore paper states—from 300 to 900. Thus a decided impetus is given to the important work which the Rev. C. B. Perry of Mt. Calvary, has inaugurated, and so successfully brought on. For lack of statistics, we must defer further notice of it to another issue.

—The *Dedication of a New Reredos* took place on the same day in S. John's Church, Waverly, a pretty suburb of Baltimore. The Rector, Dr. Thomas Richey, Professor elect of Ecclesiastical History in the General Seminary, New York, officiated; assisted by two of the Mt. Calvary Clergy. The Reredos was erected according to the Will of the late Rector, Rev. Wm. Johnson, in memory of his wife. It is of solid oak, richly carved by hand, and effectively enriched with scenes in the life of our Lord, done in Minton tiles of fine design and colouring. The altar has been elevated, and on the risers of its three steps are these words:

To the Glory of God, and in memory of the beloved wife of Rev. W. T. Johnson: Jesu Mercy!

CHARITIES.

CHRIST Church, Binghamton, N. Y., includes within its parochial machinery a Society of Mercy and The Home of the Good Shepherd. The Society is in its twelfth year, and is a band of women having for their object "to visit the sick, to clothe the naked, and to bear one another's burdens." Its work consists mostly of the making and distributing of garments among the needy in the parish, and the occasional sending of boxes of clothing and other necessities to missionaries, or to students fitting for the ministry. It also sent several large boxes of necessities to Memphis, during the pestilence there last Summer.

The House of the Good Shepherd keeps up its reputation for benevolent work judiciously done. Already it is receiving substantial recognition of its merits—one lady having recently made it a gift of \$1,000.

CATHEDRAL OF THE DIOCESE OF EASTON.

TWO years ago the Bishop of Easton matured his plans for his Cathedral, and applied to the Diocesan Synod for its recognition and sanction. Steering clear of all "parochial organizations," he simply associated with himself certain lay incorporators as *Trustees*, secured a fine plot of ground in the heart of Easton, Md., his see-town, and asked for "admission into union with the Convention"—as our phrase goes—of "the congregation of Trinity Cathedral, Easton." Without a dissenting voice

the request was granted. Some persons in the Diocese, indeed, thought the step premature, if not unnecessary; and seriously doubted of its success. But such is the confidence placed in him, and the affection felt for him throughout the Diocese, that they, with the rest, were willing to give him every facility for trying his experiment. The event fully justifies their action. As his plan was conceived and matured, so has it been carried out, on a modest, almost primitive, scale, and in accordance with the youth and poverty of his Diocese. At a cost of eight hundred dollars only, contributed largely by friends and admirers outside of his Diocese, a small chapel, of 150 or 200 sittings, has been built. It is a plain, humble structure of wood, its exterior likely to provoke a smile from a stranger expecting to see a stately edifice; but within it is entirely churchly, and has become a sacred shrine much endeared to those who worship there. In this Chapel the Litany Days, Saints' Days and Lord's Days are kept, and the Holy Eucharist celebrated monthly. Here, also, the children of the "Home of the Friendless," previously founded, attend the worship and are catechised.

Sunday Schools for both white and coloured children are conducted by the two assistant Priests of the Bishop, and also week-day schools for white children of both sexes. The attendants at the Chapel are mostly plain and humble people, a very few of the "better sort" having left the Parish Church to attend there. The Bishop is known to expressly discourage such transferences. Beside this work in the town, there are two Mission Chapels in the vicinity, one six, and the other one mile distant, regularly and frequently served by the Bishop or his assistants; and the latter visit over a wide region around Easton, often riding thirty miles a day. The whole work is of a missionary character, and mostly down among the lower strata of society; one of the rural congregations being made up almost exclusively of oystermen and fishermen, ignorant and debased. Thus the Bishop, "after the manner of the Apostles," is planting unostentatiously the *germ* of his Cathedral. One cannot but think that he has got hold of the right end of the system; and that a work conceived and carried on in the very spirit of the MASTER and His Apostles, must stand and grow, and be blest to future generations. A God-speed, we devoutly say, to the good Bishop of Easton! †

SEVEN hundred aged inmates of a workhouse in London were given a dinner a fortnight ago, and Mr. Gladstone was present and addressed them. In concluding his remarks he said: "We live in an age when many forget that the gospel of the Saviour was, above all, the gospel of the poor. Blessed no doubt are the rich if they confront the many and subtle temptations of the life they have to lead. But blessed also, as we have been assured, are the poor, who accept with cheerfulness the limited circumstances and conditions in which they have to pass the few fleeting years, now brought nearly to a close for me and for all of you, and who are content to look forward to the hope that is beyond the grave, and to the brightness of the life that shines on the further shore of the dark river of death. May the recollection of this day, my friends and contemporaries, as I may freely call you, serve to cheer many a future day for you, and be a source of thankfulness for the past and an indication that there lies for you in the future—unless it be your own unhappy fault—hope of bright days, when your life will be relieved of every burden laid upon it here by adverse circumstances, and you will be brought into the enjoyment of happiness that shall never be disturbed."

Literary Notes.

To the Editor of the Church Eclectic:

I desire to thank Bp. Doane for his courteous notice of my letter. I have given careful attention to his interpretation of the Catechism, and it still seems to me non-natural, but I will not argue the point.

I trust, however, that the Bishop will feel debarred from calling my action "an unworthy trick," if honestly differing from him in my understanding of our Church Catechism. I teach it as I suppose it to mean, and to have been meant to mean. I am sorry to have my doings condemned at all by wise and good men, but I would far rather be condemned as thick headed than as bad-hearted.

In answer to "Enquirer," I would just ask this question: Who but Christ had power to ordain Confirmation, *i. e.*, to tie to an appointed sign the assurance of a special giving of the Holy Ghost? I take it that the ordaining of Confirmation must, by theological necessity, have been the work of the Second Person of the Godhead.

That lovable writer, Dean Goulburn, indeed, says that Confirmation was ordained not by Christ, but by the apostles, and that *that* is the reason why it is not a Sacrament, but how does he know?

DISCIPULUS.

—We are requested to ask our readers to write into the article entitled "Father Bradley's Remonstrance," in our September number, the following corrections of *Errata* in proof reading:

- Page 426, line 7; for "keener" read *keenest*.
 " 426, " 18; for "ever" read *even*.
 " 426, " 25; for "is own" read *his own*.
 " 428, " 5, and elsewhere, for "Filintius" read *Filintius*.
 " 432, " 19: before "inelasticity" insert *suggested*.
 " 433, " 20: after Canon insert "
 " 435, " 18, *note*: for "the sins of Thy Church" read *our sins, but the faith of Thy Church*.
 " 438, " 2, *note*: remove "and" before "has."
 " 438, " 32, *note*: before "ce" insert "

Of the above corrections those on pages 432 and 435 were *not* in the author's MSS.

The rest are of the least possible consequence compared with the latter of these two, that in the prayer of the A. P. U. C. Of course it must have been a mere inadvertence in copying.

While on this matter of *Errata*, as so many of our readers *bind* their volumes, we must ask them to write in a few corrections in Mr. Davenport's article on the "Second Advent" in the August number:

Page 381, line 13 should read "to the use of the word Premillennial *as* opposed to this view." (Strike out the period.)

Page 381, line 28: for "same" read *scene*.

" " 30: for "παρουσια" read *ἐξουσια*

" 382, " 13 from bottom, read *interpretations*.

" " 7 " " " *Lacenza*.

In reference to an extract from the *Church Times* on Irvingism, the same writer remarks that Miller's book draws its facts mostly from Bennett, whose articles were first published in the old *Church Porch* some twenty-five years ago. A reply was made at the time, correcting the errors of fact, but the articles were afterwards embodied in a book entitled "The Church's Broken Unity," without any notice of the reply.

Curiosities of Shakespearian Literature.

How very strange and wonderful that almost one hundred years had actually passed away, before any attempt even was made to give us an account of the Life of William Shakespeare, undoubtedly "the greatest name in Literature." Almost as strange as that such learned men as Halliwell and Mr. Richard Grant White should think there is nothing extraordinary in this fact, though with the exception of Homer, the same can scarcely be said of any other distinguished person in history—certainly not of any one who has lived since the dawn of the art of printing. To be satisfied on this point, let any one look into that beautiful book, Farrar's "Seekers after God," or into the "History of Eminent Authors," and he will find that Shakespeare stands as much alone among the Moderns, as Homer among the Ancients, in doubt and darkness with regard to his personal history. Not twenty-five years have passed since an American lady, in a published vol-

time, almost denied his existence, at least his existence as the author of the Dramatic Works bearing his name, and this remarkable book is said to have commanded the respect and confidence of some English and American statesmen, Lord Palmerston and General Butler.

The first attempt to write the Life of Shakespeare was made by Nicholas Rowe, assisted by an actor whose name was Betterton, and who went to Stratford to gather up reports, manifestly without any appreciation of the importance of the work, or of the interest in it of all succeeding generations. And when we think of what might then have been accomplished, and of the many sources of information, notwithstanding the lapse of time, which ought to have been diligently explored, one feels as though he would like to get hold of Rowe and Betterton, and shake them out of their boots.

However, the Pamphlet of Rowe,—for it was nothing but a pamphlet, of six or seven octavo pages,—constitutes the foundation of all that we know and of all subsequent investigations; and moreover it is written in such a spirit of honesty and candor, telling everything for which there was the slightest foundation, that it must forever be held in sacred remembrance as the reputation of Shakespeare in his native town, where he was born and was well known all his life, and where he died. It has a most modest heading, "Some account of the Life of William Shakespeare." If the table of contents had read as follows, we should have the whole pamphlet: "The father of William Shakespeare was John;" "he had ten children, *as I was informed*" (mistake); "the month and year when William was born, April, 1504;" "was 'sent to the free school' for a few years, 'where he acquired what Latin he was master of,'" "was 'kept at home to help his father in business as a wool dealer,'" "married when very young the daughter of one Hathaway, a substantial yeoman;" "the only blemish on his good manners" was an occasional frolic with the boys in poaching or "deer-stealing;" this was "the occasion of his first essay in Poetry," "lampooning the nabob of the town, Mr.

Thomas Lucy, whose Park he had invaded and whose "prosecution" "obliged him to leave his business and family and shelter himself in London;" then "upon accident he made his first acquaintance in a Play House;" then "he became, if not an extraordinary actor, yet an excellent writer;" then he pleased the people by so rich a vein of genius," that "Queen Elizabeth had several of his Plays acted before her" and "without doubt gave him many gracious marks of her favor;" then "she was so well pleased with the admirable character of Falstaff, that she commanded him to continue it, for one Play more, and to show him in love;" then "he had the honor to meet with many and uncommon marks of favor and friendship from the Earl of Southampton," who is reported "at one time to have given him a thousand pounds;" then "he was a good natured man, of great sweetness in his manner and a most agreeable companion;" then "his acquaintance with Ben Jonson was with a remarkable piece of humanity and good nature;" then a certain "Mr. Hales, who was a man of great learning," made a wager to "match him against any of the ancients;" then he once had a queer time "with an old gentleman by the name of Comb" who was "noted for his wealth and usury," and about whom "he wrote four lines in verse;" then "he had three daughters, of which two lived to be married;" then "the latter part of his life was spent as all men of good sense will wish theirs may be, in ease, retirement and the conversation of friends."

Such is the whole Life of Shakespeare as published by Rowe—every fact and incident of any importance, and if it is not a curiosity of literature, I know not what is.

All subsequent investigations by Malone, Collier, Halliwell, Knight, and others, have really brought nothing new to light, so far as facts are concerned, to change or alter the general verdict of his townsmen as to his personal life and character, portrayed by Rowe, and of which I have given an amusing synopsis. The stories and anecdotes, of which the air is always full about such a man, and

to which I may have occasion hereafter to allude, have been completely exploded, and have been shown to be, just what Schlegel says,—"It is true we know very little of the Poet's life; and what we do know consists for the most part of raked-up and chiefly suspicious anecdotes, of a description nearly as those which are told at Inns to inquisitive strangers, who visit the birthplace or neighborhood of celebrated men."

A pat illustration we have in the story of the boy for whom Shakespeare was sponsor—a story existing long before either Shakespeare or the boy was born—which has been repeated ever since with new applications, and which there is no occasion either to repeat or refute—too ridiculous and senseless for either, and yet told, for fun, in some of the books.

J. A. B.

Legends of the Saxon Saints. By Aubrey de Vere. Kegan Paul, London. 1879.

The charming history of the conversion of Anglo-Saxon England given us in "Les Moines d'Occident" would be admirable reading with this poetical version of the legends which grew out of it. And this rendering of those legends would, we think, have been readily recognized by M. Montalembert himself as a fitting and delightful accompaniment to his own book. It preserves carefully the legend, and adorns it, without impairing its substance, or overloading it with excess of ornament. "How Saint Cuthbert kept his Pentecost at Carlisle," "The Penance of St. Laurence," are examples of faithful transcript in an embellished form. "The Foundations of Oxford," the legend of St. Frideswida, is a very beautiful poem; the healing of the leper, a beautiful episode in it, is told with especial skill. We all know the almost nauseous detail in the old chronicles: contrast with it this telling of the story (p. 217), which is itself set in a framework of beautiful descriptive verse, bringing out the accessories which surround the saints, as well as painting the scenery where the story is placed. The leper speaks:

Warned from Heaven,
I know not that thy fountain's healing wave
Could heal my sorrow, not those spotless hands;
Not e'en thy prayer. To me the one sole aid
Were aid impossible—a kiss of thine.
A moment stood she; not in doubt she stood,
First slowly, swiftly then to where he knelt
She moved; with steadfast hand she raised the cloth

Which veiled what once had been a human face;
O'er it she signed in faith the Cross of Christ;
She wept aloud "My brother!" folding then,
Stainless to stained, with arms about him wound,
In sacred silence mouth to mouth she pressed,
A long, long sister's kiss. Like infant's flesh
The blighted and the blasted back returned;
That leper rose restored.

—The *Pall Mall Gazette*, through its correspondent, waxes touching in its lament over the degeneracy in the current notions of the ministerial office. Neither the Low Church nor the High Church ideal suits him. It is zeal, whether of one kind or the other, that ruins the priesthood of the Church of England as a gentlemanly profession. Fancy a gentleman who has taken an ordinary B. A. at Oxford or Cambridge, as all gentlemen should do, being called upon to believe when he is ordained a priest either that he is to "preach the Gospel" or that when he receives the commission to forgive and retain sins he is meant to exercise it! The English Church, says the *Pall Mall Gazette*, has prospered for three centuries—it has gained the poor, has it not?—by having ministers who led and taught their neighbours "to act justly, charitably, and courteously to all below and above them." Herein consists the whole duty of man, and, if so, any allusion to Christ or the creeds, or His Gospel, or His kingdom, or the supernatural in any shape, is mere persiflage. But a race of "young curates" has sprung up to whom these things are not persiflage, and nine-tenths of Englishmen and English women are disgusted. Nothing could be more troublesome and indeed unrefined, and as every one knows, nine-tenths of English-speaking persons are so very refined. It is quite shocking. The average Englishman does not like to be enthusiastic about anything except about his speculations, or his pleasures, or his bottle, or his shop. The excise duties give unmistakable evidence of a great deal of rapture and excitement, but he likes to take his religion in water—by no means *calida cum*, but *frigida sine*. He likes it—when he does so like it—with a pew and at eleven o'clock on Sunday morning. The Gospel, whether in the sacerdotal or the "Evangelical" form, is like putting smelling salts to the nose of a man who is just going to take his first spoonful of soup or his snooze after a good dinner.

The worser part of us could sympathize with Lord Houghton's lament over the forgotten race of port-wine drinking, Greek-play editing bishops, and the worser part of us can sympathize with the *Pall Mall Gazette* and his gentlemen.

That fire which was sent upon the earth—no doubt it is a very troublesome affair and extremely ungentlemanly, but we recollect "not many wise, not many noble," &c. The most remarkable thing is that this utterance of the *Pall Mall Gazette* is quoted approvingly by the *Record*—*Church Review*.

—A "Protestant" clergyman once asked a foreign Roman Catholic relation living in this country whether her clergy wrote their sermons. "Ah, no! they do preach!" "Yes, I know they preach, but do they write what they preach?" "I do not understand you. I tell you they do preach!" "Of course, I know they preach, but what I mean is this, Do they take up a written sermon to the pulpit and read it out to the people?" "Oh! no, no! that is not a sermon. That is a discourse!"

—"Reading," Bacon said, "maketh a full man," but it is questioned whether the food will be properly digested which is simply picked up for the occasion to be arranged in our own terms. Bishop Bull, I think it was, who called the man a felon or a pirate who could take the sermon of another man and preach it as his own. And of the same Bishop it is reported that going *incog*, one afternoon into a church he listened pleasantly to a sermon delivered by "such a preacher." When it was over he went round to the vestry and humbly suggested to the preacher that the sermon he had listened to with so much pleasure must have given him much trouble in its composition. "Oh dear no!" was the reply, "I am so accustomed to the thing." "Ah! well, it gave me a good deal of trouble when I wrote it! Good bye!"

—A very candid friend, "A Congregational Layman," has ventured to speak out, in a letter to the *Nonconformist*, on the character of the Dissenting minister. It presents us with a picture which no churchman would have ventured to draw, for had he done so many would have deemed his revelation scarcely credible. But here we have an able and interested Nonconformist plainly declaring "that hundreds of men are to be found in the Nonconformist ministry who are plainly unsuited to their work." They are spoken of as "mere uncultured wind-bags, who bring disgrace upon their glorious work." "There are hundreds of reverends running about the country who cannot speak their mother tongue correctly; and lately he heard, in one of the finest of 'the Congregational churches,' a min-

ister preach "who aspirated all his vowels like a London cabman, and was altogether as illiterate as a village blacksmith." And this, we beg our readers to note, is the outcome of the Voluntary system, which is so belauded as infinitely superior to that of the Church! But our candid friend goes on to tell us that "the unutterable emptiness" of the discourses of these ministers is altogether unbearable. Their sermons are "Spurgeon and water, with about ninety-six per cent. of the latter element." And, sadder than all, the "Congregational Layman" does not see his way "to eliminate from the ministry the worse than useless members." As a contemporary observes, this is a mournful cry to go up from the office of a newspaper which describes itself as "the persevering and ever active opponent of Church Establishments;" but we may be thankful that the laity of an established and endowed Church are not likely to be afflicted with such a ministry as this. Independence of position and certainty of income are at least not inconsistent with "culture" and "the higher spiritual life," and it is possible they may in some cases be considerable aids towards them.—*The National Church*.

—In a letter to the British Chaplain at Zurich in June last, Dr. Dollinger maintained that Dr. Newman had been often denounced at Rome by English Ultramontanes, but that the weight of his character had neutralized their efforts. He says in that letter:

This denunciation was, in the first instance, owing to his paper "On Consulting the Faithful in Matters of Religion," (*Rambler* 1859,) partly on account of his opinions respecting "Mariolatry," and of what he wrote against St. Alphonsus Liguori's book on morality. It was considered highly offensive that he should in his "Apologia pro Vita Sua" treat the youngest and, in all questions on morals, the most weighty, "Doctor Ecclesiæ" so disrespectfully, in declaring his not being able to reconcile to himself the doctrine of Liguori, "on the admissibility of telling lies" and of "perjury"—a doctrine which has received the Romish approbation. Dr. Newman was then obliged to send his most intimate friend and disciple, the late Saint George (St. John?) of the Oratory, to Rome, so that he might avert the pending danger of his book being placed upon the "Index," and the mission was successful.

The theory on construing new dogmas which Dr. Newman has advanced in his celebrated essay "On Development," which served as a preliminary to his secession to Romanism, must have been,

and still must be, most objectionable to Romish theologians. His theory on new dogmas was apparently condemned by Pius IX. in 1854, in the bull called "Ineffabilis," of course without making mention either of Dr. Newman or of his book. Such a course of action was adopted because Dr. Newman wrote it as a member of the Anglican Church. Again, the Romish policy considered it requisite that such a conspicuous personality should be treated with the utmost forbearance.

TIMES' NOTES.

—There is no Canon forbidding to communicate more than once in the same day. But in ancient times, as still in the Eastern Church, there was never more than one Mass daily, and thus no opportunity for duplicating. The check is given by the Canons which forbid unfasting communion; and we do not think double communions for the laity were heard of till the ninth century, when Walafrid Strabo first mentions them as practised by a few pious people.

—High Celebration means Mass sung with deacon and sub-deacon assisting, and with other ritual adjuncts. Low Celebration is said by a single officiant. Incense symbolizes two things, Christ's intercession, and the Church's prayer in union therewith. See Rev. viii. 3, 4.

—Beyond all comparison the best information as to the Early British Church is in Vol. I. of Haddan and Stubbs's *Councils and Ecclesiastical Documents* Oxford, 1869; but it is a costly work. Canon Perry's *Student's English Church History* is the most convenient handbook for the Reformation period.

—The ancient Christians prayed towards the East, as typifying Christ, and built their churches with the altar at the eastern end. When chancels were introduced—probably as early as the first Christian churches—the clergy and ministers were arranged north and south, to allow the congregation to see the altar, which they could not do with a line of people in front of it. Hence the stall-arrangement of a cathedral choir. This obliges the clergy, &c., to face north and south as a rule, but at the more solemn acts of the service, they turn as the congregation does, to the east; for instance, during the Creeds, Gospel, and *Gloria*.

—The priests and choir ought *not* to kneel for a preparatory collect on entering the chancel for Matins and Evensong. They should say their preparation in the

sacristy, and be ready to begin the office immediately, standing, on taking their places. That implies that the congregation, which has risen on their entrance, continues standing till the confession. 2. The choir represents and leads the congregation, subordinately to the officiant, and the congregation ought to rise, stand, sit, and kneel, as the choir does.

—The celebrant should never leave the altar or its immediate precincts (unless he be also the preacher, and so have to go to the pulpit) from the beginning till the end of the Communion office. 2. An assistant-priest at the Eucharist should wear his stole deacon wise, over the left shoulder and under the right arm, not over both shoulders, as a priest does.

—The surplice is used by the Roman Church in clinical communions. But these are always with the reserved Sacrament. Where, as with us, there is a clinical Celebration, the same vestments should be used as in church.

—1. *Lammas Day* means *hlafmasse*—"Loafmass Day," the offering of the first fruits of harvest usually made on August 1. 2. The legend of St. Peter's Chains, as given in the Roman Breviary, is that Eudocia, consort of the Emperor Theodosius II., on a visit to Jerusalem, was given the chain said to be that with which Herod bound St. Peter. She sent it to her daughter at Rome, who gave it to the Pope, and he produced for her in turn another chain, that with which Nero caused St. Peter to be bound. The moment the two chains were brought into contact, they miraculously united into one, and this prodigy caused a church to be built, expressly for containing the relics, and a festival to be instituted on the day when it happened, or did not happen.

Speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord—EPHES. v, 19.

That was the advice the great Apostle of the Gentiles gave to the first Christians. But the faithful of to-day cannot follow it, for they know no psalms, no hymns, no spiritual canticles. They have not been taught and encouraged to sing the praises of their Lord. When joyful or despondent, they want to give expression to their feelings, or relieve themselves in song, they have none other but the ballads, the rhymed nonsense and the love ditties in vogue. When shall we have congregational singing? —*Balt. Catholic Mirror*.

Summaries.

FOREIGN.

The *Rock* is greatly distressed at two portraits of Bishops in the Royal Academy; the one is that of the Suffragan Bishop of Nottingham, Dr. Trollope, wearing purple and gold episcopal gloves, and pectoral cross, and the other that of the Bishop of Lincoln, also wearing pectoral cross, and his scarlet chimere over his rochet instead of the usual black satin "wrap." The *Rock* says his episcopal ring is a bright jewel that would satisfy the Bishop of Lichfield. The sapphire ring given by the congregation to the latter prelate seems to have greatly disturbed our friend's mind. Then, too, the splendid pastoral staff given by the diocese some years since to the Bishop of Lincoln, appears in the portrait.

—From time to time loud complaints reach Rome as to the mismanagement of the Roman hierarchy in England. It is said Bp. Amherst resigned Northampton on account of the policy of Cardinal Manning. The new bishops are chosen from seminarists who are mostly "oblates" and converts, instead of born Romanists, and who therefore "exaggerate" the ritual. A correspondent of the *Daily Chronicle* some time since declared, that "Patriarchal jurisdiction does not now exist amongst the Romanists of Great Britain. Any priest is removable at the goodwill of his Bishop. Years of service give no privilege, and an Archbishop with a monastic mind and disciplinary views of his own is rather an unpleasant superior. The results of all this are deplorable. Father Law, the Oratorian, has left the priesthood; Father Roberts, a relation of Dr. Manning, has become sick of petty tyranny and taken a wife; another Westminster priest has gone on the stage; and the unpopularity of the present Metropolitan is very great. Dr. Newman is too advanced in life to be the leader of moderate Catholics. But every experienced Roman priest in England is convinced, and makes no secret of his conviction, that the intellectual standard of the rising generation of clergy is becoming dwarfed, and that the seminarists who come upon the mission are invertebrate and ritualistic in the paltriest sense of the word. Many of them have been Anglicans, and they have imported the puerile posturing of spurious Catholicism into the Church of their adoption.

There is not a single priest amongst these "verts" who could take the place of men like Bishop Ullathorne of Birmingham, or Bishop Clifford of Clifton; and the elder clergy mourn over a state of things which has handed over their hierarchy to an insolent and aggressive faction, who, whatever they now say, have intrigued against Newman and every other ecclesiastic who is not prepared to sacrifice every particle of his national character.

—The "Memorial Church" at Olney for the poet Cowper, for which contributions are solicited, it is now stated, is to be an Independent meeting-house.

—The subscriptions for the new bishopric of Liverpool have reached £86,000, of which more than half is paid in. It will soon be ready for the nomination of a Bishop.

—Bishop Jenner contradicts the rumour that he was one of the consecrators of the O. C. R. bishops, and says he "greatly disapproves" the movement. He has been a bishop thirteen years, but since he was unjustly ousted of his jurisdiction at Dunedin, has not exercised his office.

—Bp. Tozer is nominated to Jamaica, and his health, we are glad to see, allows his acceptance of the appointment.

—The *Church Times* says:

The British Association has been holding its meeting this year at Sheffield, where the President for the year, Prof. Allman, delivered a very interesting inaugural address on Protoplasm. In this discourse the slime dredged up from the bottom of the Atlantic some years ago, and named by Professor Huxley *bathybius* played a conspicuous part. This said *bathybius* is stated by "an American scholar and divine"—a certain Rev. Joseph Cook—to be derived from two Greek words, meaning respectively "deep" and the "sea." The real signification is "low-life," and the *Daily Telegraph* has thought one peculiarity of social *bathybius* a proper subject for discussion during the "silly season," just commenced. A writer, who calls himself "Cato," is denouncing the abominable language which too often renders hideous our streets and places of public resort. That this bad language is spreading, as "Cato" seems to think, we do not believe, though it may, perhaps, be true that the rough has invaded places that used to be free from his unwelcome presence.

—The Newman Hall scandal seems to have been glossed over by the courts. The divorce was granted, and Mr. Hall may follow his inclinations. A correspondent of the *Church Times* remarks:

The constant familiarities between Mr. Hall and Miss Wyatt were excused and defended by Sir J. Hannen, on the ground that, as Mr. Hall was the young lady's "spiritual director," he bore to her the same relationship as a father to a child, therefore his kiss, night and morning, was perfectly natural, &c., &c.! Substitute the name of, say, Mr. Mackonochie, Mr. Tooth, or any well known High Church clergyman, for that of Mr. Newman Hall, and should we ever have heard the end of the outburst of Protestant and Puritan fury which the very idea of a "spiritual director" using such familiarity with a penitent would have caused? This singular trial has indeed opened our eyes to the inner working of Dissent, and proved how low is the modern Puritan standard of morality in comparison with that of the Church Catholic.

What old author was it who said the essence of Protestantism was sensuality? To that extent goes its interpretation of the "*liberty*," wherewith Christ hath made us free." Witness the progress of anti-marriage legislation: the facility of divorce, the sentimentalism that overrides every law of God and man.

—Rev. A. W. Sillitoe is to be consecrated Bishop of New Westminster, the second diocese carved out of British Columbia, on S. Luke's day.

—Abp. Tait has made Dr. Tuffnell, late Bishop of Brisbane, vicar of Croydon.

—Lord Penzance's decision in the Miles Platting case is to be brought before the Common Law Courts. It appears the Privy Council ruled in the Ridsdale case that the Advertisements of Elizabeth (if existent?) applied only to the Southern Province!

The *Church Times* adds:

We are also informed that a memorial from graduates of the Universities and persons learned in history and archæology will shortly be addressed to the Home Secretary, asking him to advise her Majesty to take no further judicial action on the ritual reports of the Privy Council until certain historical misstatements, misquotations from and interpolations in important documents shall have been ex-

amined by learned men appointed by her Majesty for that purpose, the said reports being avowedly based to a large extent on such alleged misstatements, misquotations, and interpolations. Some eight or ten of these are to be specified, such as the assertion that 1549 was the second year of Edward VI.; that the Consecration Prayer was omitted in 1552; that mixing wine and water apart from the service was unknown to East and West; that there are such documents in existence as the *Advertisements* of 1564; the interpolation of the word "only" in the copies quoted in the reports; the assertion that surplice and alb were not worn "concurrently" according to any known use; the assertion that Bishop Cosin held a Visitation in 1687, fifteen years after his death, and the like. Such a memorial, if judicially drafted, would be of enormous utility.

—In reference to the "understanding" had at the Conference of the Upper and Lower Houses of Convocation on the Ornaments Rubric, on July 4th, Canon Bright has written to the *Guardian* as follows:—"The *ipsissima verba* of the Archbishop, in reply to a definite question as to the purport of the episcopal formula, during the conference of July 4, were that the use of vestments with the good will of the congregation could not, indeed, be called 'lawful' (while existing judgments were in force), but, as a general rule, 'would be allowed to go on.' It was impossible for members of the Lower House then present to mistake these words; it is equally impossible to forget them."

—It is said that the versatile talent of Mr. W. E. Gladstone has carried its experiments in authorship so far as not only to write a number of hymns, but to set them to music; and that it is not altogether improbable he will eventually give them to the public.—*Lit. Churchman*.

—Although the Ferry Education Bill in France has collapsed, the Ministry have given Church Institutions a severe backhanded blow by a decree that no one can be a candidate for Government offices without a diploma or certificate granted by the State faculties. The French politicians think the first duty of a Government is to make war on its own citizens. In Belgium the Hierarchy excommunicate teachers who consent to labor in the

Secularized Public Schools. Only some 400 out of 7,500 teachers have resigned.

—During the trial of Newman Hall's Divorce suit, his pulpit was "occupied" by a friendly minister who took for his text, "I will never leave thee nor forsake thee."

—The choir of S. Paul's Cathedral is being laid with marble to correspond with the nave. This is a great improvement on the cocoanut matting which has been there for some years.

—The *Rock* of last week circumstantially reports the secession to the Roman Communion of Serjeant Barton, of the Artillery, and of the Army Guild. We are happy to say that this is a falsehood which has not the shadow of a foundation. With Sergeant Barton's name two others, of which we know nothing, are connected, the bearers of which may be abroad, and who, if they were on the spot, might, for aught we know, make as unqualified a denial.—*Church Review*, Aug. 23.

—The English papers have concluded in the matter of the Prince Imperial's death, that the circumstances were such that Captain Carey could do nothing and he did it. If there had been a chance for heroism, he would doubtless have improved it.

—Since 1870 only five hundred Church Schools have been given up to the School Boards, and many of these on conditions of religious teaching, &c. Church Schools have increased their number of places almost equally with the Board Schools, and Church contributions for voluntary schools have been larger by £300,000.

—The *Church Review* has a strong letter from a correspondent advocating the black gown in the pulpit at all services where the Eucharist is not celebrated.

—Archdeacon Denison has called two meetings in London for Nov. 13, to oppose any alteration in the Prayer Book. Some city clergy will hold a meeting in October for the same purpose.

—Dr. F. G. Lee has a new work in two volumes already in the press, entitled, *The Church under Queen Elizabeth, an Historical Sketch*, which will be published during the entire season.

—The *Contemporary* for September has a remarkable article by Mr. Proctor on the Great Pyramid, and puts it back to B. C. 3440. There is also a good article on the First Sin, and the Fall of Man, by Lenormant. We have always said that the fact of degeneracy in races was not enough considered in modern science.

—The *Nineteenth Century* has an article by Froude on the "Cagliostro of the Second Century"—a disciple of Apollonius.

—The *London Times* makes merry over questions of ritual as mere trifles, and says the world has no time to consider such subjects as Convocation deals with. And yet it has been publishing letter after letter about a comma in the Catechism.

—Correspondents are urging the English clergy to adopt at once the Vestments, made in *white linen*, to meet the statement of Abp. Tait, that the "Ornaments Rubric is fallen into desuetude." If they would be satisfied with white linen, there would be little practical difficulty. How much better than the wall-paper patterns we see in Roman churches.

—It is said that the practices for which Rev. Mr. Enraght at Holy Trinity, Bordesley, has been prosecuted, were introduced by his predecessor, Dr. Oldknow, including the cross on the Altar ledge, placed there by him in 1868. The prosecution company will not leave alone even what has been tolerated for more than twenty years, as even the Pennsylvania Canon does. Mr. Green also, at Miles Platting, disregards his monition.

—Iron Acton Church, near Bristol, has been restored, under the direction of Mr. T. G. Jackson, at a cost of about 2,800*l.*, and an organ by Messrs. Vowles has been presented by Mr. H. C. Ray, at a cost of about 250*l.* The church, which is a very interesting building of the fifteenth century, attached to a tower of rather earlier date, has been put into thorough order without losing anything of its ancient character.

During the restoration a very beautiful freestone slab was found hidden beneath a comparatively modern tomb at the north side of the Altar. It had evi-

dently covered the grave of a priest, for upon it is incised an exquisite cross flory, with missal and chalice; but the inscription round the verge has been erased and a brass plate removed, so that the date cannot be ascertained. The builder of the church was, perhaps, Sir Robert Poyntz, whose memorial slab is in the Poyntz Chapel, with those of his two wives, and who died in 1437. With his second wife, Catherine Fitz Nichol, a member of the Berkeley family, he had erected the unique and singularly beautiful preaching cross which stands in the churchyard. This cross and the ancient tombs have now been put into repair by Mrs. Blandy Jenkins, the Rev. Newdigate and the Rev. Nathaniel Poyntz, lineal descendants of Sir Nicholas Poyntz, who died in 1332, and who, by his marriage with Maud, cousin and heiress of Sir John Acton, brought the Iron Acton estates into the Poyntz family, in whose possession they remained till the death of Sir John Poyntz in 1680. The church was reopened on Sunday, the 24th Aug.

—The vicar of Holy Trinity, Bordesley, pays no attention to the monition of Lord Penzance. It appears that a churchwarden committed the awful sacrilege of going to the Communion for the purpose of secreting the wafer on his person, and afterwards producing it in Court. Mr. Enraght read a written protest from the altar against this deed, as an outrage upon the Church and Christianity, and a warning of the divine judgments upon sacrilege.

—We are no great friends of the hangman, but we fear that unless "accidental" arson be made a capital offence and the law be rigidly enforced, the country will soon lose all its more important buildings. Lately we have had to record the total destruction of three—the Birmingham Central Library, the Earl of Feversham's seat at Duncombe Park, and Morton House near Durham. By the first of these disasters, which seems to have been occasioned by sheer stupidity on the part of a gasman, the Shakespearian collection of 8,000 volumes, the Cervantes collection, and the Staunton collection of Warwickshire antiquities—each of which contained books and MSS. of priceless value—have been burnt. Lord Feversham's losses include masterpieces of Leonardo da Vinci, Titian, Poussin, Claude Lorraine, Hogarth, and other great masters; and at Morton House a fine collection of old china has perished. Altogether a most lamentable week's work.—*Church Times*.

—The *Rock* and *Record* ought to be looking after what their friends of the "Government" are doing in Cyprus.

On a Sunday morning, according to a correspondent of the *Standard*, the British flag was consecrated at the Greek Convent of the Virgin, about a mile outside of Nikosia, and adjoining the Governor's camp. Sir Garnet Wolseley and the members of his staff attended in undress uniform. A solemn Mass was chanted by a choir of ecclesiastics and monks: "In a procession which was formed at the end of the Mass a golden crucifix and other sacred emblems were borne aloft. There was another service outside the convent. On a carpeted space in front of the building stood Sir Garnet Wolseley, and close to him was a gilt throne. Some prayers having been offered and Psalms sung, the flag was incensed and blessed. After the blessing the flag was hoisted aloft between the towers of the church by a young priest. A guard of sixty-nine Goorkhas presented arms, the church bells clanged joyously, the assembled multitude set up hearty and general cheers for the Queen of England, the British nation, Sir Garnet Wolseley, the Lord High Commissioner—the richly robed Archimandrite leading the applause."

—Many will remember the large gathering of lay people and clerics who assembled in the great bare field to witness the laying of the first stone of St. Margaret's Convent (East Grinstead,) in 1865. The building has continued steadily growing since then, and the bare field that was is now a cultivated garden, with the convent in the midst. The many different buildings joined together form a pleasing group; the best view is probably in the front, where the different heights of the roof are most effective; while the centre doorway with a boldly carved rood above it, and a statue of St. Margaret at the side, is quite worthy of the architect, Mr. Street. The chief feature of the convent at present is the quadrangle, having a cloistered passage at the south side, the sisters' room and St. Agnes' School at the east, and various rooms on the other sides, forming almost a perfect square. The lofty refectory, at present used as the chapel, rises above the cloistered passage on the south. At the east end of this building is the site of the chapel, the first stone of which was laid on Wednesday, July 23, by Francis Barchard, Esq. of Horsted, visitor of the convent.

—A writer in the *Church Review* thus speaks in regard to the validity of the R. E. C. ministrations:

Finally, let me assure Mr. Shea that it is a matter of serious practical moment to many of us clergy whether or no these orders are valid. Believing, as we do, that confirmation is a sacrament, we should deem ourselves guilty of sacrilege if we presented for confirmation one or more on whom a validly, however irregularly, consecrated bishop had previously laid his hands, and this is a question which we may any day be called upon to face. It is very much to be regretted that no official declaration thereon has been promulgated by the English bishops sitting in synod. But, pending such declaration, we have this to fall back upon: Nineteen bishops of the American Church have stated "they believe that they represent the unanimous opinion of their brethren in America, no one of whom has ever recognized as valid the pretended act of consecration performed by Dr. Cummins, or any act growing out of it." The Bishop of Western New York states, under his hand, that this "was adopted and ordered to be communicated to the bishops of the Church of England, thro' the committee of the Upper House of the Convocation of Canterbury."

HOME.

Our leading contribution this month is in the interest of daily service (which must come in our cities and villages, sooner or later, to replace the almost extinct habit of family prayer) and although somewhat too scholastic and full of Greek for popular reading, will be interesting to our clerical readers as a question of exegesis. It may be remembered that even Mosheim believed that there were deacons *before* the appointment of the seven in Acts VI.

The writer of "The Petrine Claims" is said to be Dr. Littledale, we do not know on what authority. He is as thorough a student as he is prolific as a writer. These articles march along with a power of demonstration as clean, convincing, and irresistible as mathematics. The Petrine claims are like the ancient London shops which old Fuller cites as an illustration of metaphysics, built up high, cumbrous, and overtopping, because they have so little ground to stand on.

Precentor Coan's paper on Church Music is very churchly, and gives some valuable hints. Mr. Knauff certainly puts his point in a novel light, and with much freshness and force of language.

The series on Shakespeare is really an acquisition. The ground is almost unoccupied, and the truth Dr. Bolles is bringing out deserves impressing upon the public mind. Modern infidelity can draw little countenance or comfort from Shakespeare. As to the question about "evening mass," we don't believe Juliet or her contemporaries knew much of that old learning which Bingham exhumed, or that Shakespeare had in mind the distinction between the ancient and modern use of the word. It is possible he had, but it is to be borne in mind that the creations of this genius are such and so perfect, that they represent the ways, habits of thought and views of the myriad-sided world,—of the state, class, condition or circumstances of his *characters*, not of the poet himself. Notwithstanding this difficulty, we believe Dr. Bolles' undertaking is perfectly practicable, and that he will make out the poet a Catholic Churchman.

We are glad to hear that Bp. Doane's beautiful Sermon on Bp. Odenheimer is to be published by the Standing Committee of Northern New Jersey, in charge of Rev. Dr. Merritt of Morristown.

We have in hand a series of reminiscences of Rome by the Rev. Dr. Van Rensselaer, whose letters from Europe were so highly appreciated by our readers.

While our chief object (which the English *Church Review* seems to fail of comprehending) is to reproduce the best foreign Church literature, we can truly say to that numerous class which already takes in the foreign papers, that they lose much in the way of *Home* theological literature, if they neglect the *ECLECTIC* on that account.

—We do not know that we have anything to add to our previous remarks on the criticisms made of the Sermon published in our July number, except that we have received many thanks for it. As to the *tu quoque* delivered at us by the *Western Church*, we can only say that when pressed for time we occasionally miss some things in our foreign exchanges, and therefore it happened that the severe criticism of Bp. Cox's Sermon at Pitts-

burgh was taken bodily from the columns of the *Western Church*, which we observe credited it to the *London Standard*. Of course we added a remark or two of our own. In this matter we followed our brother *non passibus aequis*.

—A Theological Professor calls our attention to an article on John Wesley in a recent *Churchman* by Mr. DeCosta, which he believes is very mischievous in its tendency. Perhaps some of our correspondents might look up this mare's nest about John Wesley's being consecrated by a stray Greek Bishop from Crete. Mr. D. seems to have wanted to raise a "puzzle" for the benefit of the Methodists, without contributing anything to solve it. If the fact were so, it would but increase the odium of dishonesty under which the foundation of Methodism already labors. But it may be useful in this way, to induce Methodists who catch at even a bastard descent, to appreciate the importance of securing a valid title "where it may be had."

—Our American Church Congress for this year will be held at Albany, October 21-24, with Holy Eucharist and Address by Bishop Williams at S. Peter's Church on Tuesday, and opening session immediately after, with Address by Bp. Doane at Tweddle Hall. Among the speakers and writers will be Bps. Bedell, Clark, Whipple, Huntington, McLaren, Scarborough and Harris, and Drs. Rudder, Vaughan Lewis, Haughton, Shipman, Potter, Kidney, Eccleston, and others, while of the laymen, Messrs. Andrews, Corning Judd, Wells, Packard, and others, are expected.

—The *Nineteenth Century* for August has a remarkable article by Mr. Lecky, author of a "*History of England in the XVIIIth Century*," in reply to the still more remarkable article of Mr. Gladstone in the *British Quarterly* for July, which attempted to trace a sort of development of Tractarianism out of the preceding Evangelical movement. This was avowedly only a kind of fancy literary work—a literary paradox—on the part of Mr. Gladstone, and the *British Quarterly* was a suitable medium for such entertain-

ment. Mr. Lecky is quick enough to see the absolute want of affinity or compatibility between the Puritan theology and the sacramental system: he discerns the entire lack of literary merit, as well as the fearful tax on reason and common sense in most of the productions of the Evangelical school: but on the other hand he does not betray the slightest glimpse of the difference between ancient Catholicity and modern Romanism: he lumps Tractarianism and Ultramontan-ism together: says the Church of England lost its identity at the Reformation, and cannot be Catholic if it does not profess to be infallible; and very naïvely adds, that in *this* view of the English Church, Newman and Manning, with all the Evangelical Protestants and free-thinkers in the world are agreed! Very likely. Perhaps Mr. Lecky, like Mr. Mallock, will end his painful studies by a virtual surrender to Roman infallibility.

—A good deal of controversy has existed as to whether a *comma* was originally put between the words "grace" and "given" in the definition of a Sacrament laid down in the Catechism. If "given" does not refer to "grace," but to "sign," it is enough to say, that the word "and" should have been inserted before "ordained," so that it would appear that the "outward and visible sign" was "given unto us *and* ordained by Christ Himself." But we apprehend the word in the Latin version agrees with "grace," just as in the original Latin XXVth Article, the "*efficacia signa*" has the relative following agreeing with it, *per quae Ipse in Nos operatur*."

—An American correspondent of the *Church Review* (Mr. Judd of Chicago) exposes the story repeated in England that the civil court in Illinois had pronounced Mr. Cheney's deposition null and void. Mr. Judd shows that the Court expressly *assumed*, in considering the property question before it, that Mr. Cheney *had been* duly deposed from the ministry. It was not an element in the case, as they regarded it.

—We find the following in the *Church Review*:

Our American contemporary, the *Churchman* has made a discovery about the word *protestant*. He thinks it curious that the real meaning of the words protest and protestant is lost sight of. There is nothing negative or controversial about them. Protesting is a positive act, meaning testifying in behalf of a truth, and means not a denial but an affirmation. This reminds us of a Horne Tooke's paradox that truth is what a man throweth, and of the very much older one that *verum est quod videtur*. We can all take stock of the well-known class of loyalists with whom, as a matter of course, whatever is right, and an American Churchman of this class thinks it proper to apologize for the word which a hard necessity has imported into the designation of his Church. There is the less call for apologizing, however, because that designation is altogether a grotesque misnomer. Leaving out the ambiguous word protestant, "Episcopal Church" is nothing better than two-legged man or "Christ-believing Christian," inasmuch as without Episcopacy there can be no Church in the sense of the creeds. It is better to admit at once that the designation of the Anglo-American body is a political contrivance and in no sense theological. The *Churchman's* manipulation of the word protestant is about as effective as that of the ingenious Caledonian who, being reminded privately that he had used innocently an ambiguous expression before a promiscuous company, hastily assured them that what he meant "was no what they meant." If our contemporary had written protestant with a capital P he would not have entered upon an obvious exposition. Etymology has nothing to do with it, but history and use have. Protestant is a technical term. Historically it cannot get outside the origin of its adoption, and by its origin it does not even mean doctrine, and certainly it means a "protest against," and nothing else. As for the meaning it has acquired in long ages of use, it implies not being a Roman Catholic, and it implies no more. As Dr. Neale showed in one of his liveliest disquisitions, to this base use it has come at last, and the editor of the *Churchman* will be obliged to descend from his stilts and admit that a Socinian or a Mormon is as much a Protestant as himself, if he is enamoured of the word. In the *Churchman's* sense a Roman Catholic is also a protestant, and a considerably strong one. At least the Pope protests about as much as any one in the world. Our readers will not be surprised to learn that our American contemporary

has of late years espoused the cause of the moderates, whose policy is to wait on the skirts of the revivalists, and to accept every improvement when it is no longer extreme. By these adroit means it is possible to enter into the labours of those who have borne the burden and heat of the day, and enjoy the fruits of martyrdom not only without being martyrs ourselves, but after helping to martyr. This disingenuous gloss on the word protestant illustrates the essential unreality of the position.

—A recent pastoral letter by Abp. Wood of Philadelphia to the Roman clergy of his jurisdiction contains the following passages which seem borrowed from the extremest Ultramontaniam of Europe:

We do not realize, or at least do not sufficiently reflect on, the absolute necessity of the Holy See for our sanctification and salvation and the numerous blessings and benefits which flow to us from its divine and merciful action. From its teachings we derive the truths of the faith in all their purity and integrity. It forms the standard of faith and orthodoxy; for where Peter is, there is the Church. What it teaches is true; what it condemns is false. Faith, says the Holy Council of Trent, is the beginning of the salvation of men, the foundation and the root of all justification. Without faith, therefore, no justification; without faith, therefore, no salvation, and without the Holy See, without the Pope, we can have no faith.

From the Holy See comes the power of dispensing, when necessary, from the impediments wisely instituted by the Church for the purity of the family and the integrity of the marriage contract, and without such dispensation the marriage would be invalid. The Holy See enriches us from the holy treasure of Indulgences, the use of which, says the Council of Trent, is exceedingly profitable to Christian people. In short, beloved children, without the Holy See we can do nothing as Catholics; we could not live a supernatural life.

—An innocent creature who signs himself "T. W." writes to the *Rock* to say that he has lately been glancing at the writings of an obscure and almost unknown poet, one George Herbert, and that he was surprised, and somewhat astonished, to find on perusing his works a touch both of Romanism and Ritualism therein. Prodigious! This is a rather late discovery, but if "T. W." will carry on his researches into the works of other Anglican fathers he will find what he calls "Romanism and Ritualism" enough.

"A few years since we heard much of the doctrine of *justification by faith*. But we have learned *now* to ascend from the theme of justification to the greater and higher theme of the Justifier, and to take the setting forth of *Him* in His Power, Life and Work, as the source and substance as well as model of our life. This, we regard now as the perpetual office of the Church on earth, corresponding with the perpetual offering of praise in Heaven. If our distinctive speech seems to be concerning the Church and Priesthood, sacraments and services, it is only as *the vesture* under the varied folds of which the Form of the Divine Redeemer can best be exhibited to the world, and His teaching and presence be best transmitted by a collective body from generation to generation."

Personal Influence, not Officialism, the Principle of Progress in the Church.

"Living movements do not come of Committees or Conventions or Missionary Boards, but rather from the force of personal influence and congeniality of thought among men of deep conviction and genuine enthusiasm. This fact is seen on the surface of all Ecclesiastical History, and indeed of all religious history. One man even has often impressed an image on the Church which cannot be effaced while time lasts, as *e. g.*, Athanasius in the East and Augustine in the West. 'A Prophet' is constantly 'needed for Truth's Creed.' The purest system of devotion, the most perfect organisation will not hold its own without that energy of individuals which alone can breathe into the dry bones the breath of life. Systems grow out of the inspirations and exertions of individuals, and require to be sustained or renewed by them. And hence Churches which repress that energy, and in proportion as they repress it, must be regarded as in a state of partial or incipient decadence."

—Dr. Samuel S. Harris of S. James', Chicago, was consecrated at S. Paul's, Detroit, Sept. 17 (in Ember Week) Bp. Clarkson preaching the Sermon, and Bps. McLaren, Gillespie, Burgess, Talbot, Welles, Perry, and Wilmer of Alabama (who presided) assisting in the consecration.

—The *Journal of Wisconsin*, just received, is very handsomely gotten up, and is of great interest in its contents, giving the new proposed Canon of the Cathedral, which we heartily hope may become permanent law. This Journal publishes on its cover a form of letter for a communicant leaving one parish for another—the very thing most needed in all our dioceses in the interests of peace and harmony. We shall recur to this Journal.

—We are glad to see Mr. Whitaker of New York is getting out "the Shakspeare Book" and "Simple Lessons for Home Use"—also the Rev. Mr. Stearns' answer to Abp. Gibbons' "Faith of our Forefathers." Also a second edition of Baring Gould's *Vicar of Morwenstow*.

—The Rev. Dr. Shelton's semi-centennial anniversary was celebrated Sept. 14, the doctor himself preaching the Sermon with that straightforward vigor which has ever characterised him. He has baptized 2,147, of which 266 were adults, and had confirmed 976, married 972 couples, and had 1,214 burials. The doctor has grown up with Buffalo, which has risen from 10,000 to 150,000 in population. We see W.N.Y. has been divided into five deaneries, and now has a Canon providing for Deaconesses or Sisters. The Rev. Dr. Shelton is still on the delegation to General Convention.

—*Littell's Living Age* has recently published Mr. Gladstone's article on the Parentage of the Evangelical Movement (No. 1835), two articles on Origen and his Philosophy (1826 and 1831); on the Talmud, from *Church Quarterly Review* (No. 1832), Mr. Gladstone's Probability as the Guide of Conduct (No. 1825), and *Macmillan's* article on Dean Stanley's American Churches (No. 1829).

—We have received, on going to press, a very handsome Triennial Catalogue of the officers, alumni and medical graduates of Hobart College since its foundation in 1825, prepared by the President, Dr. Hinsdale. It appears to be very accurate and complete.

We rejoice to learn that the prospects of the Institution are every way brightening, the classes this year being unusually large. The new Laboratory building is rapidly approaching completion.

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THE TRINITY AND THE REAL PRESENCE.

A LETTER FROM FR. BENSON.

DR. GIBSON—DEAR BRO.: A copy of the following letter from Father Benson having come into my hands, I asked leave to extend to others the benefit I had received. Permission was given in these words: "As for the letter, if you think it well to print it, I have no objection. . . . I can imagine the line of thought, but I quite forget what the shape and length of it was. . . . However, I leave it entirely with you."

The responsibility of making public a private letter being thus left with me,—although no mark of haste can be seen in the manner in which the important theme is treated, and I find no room for any apology,—I think it well to call attention to the fact that the paper was written simply to meet the need of a young friend,—without a thought of publication,—"hurriedly," and that it has not since been seen by the writer.

I am, yours, &c.,

W. F. B.

COWLEY ST. JOHN, Trinity Sunday, 1874.

MY DEAR BROTHER: . . . This glorious Festival, although recent among the festivals of the Church, lifts up our heart to the most ancient of all mysteries, the mystery from whence all mysteries spring. No wonder that Satan should have striven to make this foundation mystery to be a cause of quarrel. He knew that in the perfect doctrine of the Trinity, and there alone, can repose be found. Only in the Creator can the creature find rest. Only in the undivided Trinity can the creature learn to love. When the creature cries out in his woe "this too, too solid flesh!" he really means just the reverse. We feel the density, the heaviness, the bondage of the flesh, because it has no solidity. It is corruptible and ever changing. We desire the rest of the incorruptible—the repose of a unity which is as indiscernible as the unity of the soul itself—yea, and not only as, but infinitely more than that. The Bond of the Holy Ghost, the love of the Father and of the Son binding them together into one, so that they are no longer to be thought of as two, but are eternally one in the perfection of love. Husband and wife, originally two, are made one flesh in the mystery of love. Father and Son in the perfection of their Eternal Love, are one from everlasting as being coequally, consubstantially one, in the unity of that Godhead whose substance is a pure act, an act which as it takes its rise in the person of the Father, lives on without suffering corrup-

tion or diminution, in the person of the Son, and does not go forth to lose itself in boundless regions of external space, but remains within the being of the Godhead, self-involved, self-satisfied, and in the person of the Holy Ghost becomes the joy, the delight, the love of the Father and of the Son. The Son loves the Father, and delights in the contemplation of the Father with an act of love not only similar to, but the very same as that act of love whereby the Father loves Him. He is the very image of the Father for this very reason. The Holy Spirit, which proceedeth from the Father, proceedeth necessarily from Him also as being the Father's image, not by any fresh act of spiration, for that would be to destroy the unity of the act which is the Substance of God, but by the identity of being whereby the Son dwelleth in the Father and the Father in Him. Love can not be without a double, a mutual origin. The love of the Father and of the Son is that mutual act of delight which is the eternal indissoluble bliss of God. If the Son loved the Father with an inferior love, then would He be external to the Father's Godhead. If the Father, loving the Son, had yet to wait to receive from Him a correspondent love generated within Himself as a response to that love wherewith the Father loved Him, but not eternally identical in substance with it, then the Father could not really know the bliss of love. His love would be no higher, after all, than that craving of nature which leads creatures to love, because they can not find all sufficiency within themselves.

The creature longs after unity, but there is no perfect unity, save the unity of God. The unity of God exists in that mutuality of action which constitutes true and perfect love. God is Love. This is His essence. The love of God is nothing else than the breathing forth of the Holy Ghost by the Father and by the Son in the undivided act of self-sufficiency and joy. If the Holy Ghost did not proceed from the Son, even as He proceeds from the Father, there would be a rent within the very being of God. The Father would have a somewhat in which the Son did not share. His very life is the spiration of the Holy Ghost. If the Son, Who is His Wisdom and His Image did not equally breathe forth this Holy Spirit, then would the Son be a dead image of the Father. Yes, the Father Himself would be a dead God, for there would be a suffocation, a stifling of His essential living energy.

It is very sad that the doctrine of the Holy Ghost Who is thus the Bond of the Eternal Trinity, should have been made the cause of disunion to those who are called to live with the very oneness of life wherewith the Father and the Son live in Eternity. No doubt this has very much resulted from allowing earthly notions of God to cloud the real perception of the meaning of words. The real meaning of the word substance has been materialized. Pictures of the Father and the Son sitting along side of one another, or the one embracing the other, or The Father and the Crucifix, have, I believe, done infinite harm. Few people can rise through such representations to the real scholastic abstract teaching about God. These

representations lead of necessity to Arianism, and downwards to Socinianism, for they deprave the truth that God is without parts. American Unitarianism is merely a protest against three persons having one body, not against three persons existing indissolubly in one mysterious act of life.

It is pretty much the same with the doctrine of the Real Presence. This presence is the work of the same Blessed Spirit, and Satan wants to divide Christians, as in their conception of the unity of God, so also in their conception of the Food whereby we ourselves become one.

I think your difficulties upon this subject arise from the same misapprehension of the word substance. Substance is in fact no part of the material creation, which is accidental, phenomenal, ever in a state of flux; whereas substance is permanent, unchanging. The Substance of Christ's body is the same now, as it was when it hung upon the cross. The same substance may underlie any amount of material accidents. The substance of Adam's body is not multiplied by the multiplication of the human race. The substance of the body in the very same person may at one time give organic life to a small figure, and at other times to a large bulk. The external body grows from infancy to maturity, is lean at one time, fat at another, but the humanifying essence which underlies these organisms, the substance in which the self resides is the same. Transubstantiation involves an absurdity, in that it identifies the material accidents of wafers upon a multitude of altars, denying their proper substantial reality as creatures of this lower world. There is nothing in the doctrine of the Real Presence inconsistent with the truest exercise of reason. For we can see that if the Substance of the Body of Christ take up as its clothing the bread of the countless Eucharists, it is only doing what it did when it fed upon the broiled fish and the honeycomb. The Body of Christ assumes the Bread, but the bread does not become identical with those material particles in which the Body of Christ manifested itself upon the cross. So again, when our Lord held Himself in His own hands, the bread which he held was His Body, but it was not His head, arms, feet, &c. The same Body was the organizing principle to the created material particles of His head, arms, feet, by natural process, and to the bread by supernatural, sacramental process,—one substance in each particle in all completeness, because that substance is indiscernible. As He digested food it became His Body, but it did not become the food which He had digested before. So the Bread and Wine from age to age become His Body and Blood, that very same, substantially, which hung upon the cross.

This is, I think, the difficulty that makes people stumble. Rome has depraved the doctrine of the Real Presence into a mere material miracle; whereas it is, in a true philosophical sense, no miracle at all. It is a mystery, but just as much a normal operation of the higher world, as our daily feeding is in the lower world, whereby we take the lower forms of creation into the life of our own bodies.

No doubt many Romans, true to the old scholastic teaching, accept the authorized explanation in very much the sense which I have given; but it

is equally certain that many, nearly all, use the authorized teaching in quite a different sense. Popular manuals and devotions are formed upon the lower philosophical idea. To the popular mind, what is material is real. Hence, amidst ignorant populations it is not difficult to obtain a belief in the real presence as being a material presence.

Unfortunately we have been deluged with Eucharistic devotions from Roman sources; and so there has come in among us just the same materializing train of thought. So the Eucharist is very commonly taught in a way which depraves that article of the Creed, "He sitteth at the right hand of God." The phrase "Christ coming to us in the Holy Eucharist," is only a mystical phrase. When we say He comes to us, we mean much rather He draws us to Himself. He will not come again until His *second* advent at the end of the world. There is a devotional symbolical beauty in the use of the Benedictus before the Canon, but I often feel that the mischief of its misinterpretation may be greater.

Then again, the phrase, Christ *humbling Himself* to be our food in the Holy Eucharist, is another favorite, but a very mischievous one. For He does not humble Himself in any sense. He can not humble Himself now that He is glorified. He exalts us. According to the Roman teaching He comes into this world of accident. That would be a humiliation, but that He cannot do, now that He is glorified. So the idea of reparation to Christ for dishonor unintentionally done to His Presence is, in itself, a greater dishonor than anything which can happen to the consecrated species. For Christ's glorified body can no more suffer real dishonor or hurt by being in any unseemly place, than the Divine Nature can. It is dishonored only by unworthy conception or intentional irreverence.

Then the practice of reservation for the purpose of maintaining Christ's presence in the midst of us, is another mischievous feature of the new teaching. The object of the teaching of Transubstantiation is to make our Lord unsay in act His own words: "It is better for you that I go away;" and this practice is intended to obtain the blessing of His continual presence, whereas He is no *nearer* to us by that manifestation of presence than He always is as the Lamb on the altar throne of God. It is His absence from Earth, and presence in Heaven, which makes the Real Presence to be so valuable to us. A real presence of Christ's natural body, after an ordinary corporal manner, would be no gain to us. It is the real presence of Christ's Body, supernaturally existing at the right hand of God, and present to us, not as an earthly object, but in a heavenly and spiritual manner, which is really of value, and therefore our Lord says: "What and if ye shall see the Son of Man ascend up where He was before?" The departure which the ascension involved is the very foundation of that supra-local, supernatural presence which is really profitable. So we who have been brought into the kingdom of heaven are enabled to feed upon the heavenly food.

First Communion is often spoken of as if it were the first receiving of Christ. But we must remember we cannot receive Christ in Holy Com-

munion, unless we are members of Christ's Body already. Whatever name we give to the change of the elements in the Holy Eucharist, Transubstantiation or no—we ought to be ready to use the same phraseology about a little child in Holy Baptism. In Baptism the recipient is transformed and united with the Body of Christ. In the Holy Eucharist, the food is transformed in order to sustain the transformed nature of the recipient. Modern Roman language, however, quite ignores the change effected in Holy Baptism, in order to isolate and dignify the change effected in the Holy Eucharist. Holy Scripture dwells much more upon the baptismal transformation than upon the eucharistic, for it treats the eucharistic as being effected with a view to the maintenance of the baptismal transformation. We are one body, because we are partakers of that one Bread. Yet what multitudes of devotional books quite lose sight of the Christian as being one with Christ substantially by reason of regeneration. First Communion is spoken of as if it gave Christ in a way in which He had not been received before,—as if, in fact, it *communicated a character*, which of course is just what Holy Communion does not do. People speak of Christ being in us after Communion, and still worse, being in us for a quarter of an hour after Communion, as if He were not always in us except we be reprobates.

I think if you bear in mind some of these points as exemplifying what—at least as I conceive it—is the difference between the teaching of the Roman and the English Churches, you will see that our older authors, in arguing against Roman Catholics, did not mean to unsay their own dogmatic statements. They meant what we mean by the Real Presence, what in fact the better schoolmen commonly intended,—what the Fathers and Holy Scripture had taught; but they had to deny a material, corporal, local presence of Christ's natural Body. It was difficult for them to do this without using language such as the Fathers used abundantly, which seemed to deny the Real Presence. The Church has not stamped a particular phraseology with authority in this case, as she has done in the doctrine of the Holy Trinity. We know how language was used with a right intention about the Holy Trinity, which was afterwards set aside as being technically expressive of the very reverse. In America, now, you have to maintain the threefold personality of God against the Unitarians, and the unity of the Divine Essence against the Tritheism of the Congregationalists. So we have to maintain the Real Presence against the Calvinists, and a Real Absence against the Romanists. Both destroy the nature of a Sacrament. The Calvinists, by denying the inward Spiritual Presence; the Romanists, by denying the outward reality in which that Presence is enshrined; denying the truth of our Lord's session at the right hand of God, by maintaining a local presence of that Body which hung upon the cross in its old natural accidents of extension, form, matter.

I can not but think that people do get their minds very much warped on the Eucharistic and other controversies, by so much reading and use of

Roman devotions. But yet, the doctrine which they intend to convey is the true doctrine, although some of these devotional corollaries rather make it a plaything of the imagination than a mystery. The reticence of the English and Eastern Churches is much more truly reverent and faithful. Language may often be actually justifiable while yet it implies what can not be justified. So when men turn from Roman books to the more simple, and truer teaching of our great Divines—Andrewes, Thorndike, Beveridge, Jackson, &c.,—they think it cold, and fail to appreciate the spiritual reality, because they are so much accustomed to a more material, sensuous contemplation of the same truths. What one has to do is to take the Prayer Book and see if it can *possibly* be interpreted in any other sense than as teaching in the strongest possible way the Real Presence. Undoubtedly it can not. It is not merely that our Liturgy and Articles allow, but they necessitate the Doctrine of the Real Presence. At the same time, our Divines, having had the warning of Rome, are careful to maintain that Christ is personally absent from earth until His coming again; that the Person of the Holy Ghost takes His place in the exercise of the functions belonging to His Body; that we are verily and indeed one with Him, made His members in Holy Baptism, fed with His Body in Holy Eucharist; so really that His Body is a principle of purification by which our sinful bodies are actually cleansed, as we feed thereon, from the tendencies of indwelling sin.

I have tried, just hurriedly, to put down a few thoughts, but I hope they may be helpful. God bless you.

Yours, aff. in Christ,

R. M. BENSON.

From the Literary Churchman.

MR. H. W. TUCKER'S LIFE OF BISHOP SELWYN.

Memoir of the Life and Episcopate of George Augustus Selwyn, D.D., Bishop of New Zealand, 1841-1867; Bishop of Lichfield, 1867-1878. By the Rev. H. W. Tucker, M.A. With Two Portraits, Lithographs and Maps. In Two Volumes. London: W. W. Gardner. 1879. Pp. 392.

THE lamented death of Bishop Selwyn took place in 1878. The appearance, in somewhat less than a year, of a memoir so able, so adequate in all respects, and so comprehensive, is a fact not to be overlooked, and evincing no ordinary degree of literary faculty as well as speed of execution, on the part of the biographer. It is not a mere piece of book-making; it is a well-considered, sagacious, and deliberate review of the Bishop's distinguished career; and this from the pen of one who, by his official position for many years past, has had the best means of knowing the truth about mission work in New Zealand, and has had access to good sources of information respecting the whole of the events he has narrated, independently of those furnished to him by the family and friends of the deceased Bishop.

George Augustus Selwyn, who was born in 1809, came of an ancient and able race, which counted in its line many distinguished public servants,

both in civil and military employments. The future Bishop, we are told, was for a time a pupil of Dr. Nicholas' school, at Ealing, where John Henry Newman and his brother Francis were, or had been, attending. But he was speedily removed to Eton, where he at once distinguished himself, both for accurate scholarship, for proficiency in manly games, and for a quality of "leadership" which even then marked him out among his contemporaries. He was in the same house with Mr. W. E. Gladstone, who, with Bishop Abraham, and others who afterwards attained high distinction, were his contemporaries at school. There are a good many stories told of him at this period of his life, but most of them have been already made public by one person or another, which is rather hard on Mr. Tucker. Here, however, are two excerpts from the *Eton College Chronicle*, which seem to show something of character, and have not, we think, gone, as yet, far beyond that academic publication:

Our boats in those days were clumsy and the oars clumsier. In Selwyn's "long-boat" there were seven oars not very good and one superlatively bad. The boys used to run "up town" as hard as they could to Bob Tolladay's, and seize upon one of the seven moderately bad ones, and the last comer got the "punt-pole." Of course he was sulky all the way up to Surly, and the other seven abused him for not pulling his own weight. Every one was out of temper. So George Selwyn determined always to come last. The other fellows chaffed him, but he used to laugh, and at last characteristically said, "It's worth my while taking that bad oar. I used to have to pull the weight of the sulky fellow who had it; now you are all in good humour." This story really illustrates his whole after-life; he always took the "labouring oar" in everything, and he "greased the rowlocks" in every work.

The name of Selwyn has long been enrolled in the "Eton Lists," and long held in honour. The eldest brother of the late Bishop was the best sculler of his day at Eton, and the best scholar of his day at Cambridge. George, the second brother, was one of the best oars in "the Boats" at Eton. Charles Jasper, the youngest, was "the Umpire of the Thames" for many years. In the sporting newspapers the Bishop of New Zealand used to be spoken of with respect, but always as "the brother of the Umpire of the Thames." In the spring of 1869, when the two brothers attended the Queen's levee together, and Charles was presented at Court on becoming Lord Justice, the Queen audibly said to one of the Princesses, "He is a brother of the Bishop of Lichfield," which George used afterwards humorously to quote against his brother as being more than a set-off for the language of the sporting newspaper.

From Eton he passed to S. John's College, Cambridge. Somewhat to our surprise, Mr. Tucker has passed over his undergraduate career without any orderly description; whether there were nothing marked about it, or whether the details have not been preserved, we are unable to say. After taking his degree, however, he returned to Eton as tutor to the Earl of Powis. He was speedily ordained (on his Fellowship) and without a curacy; but the activity of a nature that could never see work wanting to be done without wanting to do it soon drew him more and more into the work of the parish of Windsor. He became the licensed curate, and, as the vicar was non-resident and "put everything into his hands," he was soon immersed in all the cares of the parish priest—building schools, arranging a system of inspection, and working the parish admirably. The story has more than once been told of his offering his own entire stipend for two years, *i. e.* 300*l.*, as a contribution to a fund for paying off an outstanding debt upon the church, and by his well-timed generosity at once preventing litigation and obtaining the payment of the debt. Such a line of behaviour naturally gained the affections of his people and made him popular among them. But there were exceptions to this popular favour, as there must be to every man who does his duty; and Mr. Tucker gives one instance of this fickleness of the *aura popularis*:

He used to tell a story of the churchwardens and himself being outvoted and outwitted by the Dissenters at a vestry meeting: they assembled at the proper vestry-room, which would hold a dozen people; a hundred crowded round, evidently bent on mischief; a loud voice proposed an adjournment to the school-room, which was at once filled; the same voice proposed an adjournment to the town-hall, which was filled; the churchwardens proposed their unpalatable scheme, countenanced and supported by the presence, at least, of the curate, and they had to walk out of the town hall and through the streets, amidst roars of laughter and loud hisses, being a minority of about 5 to 100. The story used to be told by him many years afterwards, and the great point was that all along, he did not agree with the policy of the churchwardens, but as curate he felt bound to be loyal to the vicar and to the authorities. "This," says one who was always in his confidence, "was his principle throughout life. He deeply regretted the passing of the Public Worship Regulation Act, but would not oppose the heads of Church and State who were bent on bringing it in, and he took his share of the unpopularity of the Bishops in general.

During this period he was completing his intellectual growth, and beginning to form definite convictions on the great questions of doctrine and discipline which that restless period (1831-1841) was pressing to the front with an earnestness unexampled in the present century. Many of his plans and speculations formed at this time show, as was inevitable, a certain crudeness, but they were even then marked with a Godly sincerity and simple directness all his own; and it is unquestionable that his qualities, intellectual and moral, had so approved themselves to competent judges, that when the Bishopric of New Zealand was founded in 1841, this name was proposed for it, it found general acceptance among the heads of Church and State; and he began to be looked upon as the future Bishop. He himself had, after the call came from the Archbishop, and he had expressed his willingness to accept it, definitely given his own heart to the new work. "He could," he said also, "answer for his wife, for they had married with that understanding." But at this moment one Ministry went out and another came in. Thence ensued delay, and more than delay, uncertainty.

The cabinet Minister whispered "that the real cause of the delay was a doubt that had been entertained both by the previous and by the present Government, whether Mr. Selwyn was fit for the position; he had been writing some very bigoted articles in the *Quarterly Review* about Roman Catholics, and especially about the Jesuits, and that Lord John Russell had done quite right in not appointing a Fire-eater." The reply was immediately ready, that it was Sewell, and not Selwyn, who had written the articles in question: whereupon the Minister whistled and said, "Oh if that's the case, it is a very different thing," and in a few days the consent of the Crown was given.—(*Page 71.*)

The newly consecrated Bishop sailed from Plymouth at length, after long delays due to foul winds, on S. Stephen's Day (Dec. 26), 1841. The voyage, which to so many passengers is a long idle time, was to the Bishop and his party a period of busy and continual application. The Bishop had, we are told, engaged the services of a Maori lad named Rupai as "a living grammar and lexicon," in order to acquire the Maori tongue. It was very like him; and this intention was strongly adhered to, for he writes during the voyage, "I am compiling from the Rarotonga, Tahitian, and New Zealand translations of the New Testament a Comparative Grammar of those three dialects." So well did his plan succeed that, when he landed, he was able to say prayers and address his Maori charge in their own language. His first act was to kneel down on the sand and give thanks to God; and he speedily won the hearts of all who came in contact with him. The Maori portion of his flock were especially drawn towards him from the first, as he was towards them. He came, in fact, at a happy juncture of circumstances.

It was (says Mr. Tucker,) while the Maoris were in the full zeal and ardour which is characteristic of the neophyte, and before the seeds sown by the worst disposed

of the settlers had begun to bear fruit, that Bishop Selwyn arrived in his diocese. As far as spiritual things were concerned his prospects were very bright; the clergy welcomed him cordially; even those who would rather have continued in the old way, with no bishop to counsel or guide, were won by his personal charms when they came to look on him and to know him; and the Maori people, who were the Bishop's chief care and attraction, were eager to assimilate his teaching and to receive the spiritual gifts which were his to confer. The Bible and Prayer Book had been translated into the vernacular, and many churches had been built. Humanly speaking, that the Church of New Zealand survived the terrible shocks which in subsequent years it was made to endure, was owing to the fact that, as Bishop Broughton had advised in 1838, the Church had been planted in the full integrity of its system, and a bishop had landed on the shore of New Zealand as soon as it became a colony, and so had anticipated the full force of the evils which follow in the train of immigration.—(P. 104)

He was all eagerness to be "about his Master's business." But a few days were given to settling his party, apportioning to the few clergy he had brought with him their work, in selecting sites for churches, parsonages, and cemeteries, and receiving visits from natives; then he set forth to make his first visitation of his great diocese, "by land and sea, on horseback and more often on foot, to Wellington, Nelson, and the Southern Island, hoping to reach Auckland early in December and to spend Christmas at home, having seen every settlement and every clergyman and catechist in the country."

When this visitation was about half over, the Bishop, writing to his mother (October, 1842), thus describes his condition:

You would be surprised with the comparative comfort which I enjoy in my encampments. My tent is strewn with dry fern or grass. My air bed is laid upon it. My books, clothes, and other goods, lie beside it; and, though the whole dimensions of my dwelling do not exceed eight feet by five, I have more room than I require, and am as comfortable as it is possible for a man to be when he is absent from those whom he loves most. I spent Oct. 17th, the anniversary of my consecration, in my tent on the sandhills, with no other companion than three natives, my party having gone on to Wanganui to fetch Mr. Mason's horse for me; and while in that situation, I was led naturally to contrast my present position with the very different scenes at Lambeth and Fulham last year. . . . Indeed, in looking back upon the events of the year, upon my happy parting from all my friends, my visit to the Bishop of Australia, my prosperous voyages, eight in number, my happiness in the reports of Sarah's health and contentment during our separation, my favourable reception in every town in my diocese, my growing friendship with the natives, who have now heard of me in every part of the country, and welcome me with their characteristic cordiality—all form an inexhaustible subject for thoughts of joy and thanksgiving, which sometimes fill the heart almost to overflowing.—(Page 126.)

This visitation lasted six months, during which 2,277 miles were traversed—762 on foot, 86 on horseback, 249 in canoes or boats, and 1,180 by ship. Travel-worn and weary, the Bishop walked back the last six miles with a Maori companion. He wore his last pair of shoes, and his clothes had been kept sufficiently decent to wear (he says himself) only by much care. But he had made acquaintance with his diocese and his people; and his subsequent work consisted in similar visitations, not less laborious, although made perhaps with somewhat less of wear and tear owing to the progress of colonisation, the increase of roads, and particularly to the provision of a Church ship, which could be at all times at the Bishop's command.

After his return he devoted himself to the foundation of S. John's College for English and Maori boys equally. The training here was both in scholarship and in industrial arts. The Bishop himself, Mr. Whytehead, and, after him, Mr. (now Bishop) Abraham, threw much of their strength into this institution; many valuable Maori clergy were educated here, and

it proved in following years of the greatest service and importance to the New Zealand Church.

Another subject which engaged his time and thoughts was the organisation of the temporal concerns of his diocese. The foundations of an endowment had been already laid; since there were, we are told, large tracts of land, the property of the Church, which would in time be valuable. But a Church Fund was formed in each archdeaconry, from which the payments to the clergy came; and into the Diocesan Fund the Bishop, with characteristic liberality, threw his own stipend of 1,200*l*. Still no man was more alive than he to the evils to which endowments are liable. He was careful to guard "against the possibility of a New Zealand Stanhope." He would accept no endowment subject to the condition of Private Patronage, and all were to be subject to the condition that surplus income at any time should be added to the general fund of the archdeaconry.

The Bishop's long and wonderful career was interwoven with the history of the colony as was that of no other man, and he was the object, as a rule, of general respect and confidence; but it was chequered with many storms. On the one hand, none could approach Bishop Selwyn without learning to admire his many excellences of character, and to feel a hearty affection for a man so lovable; on the other hand, there was no man ever more intrepid in braving public opinion in defence of what he considered the right; and during the course of the long and disastrous contest between the Colonial authorities and the Maori tribes, he had to do this on several occasions in a way that brought him into severe collision with the great body of the colonists. Here are two brief quotations which illustrate the vicissitudes of his career in this respect:

The *Auckland Times* of March 18, 1845, had the following notice of his conduct: "His Lordship the Bishop of New Zealand was an active witness and participator in this business; and it is only due to him to record that it is impossible for the rapture of praise to exceed that with which every tongue loads him. Fearless in the very midst of the contest, Dr. Selwyn sought to allay the heat of blood, and to arrest the fury of the fight; he was also seen bearing the wounded from the field; afterwards unwearied at the bedside of the dying;—much more than this, he was the nurse, the surgeon, and the servant of the sick, as well as their spiritual attendant."—(*Id.*, p. 188.)

But at Taranaki in 1861, during the later war, there was a very different scene:

As soon as he landed, the mob assembled on the beach, and while he waited for his carpet bag, began, "Three groans for Bishop Selwyn," "One groan more," and so on. He had to post letters at the post office, and while there these heroes followed him, and the mob grew and groaned again. He thought it better to put down this nonsense; so he turned and said (they were all turning their backs), "Now it is more English-like to look me in the face, and tell me your grievances." I give the substance, not the exact words. Several began to speak at once, but the rest stopped them with, "Fair play: if the Bishop will hear us one at a time." Another began some coarse, violent expressions, but he was snubbed down—"That's not the way to speak to the Bishop!" One question was, "Why didn't you teach the Maori English, then there would be no trouble?" Answer: "I have been doing this ever since I came; two of my scholars are here, and speak English freely; one you know, Henri, is with Mr. Powis." A voice called out, "Yes, and he's the greatest rogue alive." "Very well," said the Bishop; "then you see knowing English is not everything." Then one called out, "You're grasping all the land." *Bishop*: "I will make you a present of all the land I own." "I don't mean your own; you don't seek land; you like power. I mean public Church land. You're reviving all the old abuses in England." *Bishop*: "I thought the endowments in England offered means of education to even the lowest, who may become Lord Chancellors, bishops, and the like." The mob applauded this. At last a stump orator got up, and spoke so long that everybody went away, and the Bishop was left master of the field. Some gentlemen then came up and said, "Don't my Lord

think this a sample of Taranaki feeling towards you." However, three provincial councillors were very noisy among the mob. After this, one in every four began to touch his hat to this noble man.—(*II.*, 175.)

The Bishop was utterly fearless in rebuking the Maoris for acts of violence and destruction that marked the war. Yet his personal popularity among them was such that he had never any occasion to shun them or to fear violence from their hands. Even during the war he passed through the country without injury, though at one village they were reluctant to let him pass. But when he "got back to the village where his progress had been opposed, the old chief apologised and said, 'Now let us how d'ye do; and henceforth all ministers may come and go as aforetime. You are the great billow that has crushed the canoe; you are the great fish that has broken through the net;' and so they parted most amicably."

He thought, indeed, that, to a great extent, the Maoris had, from their own point of view, reason for their resistance; and that the original mistake had been in disregarding rights which the tribes unquestionably had over the land.

In the matter of land, about which the quarrel at Nelson arose, hundreds of thousands of acres of land have been regularly sold and conveyed to the English in other parts of the island, written deeds being duly signed, and in no instance that I am aware of has a sale ever been disputed, when all the conditions have been duly fulfilled in the first instance. This is, in fact a very wonderful people, and I grow more and more attached to them the longer I live among them.—(*I.*, p. 151.)

As he said once in addressing a native assembly, "My work is mediation. I am not merely a Pakeha or a Maori; I am a half-caste; I have eaten your food, I have slept in your houses; I have talked with you, journeyed, prayed with you, partaken of the Holy Communion with you. Therefore I say that I am a half caste."

Here, however, we must close. Of his laborious care of the Melanesian mission, until it was delivered over into the care of a worthy successor, Bishop Patteson; of the division of the See; of his careful shaping of a synodical system for the New Zealand Church, as remarkable for its practical convenience as for its accordance in principle with primitive precedents; or, finally, of his unexpected translation to Lichfield, his energetic working of the great See of the manufacturing districts, and his independent attitude towards the ecclesiastical controversies of the day, we have left ourselves no space to speak. We have, however, shown in some degree how full of intense interest, vivid description, and even striking incident, this memoir is; and how really adequately it represents the varied career of George Augustus Selwyn.

THE PARABLES OF S. MATTHEW.—V.

THE TREASURE HID IN THE FIELD.

BY THE REV. DR. RICHEY.

Self-Examination the Law of Ministerial Vocation.

THERE is a manifest change in the character of the similitudes employed when we pass from the *exoteric* to the *esoteric* parables. We have no longer to do with seed and leaven, suggestive of growth and influence, but with *treasure* and *merchandise*, and getting *gain*. The notion of

barter, of *toil*, and of *acquisition* now becomes prominent. Wherefore? Olshausen alone, among modern commentators, would seem to have found the key to the mystery: "These latter," he says, "were spoken confidentially to His immediate disciples, with whose relations to the Kingdom of God they singularly harmonize, as indeed with all who are connected with them as preachers of the Gospel. The abandonment, for the sake of heavenly treasure, of a man's whole possessions, whether external (property, possessions,) or internal (opinions, usages, general aims of life), the Apostles had begun to put in practice, and the Saviour here intimates that they would be required to carry it out." The kingdom, it would appear, then, is one thing to the world at large; another and a different thing to its disciples, and more especially to those about to be entrusted with its administration. How so? The change of the figure from *leaven* to *treasure* explains how. The desire after wealth, the craving for possessions, is one of the strongest, and at the same time, although much abused, one of the noblest passions of our humanity. It is the notion of property, which makes the difference between a civilized man and a savage. It is barter and commerce which stimulate enterprise, and send men forth to conquer and subdue the earth. The twelve had given up all to follow Christ. The question doubtless had begun to suggest itself, "What shall we have therefore?" Has Christianity, regarded as a profession, or vocation, anything to satisfy the craving of the heart after possession?

Jesus, in answering the question in the affirmative, says it has. Just as Christianity has other aims besides influencing individual souls, even the establishing of a kingdom in the world, so it is a part of the mystery which belongs to it as an Economy, that it makes men co workers with God: in opposition to the world, it offers to disciples a calling, or vocation, in the pursuit of which they may get gain, and win everlasting rewards. The thought had been already suggested in the parable of the leaven, for leaven needs hands to work it up: we are now to see it developed and expanded. The use of the term "*hid*" in relation to the treasure, is an indication that we have the subject taken up again at the point where, in the previous parable, it was broken off. The treasure is *hid in a field*, just as the leaven was *hid in the three measures of meal*. It is of the Church as a *working power in society* that Jesus now goes on to speak; hence the nature of the *field*. How is this great work of the conversion of the world to be carried forward? What are the ordained means for the accomplishment of so great an end? We can readily enough see how by its own innate power (because of its union with its Divine Head) the Church could *grow* to be a great tree, overshadowing the whole world. But how is the leaven to be worked up into the mass of the dough till the whole is leavened? Is it to be left to the chance impulses of the disciples of the faith? Is it to be every man's work to undertake when, and where, and how he will? No! Assuredly not. The *treasure is hid in a field*, and that *field*, as in the first parable (to which we are thus, by a subtle process of thought brought back

again) is the *world*. As the world is capable of being transformed by the leavening power of the Church, so the world, just because it is capable of such transformation, is to be regarded as the sphere where this heavenly treasure is contained.

The conversion of the world to Christ, in other words, is represented to the Apostles as an object of pursuit. The treasure after which they hunger is contained in the world, and if they would acquire it, they must go forth to the conquest of the world accordingly. How subtle, yet how searching and profound this turn of the whole subject is! In the opening parable of the first series it was declared, in opposition to all narrow and exclusive views, that *the field is the world*: here it is declared, in opposition to all Manichean and Pessimist notions about the world and human destiny, that *the world is a field*, and *heavenly treasure* lies hidden therein. It has passed into a maxim, which we hear constantly repeated when the cause of missions is urged, that *the field is the world*. But it is in vain we so plead, if we are not prepared to urge the counter truth that *the world is a field*, and there lies hidden in it, waiting for the working, treasures greater far than an earthly vocation, or calling, can give to Christian men.

It is the danger of neglecting the last, or real element, as an aid to the interpretation of Holy Scripture, that we rest content with vague and subjective conceptions of revealed truth, and so fail, for the most part, to reduce our theorizing to practice. We have a notable instance of this in the commonly received interpretation of this parable. We hear it constantly said that we see here revealed the preciousness of the Gospel; we have homily after homily written upon its infinite worth. But of what practical value is such a statement? The parable itself has no sympathy with this unmeaning sentiment. It does not tell us about *treasure*, but about *treasure hid in a field*. Nor does it end here. But it goes on to tell us what *effect* the finding of this treasure has upon him who finds it. This is the practical question. And here the mystery, instead of growing clearer, becomes darker; we are utterly baffled in our anticipations. Our first thought when we hear of a man finding a treasure, is that he will at once appropriate it, and make it his own. This may be true of earthly, but it is not so with the heavenly treasure. The parable is true to itself. As the woman in the parable of which this is the continuation *hides* the leaven, so the man, when he finds it, *hides* the treasure. It is *hid* treasure; and it is intended, for the present, at least, to remain *hid* treasure. It is not to be taken out of the field where the owner of the treasure put it at the first. And why? Because the treasure has an *owner*, and the finder must *buy* it if he desires to make it his.

But what sort of finding is this? It is found; and it is not found. It is treasure-trove, and yet it must be bought. Sublime paradox! How the *quidnuncs* of the schools are perplexed when they come to deal with the mysteries of the kingdom! How they puzzle themselves with, and look grave over, the *moral* question involved in this good man making off

with something not his own! We need not be distressed on the good man's account, for it turns out that he did not run away with the treasure. He left it, we are told, just where he found it, and went on his way rejoicing. Nay, he did more. So far from harbouring any evil designs upon it, he positively made arrangements to *buy* it from the holder of the field. It is difficult sometimes to treat with becoming gravity the self-constituted defenders (well meaning men!) of Divine revelation. Nor is it always possible to help being amused at the efforts of the critics to explain what after all needs no explanation. We have it laid down with all seriousness, by writer after writer on the parables, that the great point of difference between this and the next parable is, that in the one the treasure is *found*, while in the other, it is made a matter of anxious search. Unhappily for the expositors, the *pearl of great price is found* by the pearl merchant, just as much as the *treasure is found* by the man who hides it where he *found* it. There is positively nothing (*so far as the man himself is concerned*) involved in the finding of the treasure: it does, however, contain a most vital truth, when looked at not from the human, but from the divine side. It is the same Who, in going forth to sow, scattered His seed on every kind of soil, Who hides the treasure in the field, and gives us the chance to *find* it there. What in earthly things men call *chance*, when translated into the language of heaven, is only another name for *free will*. God still holds on to His own treasure (for how could the finder buy it if there was not some one to sell it?), but while the treasure is God's, He hides it in a *field*, just in order that men may have the opportunity of finding it there. In so doing, He recognizes our own free agency in things heavenly: nay, He does more: by hiding it in a field, He give us the chance of labouring for it, and so wills to make us co-workers with Himself. Most wonderful of all, if we want the *treasure*, He is willing to sell the *field*, provided only we are ready to pay the price for it. And what is the price? The finder had to sell *all that he had* in order to buy that field.

Again the critics are troubled; they are vexed at the heart to find out, why it should be said that the finder of the treasure buys not the treasure, but the *field* which contains the treasure. It is not if we have the eyes to see hard to find. What Christ offers us in His Gospel is not first all heavenly treasure, but room to work to buy the treasure. It is by possessing ourselves of the field that we are to get hold of the treasure contained in it; we cannot get the one without the other.

We have thus laid down the fundamental law of ministerial vocation. Jesus requires of all who would enter upon the work of the sacred ministry that they abandon all other occupations and pursuits, and divest themselves of all things which can involve them in secular cares, in order to give themselves up unreservedly to their heavenly calling. Nor is this surrender to be looked upon merely in the light of a canonical rule, which may or may not be dispensed with at pleasure; it is of the nature of a moral obligation. If the ministry is to be a *moral* influence in the world, it must exercise that

influence by setting forth before the eyes of men the same spirit of self-sacrifice and self-surrender which He exhibited Whose servants and representatives we are. Where our *treasure* is, there will our *heart* be also. If the ministry is to be involved in secular cares and pursuits, it will just in so far be deprived of moral influence. Here the law is absolute, that we cannot serve God and mammon.

From the Church Quarterly Review.

THE SCRIPTURAL VIEW OF WINE AND STRONG DRINK.

1. Addresses in the Sheldonian Theatre, Oxford, and in the Hall of King's College, Cambridge, on October 29 and November 19, 1878, *On the Claims of the Temperance Movement upon the Universities, &c.* (London, 1879.)
2. *The Temperance Bible Commentary.* By Frederick Richard Lees, Ph.D., and Dawson Burns, M.A. Fourth English Edition, with Supplements. (London, 1872.)
3. *Report from the Select Committee of the House of Lords on Intemperance; together with the Proceedings of the Committee, and an Appendix.* (Session 1878-9)

THE excessive violence with which abstinence has been advocated by its less cultured disciples has practically been a hindrance to the cause of true temperance. It is for the Church, acting on the Apostolic precept, "Let your moderation be known unto all men," to supply the element of sober advocacy to the discussion. That it has to some extent been so supplied is patent from the opening speeches of the two Bishops of Oxford and Ely, at the meetings of the Church Temperance Society lately held at Oxford and Cambridge. Their remarks, although hearty and outspoken, are conceived in a spirit of aversion to the excesses of rhetorical extravagance. In one or two passages of Canon Ellison's Oxford speech there is a strain perhaps of extravagance just observable; but in Canon Farrar's words we regret to find a departure from sobriety of statement and argument. In fact, in some of his words, he almost expressly disclaims the wisely moderate tone of the Bishop of Ely. Thus, he says:

As to the so-called scriptural arguments in favour of drunkenness—I beg pardon, I mean in favour of moderate drinking, which is, however, ultimately the *fons et origo* of drunkenness—I shall say this only, that wine means primarily the juice, and often, as I believe, the unfermented juice of the grape.

And again, p. 21:

I do say this as a plain fact, namely, that drunkenness comes from moderate drinking.

As regards "unfermented grape-juice," spoken of by Canon Farrar, it is now actually made and retailed at 24s. the dozen, but of course, when opened and decanted, it will not keep.¹ Indeed the possibility of retaining it in the unfermented state even in the bottle is a result of comparatively modern and improved methods.²

¹ For those who wish it put learnedly, we cite *Temperance Bible*, p. 39, footnote . . . "atmospheric oxygen, the contact of which Gay-Lussac (*Ann. de Chim.* lxxvi. 245) has shown is (first) necessary to effect some change in the gluten whereby it is enabled to set up the process of fermentation."

Here is a recipe (footnote on p. 35), dating 1758 A.D. . . . "Put it up in very strong but small casks, firmly closed on all sides, by which means it will be kept from fermenting. But if it should happen to fall into fermentation," &c. Thus, in the middle of the eighteenth century, it seems to have been as much as ever œnopathetic science could accomplish to keep it from either fermenting or exploding.

Of these methods the retailers of unfermented wine have all the advantages.³ We wish them success; but what has their success, so ensured, to do with the methods open to the ancient Hebrews with their skin bottles and earthen jars? The "must" was a beverage from the moment of its production. But to build on such a slender basis the theory that "must" represents a standard beverage put away and kept for use, is not only to fly in the face of all probability in the nature of things, but is to assume that for which not a particle of evidence has been adduced,⁴ or is, we believe, adducible. But a far graver fact is that the Commentators of the Temperance Bible, viewed as elucidators of Holy Writ, are hampered throughout with their own foregone conclusion that the ethics of revelation must be taken care of first, and then the facts explained to suit the ethical standpoint.

We have, however, two pages (xxxvi. and xxxvii.) devoted to a *catena* of authorities to prove the meaning of the term *wine*. But what we want is the quality of the *thing*. In the first place the *catena* begins where it ought to leave off, that is, later than the close of the Old Testament, with a scrap from Hippocrates (?):⁵ "*γλυκὺς* is less fitted to make the head heavy . . . than OTHER WINE." Very likely. But does the author state that it was not intoxicant? Again, what is the value of citing a French authority, 1750, for the assertion, "*vin doux* is that which has not yet⁶ fermented?"

We will, in the short space at our disposal, try to show how such an investigation should be conducted. The Hebrew words, the meaning of which should be, if possible, fixed, and which are all related to wine except the first, which relates to oil, we transletter into English for the convenience of the general reader. They are *yitzhar. tîrôsh, yayin, shékâr, sôve, 'âsîs, hhemer, mesekh* (with by-form *mezeg*), *shemârîm, hhomêtz, ashîshâh*. But probably for not half of these shall we be able to find space. Convenience of method makes us take first the word *yitzhar* (Authorised Version, "*oil*"), the importance of which arises from its association with "wine" in the phrases "wine and oil," "corn, wine, and oil," of the Authorised Version.

This meaning of the Authorised Version for *yitzhar* is controverted by the Temperance editors as being not "*oil*," but "*orchard fruit*" or "*olive and orchard fruit*." This last is inadmissible, owing to the distinct and separate position occupied by the olive. The close connection of *yitzhar* with the olive is shown by Zech. iv. 14, where the olive branches of the vision are called "*sons of yitzhar*" ("*fatness*," Authorised Version *mar.*),

³ As thus: "If a flask filled with *grape-juice*, and made air-tight, and then kept for a few hours in boiling water, . . . the wine does not now ferment."—Liebig, 1844. But are we to suppose methods like this to have been in use in the days of Moses and the Prophets?

⁴ As to this matter, the Temperance Commentators never really come to the point. If they have any evidence of "unfermented wine" used ordinarily as a beverage in store at any period from 1400 to 400 B. C., it is to be wished that they would put it tangibly in plain words. As matter of fact they have not yet done so.

⁵ It should be remembered that his works are loaded with interpolation. A large portion of what passed under his name is rejected by modern criticism. The utmost caution would be needed in receiving such alleged testimony, were it not for the very slight weight attaching to the words cited.

⁶ This merely points to a stage in the wine-making process *before* fermentation has set in. Every one knows that there is such a stage, and most now know, that, if Nature be left to have her way, unchecked by such a process as that referred to in note 1, that stage is a very short one.

an expression idiomatically proper to their function of feeding the lamps with living oil; but which ceases to be so if "sons of orchard fruit" be substituted. Again, in Job xxiv. 11, we find a verb from the same root. The words in the Authorised Version are, "Which *make oil* within their walls and tread their wine-presses;" the latter clause confirming the former. And the meaning is further justified by this verb's connexion etymologically with a word meaning light. This connexion, taking *yitzhar* to mean oil, may be explained either by the shiny, glossy look which oil has and imparts, or through its power of feeding the artificial light of lamps. But, yet again, the word *yitzhar*, occurring so frequently as we shall see it does in the famous triad with corn and *tirôsh*, is uniformly rendered by ἔλαιον in the LXX. The passages extend impartially over the whole range of the Old Testament, from Moses to Nehemiah and Haggai, and the LXX. version was made while the Jewish polity under the Mosaic law was a living reality, and when the same agricultural processes, allowing for slight variety of climate, were going on round Alexandria, where the translators lived, and in Palestine, a few marches distant.

To turn the question of language. From the time of Ezra the verbal study of the Law and Prophets dates. One direct outcome of that attention directed to the letter of the Old Testament was the LXX. This word *yitzhar*, as we shall show—parallel in this respect to *tirôsh*—retains in Haggai and Nehemiah the same sense which it had in the books of Moses. No change had come over its meaning in Babylon to mislead the student. The LXX. translators had, in personal familiarity and autoptic evidence, the best opportunity of information; and the matter was one of great importance to be known, yet too direct and simple for mistake to be possible. Therefore, we regard the LXX. on such a point as this as carrying the greatest weight.⁷ Thus the statement (*Temperance Bible*, p. 47), "this is a case, as a reference to the original will evince, in which the Jews of the Captivity seem to have lost the true and certain sense of the words *tirôsh* and *yitzhar* (vine and orchard fruit), and to have narrowed their meaning," is without any foundation. The words appear in Nehemiah, v. 11, and Haggai i. 11, in similar context, and with the same sense as they do in Numbers xviii. 12. We view it, then, as established that *yitzhar* is an oleaginous liquid,⁸ and, therefore, no presumption can be drawn from it that *tirôsh* when coupled with it, means solid fruit.

⁷ No support from ancient versions and commentators is alleged in the *Temperance Bible* for the notion that *yitzhar* means "orchard fruit," or indeed anything else than the product of the olive. Of course, we are met by the equally wide diffused array of passages in which the word *shemen* occurs for "oil." The LXX. render both by ἔλαιον, as they render both *tirôsh* and *yayin* by οἶνος. It is likely that *yitzhar* represents a crude form of *shemen*, as, we shall see further, *tirôsh* probably may of *yayin*. Observe also that where oil is used as, for food, *e. g.* in the long and notable chapter, Numbers vii., in which it is so found twelve times, *shemen* always occurs, and so of oil for the lamps, Exodus xxvii. 21, *et al.* Yet the passage, Zech. iv. 14, above cited, makes it likely that *yitzhar* might be used for burning. It probably was a coarse unctuous liquid containing much separable matter, and when clarified from this the result was *shemen*, and a *residuum*,—that perhaps known to Latin writers as *amurca*.

⁸ Some might be apt to infer from the verb "gather" being directly applied to it that the *fruit itself* of the olive must be the proper meaning of *yitzhar*. But we see in Jerem. xl. 10, before cited, "gather" applied to *shemen*, and even to *yayin*, which all allow to be properly not fruit, but oil and wine. In short, the idiom or *usus loquendi* puts the yield or produce of the fruit for the fruit itself, although that produce might be liquid and the fruit solid. Even so the verb "eat" is used commonly of *tirôsh* and *yitzhar*, as well as of wheat or bread.

We proceed next, then, to discuss *tîrôsh*. This is said (*Temperance Bible*, p. xxiv. 47 *et al.*), to mean "vine fruit." This is startling, when we have a proper distinct word alike for grape and for cluster, as well as the comprehensive *gaitz*, "summer fruit" (Authorised Version of Jer. xl. 10, 12). But if *tîrôsh* be the crude or early form of *yayin*, it is not unlikely that a people symbolised by the vine, and whose national existence was influenced so largely by its culture and use, should have had a distinct word for that crude form. On such a question as this the oft recurring triad, "corn wine, and oil proves nothing, nor does the use, as shown in note 8, of the words "eat" and "gather," as applied equally to the three. But when Nehemiah (x. 37, Heb. 38), in an enumeration of first-fruits, after "the fruit of all manner of trees," introduces *tîrôsh* with *yitzhar*, it is likely that the two have the same consistency, which we have shown in *yitzhar* to be that of a liquid. But Isaiah lxii. 8, raises this likelihood to a certainty; "The sons of the stranger shall not *drink* thy *tîrôsh*," the parallel clause being ". . . will not give thy corn to be *meat* for thine enemies." Again, "the fats shall overflow with *tîrôsh* and *yitzhar*" (Joel ii. 24), confirms this view, and may be explained without doubt as of the press-receptacles and their liquid contents, in contrast with the solid stores of the previous clause. Nor is any other explanation so simply reasonable. The verb is here causative (hiphil) in sense. The presses are the causative agency, the floods of liquid proceeds are the result. How could there be any causative agency exercised by them on the *solid* material?⁹

It is hardly worth noting after this that the LXX. Version here has *ὑπερχεινόνται*, "shall overflow," exactly our Authorised Version. A sister text is Joel iii. (in Heb. iv.) 13, where the verb has no object, "the fats overflow."¹⁰ This enables us to settle with greater certainty the remaining text which governs this inquiry, Prov. iii. 10, "So shall thy barns be filled with plenty, and thy presses burst out with *tîrôsh*." The parallelism seems at once obviously in favour of an opposition of liquid to solid elements, as our Authorised Version and the LXX. take it. The Hebrew verb is *yiph-rôtzûl*, and has *tîrôsh* for its direct object. The idea is, not that the liquid bursts the presses (an action which might equally be ascribed to the pressure of a solid), but comes from them in such volume as though a reservoir burst. The verb is merely as the Latin *rumpo*, but takes an object of the liquid itself, as Hebrew verbs of liquid action often do, *e. g.* as in the well-known phrase, "a land *flowing* with milk and honey," and as we have seen in Joel ii. 24. By comparing these examples and those given below, the construction throws a clear light upon the meaning, given faithfully in the Authorised Version. These passages then, taken together, clearly establish the character of *tîrôsh* as a liquid, nor can they be invalidated by any number of passages in which the verbs "eat" and "gather" are applied promiscuously to it, as in all these instances there is a nearer object, "corn," the feeling for which guides the selection of the verb. Besides, we find in Ezek. xvi. 13, "thou didst eat flour, honey, and *oil*" (*shemen*); and we have seen from Jeremiah that men spoke of "gathering *wine*" (*yayin*). Either, then, *shemen* and *yayin* do not cover a liquid meaning, or *yitzhar*

⁹ The *Temperance Bible Commentary* is equal to the occasion, and has its answer ready: "We may consider that the Prophet represents the presses as causing the *tîrôsh* and *yitzhar* to *run into them*" (note *ad loc.*)! This is, as we said above, a crucial test, and it is necessary to prove that somehow or other it should *not* mean what it *does* mean; but we cannot congratulate the Temperance Commentator on his success.

¹⁰ The LXX. here read *ὑπερχειτε*; they probably read the Hebrew verb differently pointed, but its general meaning is rendered as in ii. 24.

and *tîrôsh* do. Thus the Authorised Version of Prov. iii. 10 is established—a passage which the *Temperance Bible* consumes something less than a page of close print in explaining away into “thy wine presses shall teem (as if ready to break down) with the produce of thy vines.” The editors say of *tîrôsh*, p. xxiv. “Nothing but a foregone conclusion, fostered by a mistranslation of ancient and modern versions—versions which traditionally sustain and deceive each other, could have hindered scholars from perceiving the true sense of this word.” We see from the above specimens what this confident tone of superior wisdom is worth.¹¹

The result, then, at which we arrive is that the name *tîrôsh* is given to the expressed juice, which at a later stage of its existence was termed *yayin*, but that either name might, by the *usus loquendi*, be given to the fruit-crop itself. How long the juice was *tîrôsh* before it became *yayin* is a question which cannot be definitely answered. The Mishna here helps us a little. That which was offered as a “drink-offering” is always *yayin* or *shêhkâr*, never *tîrôsh*, and the Mishna disqualifies *yayin* for that purpose at less than forty days, whether reckoned from the conversion of the juice into *yayin*, or from its first issue from the grape, is not clear, but probably the latter; inasmuch as a rival opinion is cited that it was qualified when first it began to trickle in the press. And probably for the purposes of the Sanctuary this may be accepted as distinguishing *yayin* from *tîrôsh*. It would be dangerous, however, to infer that popular language observed the same limit. It seems more probable from the nature of things, in the absence of evidence, that the name *tîrôsh* continued until the next year’s vintage drove it out; just as in a family the younger child is “baby” until a successor to the title appears. Thus we are brought to the sense of the Alexandrine and New Testament word *γλεύκος*.

That this, as understood in New Testament times, meant an intoxicant is clear from Acts ii. 13, 15. The same fact is no less clearly established with regard to Syrian wines in the present day.¹² If there was any difference in the Mosaic and prophetic age, we may be quite sure that the difficulty of keeping unfermented wine would be greater rather than less in that early period than now, or at the Christian era. Upon this figment of unfermented wine¹³ being an element of household diet, the *Temperance*

¹¹ A subsidiary passage is found in Hag. ii. 16, where again solid and liquid stores are contrasted. The Authorised Version is faithful here. “One came to an heap of twenty (measures), there were but ten, when one came to the pressfat for to draw out fifty (vessels) out of the press, there were but twenty.” The “heap” is the corn-heap of Cant. vii. 3.

¹² A gentleman who passed all his early life in or near Jerusalem, well known to the present writer, states the case as follows: “When wine is quite new, and before it has done fermenting, it is very palatable, and, as it continues to give off gas, it “prickles” the tongue and palate, and consequently tastes refreshing; it is, however, very intoxicating. I have drunk it myself, and I well remember feeling the effect of it in all my veins—they seemed to be alive with it. I can quite understand the meaning of one’s being ‘drunk with new wine.’ Again, unfermented grape juice cannot be kept—it will ferment; and if it was intended that the unfermented juice should be drunk, then the drinking could only have taken place during six weeks or two months in the year.” This testimony may be taken as representing the present state of things in Palestine.

¹³ The same authority adds: “The juice is sometimes boiled and made into a syrup, a sort of thin treacle, but no one in his senses would call that a refreshing drink,” and “I have never heard of such a thing as unfermented juice of the grape being used as a beverage.”

Bible Commentary may be said, affirmatively, to be built. Negatively it rests on the principle of ignoring the attitude of Divine wisdom with regard to human joy, and wine as its instrument, which we proceed to touch upon now. In this last respect it misses the keynote, and is in perpetual discord by consequence.

We turn next to the word *yayin*, and will take a few key-passages first, as in the case of *tîrôsh*. It occurs in Hos. ii. 9, in a context which shows that it was enjoyed as a blessing of God, and forfeited by His displeasure. Similar in tenor is Deut. xxviii. 39, already referred to, although *yayin*, as we have seen, there stands by the *usus loquendi* for vine fruit. Similar again is Jer. xlviii. 33, where the blessing of God is threatened to be withdrawn from Moab, and particularised in the instance *yayin*: "I have caused it," says the Prophet, "to fail from the wine-presses;" although here again the precise term would be *tîrôsh*. The "drink-offering" to Jehovah is nearly always *yayin*, rarely *shêhkâr* (see Num. xxviii. 7), never *tîrôsh*. The passages prescribing it are Ex. xxix. 40, Lev. xxiii. 13, Num. xv. 5, 7, 10, xxviii. 14, Deut. xxxii. 38. In reference to this, Hos. ix. 4, says, "they shall not offer *yayin* to Jehovah . . . their sacrifices shall be unto you the bread of mourners." We recognise here the element of festive joy as that which the libation embodied, and the absence of which gave the solemnity a mournful aspect. This prophetic comment on Mosaic ritual is noteworthy. The Lord Himself "rejoices in His works," Ps. civ. 31; and of them the vine is a prime creature. Human joy is acceptable to Him, for "thou shalt eat before the Lord thy God, and thou shalt rejoice"—Deut. xii. 7, xiv. 26.¹⁴ Of this joy *yayin* is a stimulant, Ps. civ. 15.¹⁵ Again, in the fable of the trees, Judg. ix. 13, the vine says, "Shall I leave my *tîrôsh* which gladdens God and man?" the olive, verse 12, "Shall I leave my fatness which honours God and man," each tree referring plainly to the highest function of its consummated product, the libations and unctions of the sanctuary, and *tîrôsh* thus standing really for *yayin*. Thus far relates to religious and festive joy; of social joy, and *yayin* as an element of it, we shall see more further on.

Before we pass from the sacred aspect of wine, sacred abstinence naturally engages us. The priests were forbidden *yayin* and *shêhkâr* at the time of their ministration, Lev. x. 9; and a tradition, which the historical context favours, connects that prohibition with the sin of Nadab and Abihu (*ib.* 1-7), as committed under intoxication; cf. Ezek. xlv. 21.

The Nazarite¹⁶ rule is laid down in Num. vi. 3, 4, and 20, and summarised in the case of Samson, and that of his mother while expecting his birth (Judges xiii. 2, 7, 14). Amos ii. 12, mentions Nazarites led to break their vow, which extended to everything that cometh of the vine, fruit included, and every maceration of it. There is, therefore, no pretence for

¹⁴ Let the simple word "rejoice" be looked out in any concordance. Nearly half the Old Testament references will be found to be to the exhortations, &c. to joy in the Book of Psalms.

¹⁵ We have here the triad, *yayin*, *shemen*, and bread, each with its proper function annexed; that of *yayin* is, "making the heart of man rejoice," and it is noteworthy that the phrase is the very same as that in Ps. xix. 9, applied to "the statutes of the Lord."

¹⁶ The Rechabites were not Israelites, and their case is illustrative only to point a moral; calling thus for no special notice. But theirs was a much larger than merely vinous abstinence. Their *locus classicus* is Jer. xxxv. 2-14.

representing fermented drink as specially inconsistent with the standard of purity required of them.¹⁷

And this is, perhaps, the place to remark that, had there been in the Old Testament period the smallest trace of any such feeling with regard to fermented grape-juice as the Temperance Commentators maintain, the ritual distinction of clean and unclean supplied a means of giving easy expression to it. That distinction leaves its finger-mark almost everywhere on Hebrew social life, on furniture, clothing, and a multitude of minor details, as well as notoriously on solid diet, but with regard to drink, we have not a single word; and this in spite of the recorded examples of Noah and Lot giving an historic justification to it. Can there be a stronger presumption in favour of fermented liquors than this negative evidence furnishes?

There exist no data for absolutely settling the question whether the Paschal wine-cup, and therefore the original wine-cup of the Christian Eucharist, contained unfermented wine. But the strong probability is that the wine was fermented in both. The identity of principle between the leaven of bread and the fermentation of wine is not obvious; and there is the best reason for supposing nothing as known on the subject in Mosaic antiquity which involves even the rudiments of chemistry. Under such circumstances difference in word implies a difference in the view of things. The Hebrews applied *shékkâr* to wine, beer, and other similar liquors generically, because they detected the same intoxicant character obvious on experience in all. But they called "leaven" and "leavened substance" by totally different words. Again, as regards the use of leaven, the insertion of it in a lump of dough was an intentional act on the breadmaker's part. How could the simple and natural effect of the atmosphere on the juices of the grape be probably viewed as having, for the purposes of the legislator, anything akin to this, even assuming that the knowledge existed of their identity in physical¹⁸ principle?

The Temperance Commentators on Exod. xii. 18 foll. prefer to say, p. 28, "The prohibition against the presence of *ferment* and the use of all *fermented* articles is very explicit," &c. This strikes us as a warping of the text to suit their own prejudices. But it is a fair specimen of the spirit of the volume. Jewish expositors apply the Paschal prohibition of "leaven" to *solids* only, including, however, the various kinds of grain that have fermented, and the liquors made from them, but freely allowing fermented wine.¹⁹

¹⁷ Rather, its idea was, that as the Hebrew was to be unlike the Gentile, so the Nazarite was to be unlike other Hebrews. He was cut off from that whole sphere of indulgence which formed temporally the peculiar crown of Judah's blessing. No such prominent unlikeness could be fixed upon to differentiate him from his brethren as abstinence from vineyard produce. To realise the severity of this social demarcation, we must first realise the extent to which that produce in every form entered into the every-day diet of the Hebrew, as it does at this day with their successors in the land.

¹⁸ The word expressing fermentation as characteristic of liquor in Hebrew is, however, not *shékkâr*, but *hemer*.

¹⁹ Of course, particular Hebrew families or communities can conduct their Passover on non-alcoholic principles if they please. But if there had been an universal extemporising of unfermented wine from store-grapes at Passover in the New Testament period, is it possible that such a heavy additional tax of labour could have left no trace of itself whatever in contemporary and Talmudic literature? As for diluted *dibs* (the well-known treacly decoction of wine) being used, the notion is a mere device of the Temperance expositors, without a particle of evidence (*Temperance Bible Commentary* on S. Matt. xxvi. 26, 39).

A careless, unscholarly use of the passages cited, and an indiscriminating use of authorities, as though they had no eye for the pith of the meaning adduced, are among the faults of the Temperance Commentators. To exhibit this in detail would be to quote a large part of the volume. We will give an instance. In the chapter on the connexion of the Old and New Testaments, the Essenes are held up as the lights of teetotalism in a dark age. We have more than two closely-printed pages of translated quotation from Josephus, Philo, and Dean Prideaux, in not a line of which is there a word of special abstinence from wine.²⁰ Moreover, the text, "Until I drink it new (*καινόν*) with you in the kingdom of my Father," S. Matt. xxvi. 29, is discussed as though in ignorance of the difference between this and the other word rendered "new" (*νέον*), although Bengel is cited, who, of course, recognises it. The legend introduced as from Papias, on page 276, shows that "new" in the sense of "new from the grape" was in the commentators' minds, *i. e.* νέον. . . .

But the comment on the contrast of John Baptist's social example with our Divine Lord's in S. Matt. xi. 18, 19, and S. Luke vii. 33-5, is perhaps the most glaring example of tampering with the plain sense of words to support a theory. On pp. 266, 267, we read "neither eating nor drinking—that is, as the generality of men did, without any peculiarity. His meat was 'locusts and wild honey,' and his drink was restricted to the water of

²⁰ In order to give a colourable support to this view of them, they are (following Prideaux) confounded with the Egyptian Therapeutæ, of whom it is expressly recorded that they drank water only; and next the Greek word *ἐγκρατειαν*, although rendered "temperance," is applied to them as if it meant total abstinence. Josephus's word *νηψις* is also cited in a note as of "great critical value;" and it is added, "no one can doubt the meaning of the word here," by which the total abstinence meaning appears to be insinuated, although the context shows that moderation in food and drink is the author's view. This, of course, begs the entire question. The kindred verb, *νήφω*, often found in the New Testament, comes in for a critical discussion (p. 360, foll.), in which is cited a phrase in a speech of Cyrus, *ἐγρηγοροτας καὶ νήφοντας*, as reminding them (his chiefs) that their soldiers were all wakeful and sober.—Xen. *Cyrop.* vii. 5. Cyrus is speaking, *not* of his army, but of the enemy, "whom they had conquered before when wakeful and sober." The commentators indeed, render it "sober" here, but do not seem to see that this answers in effect their challenge "to show that these terms (*νήφω*, *νηφάλιος*) in the New Testament "mean something short of abstinence from intoxicating liquors." For why should it mean abstinence in the New Testament, if it means "sober" in Xenophon? Again, it is said, p. 364 (3), "The texts cited from the LXX. establish the abstinent meaning of *νήφω* in combination with *ἐκ*." On the contrary, those texts only show that where wine causing intoxication is in the context, the word *ἐκνήψω* means a recovery from the effects of it; see Gen. ix. 24 (Noah); 1 Sam. xxv. 37 (Nabal); possibly also in Joel i. 5. But in Habak. ii. 7, 19, Lam. ii. 18, iii. 49, there is no trace of that meaning. The Greek text there is *ἐκνήψουσιν οἱ ἐπιβουλοὶ σου*, Hab. ii. 7; *οὐαὶ ὁ λέγων τῷ ξύλῳ ἐκνηψον, ἐγέρθητι*, id. 19; *μὴ ὄψῃς ἐκνηψὶν σεαυτῇ*, Lam. ii. 18; *οὐ σιγήσομαι τοῦ μὴ εἶναι ἐκνηψιν*, iii. 49. The last three references are wrongly given in the *Temperance Bible Commencary*, p. 361. In the two former the verb means "awake," and is so *actually given* on p. 361. Of course, the notion of calling on an idol, stock or stone, to "abstain" would provoke only laughter. In the last two the noun, if correctly read, has passed away into the mere secondary sense of "cessation, respite." There is not a shade in any one of these of the "abstinent meaning." To return to the simple verb, *νήφω*. S. Paul's injunction to Timothy (2 Tim. iv. 5): *σὺ δὲ νήφε ἐν παντι*—"But watch thou (*i. e.* be vigilant) in all things," or even "be temperate in all things," has a clear and adequate meaning. But if rendered "be a total abstainer in all things," it becomes nonsensical; and if, "continue total abstinence (from wine) in all circumstances," still does not suit the spirit of the context, which relates rather to the oversight of others than to self-restraint, besides being inconsistent with the earlier advice, 1 Tim. v. 23.

spring or stream." There seems some astonishing blunder here. The words which we italicise would not be an unapt paraphrase of "the Son of Man came eating and drinking," but the Temperance Commentator applies them to *the Baptist*, as is shown by what follows. We are further told that "the inference that Jesus partook of *intoxicating* liquor is wholly unsupported!" As if the "generality of men" did not drink intoxicating liquor at the period; while from the reproach of "wine-bibber," &c., it is plain that the ordinary fare of the social circle was freely partaken of by the Divine Master. Without this the words of the Evangelists lose their application. We are further informed:

The objection confounds the official life of John and Jesus with their personal character, and virtually assigns to John a superiority in self denial to the Master. It supposes that Jesus indulges Himself in things which John refrained from under a more rigorous and refined *ideal* of temperance . . . and there is not a particle of evidence for the theory that would assign to John a mortification of fleshly desire which the Saviour did not practise.

We are sorry to say that on reading and re-reading this passage its distinguishing characteristic seems to us to be what we must designate as an utter contempt of even the decencies of sophistry. "When you can, explain away a troublesome text; when you can't, boldly contradict it," seems to be the rule under which this example would fall.

That the "wine" denounced Prov. xx. 1, and xxiii. 29, 32, is the excessive use of it, not the liquor itself, is plain from xxi. 17, "He that loveth wine and oil (*yayin veshemen*) shall not be rich" or else why is the latter coupled with it? and still more plainly in xxiii. 21, "The drunkard and glutton shall come to poverty." Again, in xx. 13, we read, "Love not sleep, lest thou come to poverty," which sufficiently shows that excess is what the phrase "love not" condemns; cf. also xiv. 23. The distinction set up that "wine" where condemned, means fermented, but when ordered, enjoined, or permitted, means unfermented liquor, is destitute of any support from the text of Scripture; nay, throws confusion on many passages, *e. g.* the wine and strong drink offered in the Sanctuary would thus be unfermented, but that forbidden to the priests when ministering fermented. The wine imputed to Hannah by Eli would be fermented, but that ordered to be eaten before the Lord, as bought with the proceeds of the second tithe, would be unfermented. Of course it ought never to be forgotten that Semitic races as a rule eschew intoxicants, and the prohibition of the Korân, as Paley long ago remarked, sits lightly upon them. To transfer such precepts as a practical basis for modes of life among ourselves, would be the height of rashness. But let no man presume to warp the plain sense of Scripture on that account.

We may sum up as follows the results arrived at above:

1. The words rendered "wine," "new wine," "mixed wine," "strong drink," in the E. V., all represent fermented intoxicants; and our Authorised Version is, on the whole, remarkably faithful in its renderings of the Hebrew by these words.
2. The vine was the special symbolical blessing of Judah and the hieratic type of the chosen people. Its successful culture, with the enjoyment of its products, including expressly the fermented juice, was among the temporal blessings which crowned the faithful Israelite in the Old Testament, and their privation a corresponding curse.
3. There is no evidence whatever of the use of unfermented grape-juice as a general beverage, nor was such use possible except for a very short period of each year, in the Old Testament ages.

4. The special Old Testament character of wine was its symbolising and ministering to festive joy. No festivity, religious or ordinary, was complete without it.

5. This element of human joy was recognised and required among religious celebrations, and to this joy wine was enjoined as conducing.

6. Habits of vinous excess, whether proceeding to intoxication or not, are unsparingly condemned in the Law, the Prophets, and the Hagiographa.

To these results it may be added that, in the New Testament, joy partakes of the exaltation of the whole human character through the sanctification of the man. It is a "fruit of the Spirit," and rests no more on carnal elements. Vinous excess is denounced as unworthy of a Christian, chiefly in the Epistles to Gentile Churches or their pastors. At the same time the sacred and festive character of wine itself is spiritualised and elevated in the Christian Eucharist.

The Apocryphal books confirm the Old Testament deductions as given above, but add no new element to them.

HISTORIES OF THE REFORMATION.

THERE must be an awful amount of lying in the world. The *John Bull* gives a scathing review of two recent Histories of the Reformation, one by Dr. Cunningham Geikie, the other by Dr. F. G. Lee, (now the O. C. R. "bishop"). With Dr. Geikie, every one who comes out of Rome smells of the pit—Anselm, Becket, and Wolsey alike. With Dr. Lee all who issue from the gates of the same city are redolent with more than Sabeian odours, and we are called on to sniff their sweetness, as seamen are said far off at sea to sniff the coasts of Ceylon or Malabar. Dr. Geikie will hardly admit that any excellency can lodge in the bosom of an adherent of Rome. Dr. Lee undertakes to show that all excellency is concentrated in these adherents, and denies it vehemently to all who differ from Rome and himself. Again, Dr. Geikie mars the value of his volume considered as a history, by gibes at the Ritualists of to-day; whilst Dr. Lee in a far greater degree, impairs the value of his "Sketches" by his unmeasured invectives against all who, with whatever amount of human infirmity, honestly desired and attempted the reformation of practical evils and corruptions in the Church of which it is hardly possible to exaggerate the intensity or even to overstate the amount.

The Roman Catholic papers, in their praise of Dr. Lee's volume, add, in what sounds as if intended for sarcasm, that he speaks more favourably of the Anti-Reformation party than even Roman Catholic writers. Certainly his "Sketches" are in every way—in information and in candour—a contrast to such writings as those of Lord Acton, in a recent number of the *Quarterly Review*, or of the late Mr. Welby Pugin in his *Earnest Remonstrance*, and of the late Mr. Tierney in his edition of Dod's *Church History*.

Our objection to Dr. Geikie's volume concerns the tone in which it is written as well as the display of inadequate information on the subject he has undertaken. We hardly expected, for instance, to find a writer in these days, who, in speaking of Leo X., could imagine that Deacons, Abbots, and Cardinals were three orders of the ministry, and that men

were ordained to each of these grades! Yet so it stands in his volume. (P. 113.)

But in the art of ingeniously misrepresenting Dr. Lee is, judging from the specimens strewn thickly over the pages of this volume, singularly accomplished. Cranmer is unchaste because he married. The Popes Alexander VI., Paul III., Julius II.—where shall our enumeration end?—are chaste merely because they did not marry. History, however—impartial history—compels us to believe that they would have been better if they had. If Cranmer had lived as profligately as Bishops Stillington, and Stanley, and Woodville, and Cardinal Wolsey, and others his contemporaries, we should have heard no charge of unchastity; but he married, and therefore, according to Dr. Lee, he was “unchaste.” Surely this is not history; surely this is poor theology; surely this is not morality, unless indeed it be a specimen of the morality of the members of the Corporate Reunion School, to whom the book is dedicated. But we have more about Cranmer. Cranmer being a layman, was, according to Dr. Lee, expelled from Jesus College, Cambridge, because he married a “barmaid.” There is not a tittle of evidence either that he was expelled, or that the woman he married was a “barmaid;” but much the reverse. That, however, is of no consequence. It adds to the piquancy of *Historical Sketches* though not to their truth. A layman would indeed have to give up his Fellowship on marriage with a “barmaid” or with any one else. Thousands have done so before and since. Marriage vacates a Fellowship. It is, however, vigorous writing to call this expulsion. It is a way of writing which Dr. Lee has, a flower of rhetoric culled from the New-cut at Lambeth. He has forgotten to state that, on the death of Cranmer’s wife within a twelvemonth of the resignation of his Fellowship, he was restored by those who are said to have “expelled” him. But as to the “barmaid” part of the story, it is said, and is perhaps true, that Cranmer’s wife was related to the keeper of a lodging-house “that was wont to sell young scholars their breakfasts” (Harpfield), or the house may even have been a tavern, though Harpfield’s language leads us to believe it was not. There is, however, no authority whatever for calling her a “barmaid.” George Whitfield or the late Bishop of Exeter might with as much truth, or probably with a great deal more of truth, have been called “pot-boys,” because their parents were keepers of country inns.

We are not concerned to vindicate the character of Cranmer; we are only concerned to note the way in which truth is thrust out of sight in these charges. The Archbishop was possibly a weak man, and was far below Wolsey in intellectual greatness and administrative ability as he certainly rose above the Cardinal in moral character and in attention to the outward decencies of his profession. Of Wolsey, a learned Roman Catholic writer, Lord Acton, thus sums up the character; he was “a minister of tyranny, a pensioner of foreign potentates, a priest of immoral life.” In what his immorality, in part at least, consisted may be gathered from the articles of impeachment presented against him, signed among others by Sir Thomas More. We commend the sixth of these articles to the consideration of Dr. Lee; decency will not allow us to transcribe it.

No one from reading the *Historical Sketches* of Dr. Lee would gather the fact that Bishop Fisher was one of the first to suppress nunneries on the ground of the shameless immorality of their inmates. No one would gather from this volume that the year after the suppression of the smaller monasteries in England, four Cardinals, and five who were afterwards Cardinals, the best men whom the Church of Rome could boast, were desired by Paul III. to advise him as to those points which urgently

needed reform in the Western Church, and that these men advised the Pope to do what Henry VIII. had just done, and abolish, without reservation, every monastery in Europe. "Conventuales ordines abolendos esse putamus omnes," are the emphatic words of the report to which are appended the names of Pole, Contarini, Sadolet, and Caraffa, with those of five others.

As to the Roman Catholic "martyrs" under Elizabeth, they suffered not for religion, but for treason; and they were almost universally priests from foreign seminaries.

In 1558 Queen Elizabeth ascended the throne. Up to 1577—twenty years after her accession—no priest had suffered. From this time, until the end of her reign in 1603, about 120 were executed. Now it was made matter of complaint by certain Roman Catholics in her reign that she did not persecute Roman Catholics, whether lay or clerical, as such, but only those who came from seminaries abroad where the right to depose and to assassinate her was publicly and ostentatiously taught. Without making any lengthened research, let us turn to contemporary Roman Catholic writers, and cite their opinions. In the autobiography of Father John Gerard, an active Roman missionary, and the trusted adviser of the Gunpowder Plot conspirators, we read: "Those priests who were ordained before Elizabeth's reign were not exposed to such dangers and penalties as the others!" (P. xxvii.) "The persecutors troubled chiefly those who harboured the Seminarists, not caring to inquire after those who kept the old priests, that is, those who had taken orders before the reign of Elizabeth" (p. xxx.), and at the very close of her reign, in 1601, the secular priests presented an address to the Queen in which they declare: "We are fully persuaded in our consciences, and as men, besides our learning, who have some experience, that if the Catholics had never sought by indirect means to have vexed her Majesty with their designments against her Crown, if the Pope and King of Spain had never plotted, if Parsons and others, our countrymen, beyond the seas had never been agents in those traitorous and bloody designments of Throckmorton, Parry, Williams, Squire, and such like, most assuredly the State must have loved us, for none were ever vexed that way simply for that he was either priest or Catholic, but because they were suspected to have had their hands in some of the same most traitorous designments."

Again we will quote an autobiography written by one of the actors of these times, and recently published by a member of the order of the Jesuits, in order to enlist our sympathy for them. When Father Gerard was asked whether he "acknowledged the Queen as the Governor and Queen of England?" he answered, "I do acknowledge her as such;" and when pressed to answer whether he did so "in spite of Pius V.'s excommunication?" he answered, "I acknowledge her as our Queen, notwithstanding I know there is such an excommunication." What could be more seemingly satisfactory than this? Let us ask Father Gerard himself why he made this declaration of loyalty. He says, "The fact was, I knew that the operation of that excommunication had been suspended for all in England by a declaration of the Pontiff's *till such time as its execution became possible*." (*Life of Father Gerard*, p. 85.) And what was that execution? "The excommunicate may be killed at any time" was the teaching of the Pope (*Bannitus a Papa potest occidi ubique*); and Ridolfi, the Papal agent to Spain, assured the council of that kingdom that "the Catholics in England were ready to dethrone and kill Queen Elizabeth." (Lord Acton, in Letter to *Times*, Nov. 24, 1874.) What could any Government do with men who came on this mission of blood, and were

ready to obey, with fanatical devotion, the orders of Rome to murder the Sovereign? Do we charge the intention to commit this crime upon the Roman Catholics of that day? Far be it to entertain even the thought that many of such subjects of Elizabeth would have imbrued their hands in her blood. We believe that the Roman Catholics who had been educated in England would, as a rule, have revolted from the idea of joining in such atrocities. What we do assert is, that the lawfulness of murdering Elizabeth was the teaching of Rheims and the other English seminaries on the Continent, and that enthusiastic priests—oftentimes converts—pressed into England from those places to be the accessories of such murder.

Persecution is at all times to be deprecated; when however men are punished for holding, as a part of their faith, that the government of a country may be subverted by force of arms, and that those who take or attempt the life of a ruler, and suffer in consequence, are true martyrs, it may be questioned whether this is rightly called persecution. The sufferers, indeed, were put to death for their faith; but it was a faith which is destructive of all human society, and, let us add, is destructive of *the* faith. We regret the deaths, we sympathize in the sufferings, of such men as Campion, Walpole, and Southwell, and others who were free in a great measure from the faith in the permanent duty of assassinating kings whom the Pope had deposed, which instigated Sanders, and Parsons, and Allen, and prompted the conspiracies of Throckmorton, Babington, Guido Fawkes, and others; and we detest the more the Satanic policy by which the purest, the most religious instruments, were put forth as a means to work out the assassination schemes of the last-named intriguers. But how far a Government could overlook the, in some respects, more dangerous machinations, of Campion and others, is questionable. Undoubtedly the arch-plotters, who remained for the most part at a safe distance, were less dangerous than the more guileless minds who paved the way for the success of their dangerous and murderous designs. We pity the sufferers, many of whom were innocent of evil, but who were put forward to accomplish designs which were evil. We pity them notwithstanding the mesh of lying in which they were entangled, and which—*ad majorem Dei gloriam*—they practiced habitually and by rule, in obedience to their teachers. But we pity no less a Government and a Sovereign compelled to adopt vindictive means to thwart these efforts. Unhappily the real delinquents, the true criminals, who from their retreat in the Eternal City instigated others to murder, were those who most deserved to suffer the penalty for their crimes; but these were safe from punishment, and viewed with indifference from their distant asylum the heroic deaths of their simple-minded, misguided victims.

It really concerns us but little whether Henry VIII. was worse or better than cotemporary princes, including the Roman Pontiffs themselves. We care not to weigh him in the balance with Alexander VI., or Leo X., or Ferdinand of Aragon, or Charles V. of Germany, or Francis I. of France, or the Duke of Alva in the Netherlands, because it might be difficult in some instances to be sure on which side the scale was depressed. He was not, however, so sensual as Cardinal Wolsey. His name has not passed into a proverb for all that is vile, as that of Borgia has. He was a fair specimen of a man, nurtured as he was, holding the position of a Sovereign in a country torn asunder by the moral and society anarchy of those days, and intended, according to popular belief, to have succeeded Warham in the Arch-episcopal See of Canterbury had not the death of his brother preferred him to the Throne and to his brother's wife. But all this is beside the mark. We have no wish to say a word in his vindica-

tion. To do so, is no concern of ours. He was born of Roman parents, nursed by Roman nurses, taught by Roman divines, vouched for by Roman Bishops, educated in Roman divinity, petted and titled by Roman Popes. He was bigotedly devoted to Roman doctrines, lived in the Roman belief, died in the Roman Communion, was prepared for death in Roman fashion, buried with all Roman rites of funeral mass and dirge, and, if unhappily he lived and died as many a Roman Catholic of those days did, the fault surely must in a great measure rest with his parents and nurses, his spiritual pastors and instructors.

These rose-tinted hues which are sometimes thrown around Ante-Reformation times are only the mists of a distempered imagination. A fervid convert to Rome, the late Mr. Pugin, thus testifies to his own deception and to his consciousness of the deception which pervades the Roman Catholic body, and which, as Dr. Lee's book evidences, is not confined to members of that body: "Let us examine the ordinary Catholic idea that prevails among our own body. . . . All anterior to the Reformation is regarded and described as a sort of Utopia—pleasant meadows, happy peasants, merry England. . . . Such charity, and such hospitality, and such unity, when every man was a Catholic. I once believed in this Utopia myself; but when tested by stern facts and history it all melts away like a dream." If it all melted away from the mind of Mr. Pugin, Dr. Lee's volume is a proof that it has not yet melted away from his mind, and that he is yet in the dreamland from which Mr. Pugin had emerged.

From the Literary Churchman.

AN EPISCOPAL CHARGE TWO-AND-A-HALF CENTURIES AGO.

WE present our readers in this number with an historical curiosity in an hitherto-unpublished *Charge* of Bishop Skinner, who was Bishop successively of Bristol and Oxford before the Rebellion, and after the Restoration Bishop of Worcester. This Charge was delivered at Dorchester in 1637, and a copy is still extant in the Bodleian Library at Oxford, but it has never been published.

It is remarkable for its plain and forcible application of Scripture and Church rule; and, as it will be seen, gives incidentally an almost contemporaneous witness upon more than one subject of debate at the present day; particularly as to the Doctrine of the Eucharist and to the Rule of Faith:

MY BRETHREN OF THE CLERGY: It joys me to see your faces, and I heartily thank you for your *loving* and benevolent affections, and I wish it lay in my power to recompense your love.

And at this time, I am (in the Church's name), more especially to thank you for your *pains* and *patience* in the discharge of your ministry. An high calling to be an minister of Christ, and to have, under Christ, the power of absolution: "Whose sins ye remit, they are remitted, and whose sins ye retain, they are retained;" a power to continue in the Church for ever: "Lo, I am with you always; even unto the end of the world." (Matt. xxviii. 20.) But then as the *honour* is great, so is the *burden*. *Honos et onus*, are eminent both in the work of the Gospel, or if point of honour be observed for the present, yet shall it be conspicuously apparent

when they that turn many unto Righteousness shall shine as the stars in the firmament.

In the interim you are to remember, that *Salus animarum est opimum et optimum sacrificium*, when ye can affirm unfeignedly with St. Paul: "Brethren, my heart's desire and prayer to God for Israel is that they may be saved." When ye manifest this desire by your diligence and preaching, and this devotion by your daily supplications for God's people, and chiefly for those of your own cure, such pains is thankworthy.

And let me thank you for your patience, which gives life and perseverance to your pains. Indeed ye have need of patience in the midst of a crooked and perverse generation. . . . Nor need any to fear, lest my present visitation should discourage your patience or discountenance your pains. I am utterly bent upon it, to discountenance nothing but enormities: I call God to witness how often I call to mind S. Paul's charge to Timothy, "I charge thee before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality." (1 Tim. v. 21.) A Bishop, I know, should visit in imitation of God's visitation, that is visit the good for good, and the bad (if it may be) to make them better. . . . And here let me tell you (for it may import you much) that for advancing grace and peace, and so for suppressing enormities, sound doctrine, and *wholesome discipline* are behoveful; for if *wholesome discipline* be not upheld, peace anon will be all to pieces; there will be no keeping the unity of the spirit in the bond of peace. And if *sound doctrine* be not upheld, virtue and religion will be utterly at a loss; and I pray you remember sound doctrine hath three inseparable properties, these three ever. First it is *pure*, then *peaceable*, then *profitable*.

Now, no doubt, the doctrine of the Bible is pure of itself; as a fountain without slime, as pure metal without dross: "purer than gold, yea, than much fine gold;" like pure light without shadow of darkness; *Lex tua Lux*; and we must see that we keep it pure; and keep it so we shall, if we examine our doctrine with diligence, *πάντα δοκιμάετε* try all things, hold fast—and *δοκιμάετε* is a weighty word: try as gold is tried in the fire; for *τὸ χρυσὸν τῷ πυρὶ δοκιμάζομεν*, says the Greek orator.

Now keep it the purer we shall, if we observe (and I pray you observe it) that water is never so pure as at the well-head; and so it is in the current of Divinity, still the higher the purer. So it is with the light; there are false fuming lights, but the higher ye look the purer the light, and just so it is with the lights of God's Church. The *Apostles* were as the greater lights, and the *Fathers* as the lesser lights; much purer than those that came after them. Again, keep it purer we shall, if we take heed of the leaven of corrupt affections, which usually sour and dis-savour this Bread of Life. If we cannot *hominem exuere*, because we are men, yet when we buckle to the word of the Gospel, we ought at least *humanum deponere*, often recounting that of holy Job, "Who can bring a clean thing out of an unclean? Not one!" Lastly, keep it pure we shall, if we use our own diligence, more to draw and derive from the text than to bring unto it: let our notes flow from the text as light from the sun, and then all will be pure; but when they are raised from without, from fancy, or passion, or affections, then begin the fogs and mists of error to multiply apace; ye know my meaning.

Secondly, *sound doctrine is peaceable*: S. James doth warrant it so; first pure, then peaceable, even inclining to peace. Again, more peaceable will it be if we resolve to be humble-minded; for, as Solomon teacheth, "by pride cometh contention." When we make an idol of our own imag-

inations; this overweening, anon, jostles with authority, will not endure a superior, and out of a preposterous zeal thinks to pray down, or preach down all that is above it; and no marvel if they hunt after a parity, cry down authority.

Thirdly, more peaceable it will be (would be at least), were it less, or, at least, later acquainted with foreign writers; *foreign*, I mean that are *modern*. It might well become young divines to begin with that they are sworn to, the doctrine and discipline contained in the book of *Common Prayer*, and the Thirty-nine Articles, and then on to the Homilies, and after that to our own excellent writers, such as Juel, Hooker, Bilson, Field, Andrew, to be silent of their names that are living; whose lives smell of the lamp of antiquity, and which would season and settle them both at once; yes, and prepare them for reading the Fathers and Councils, the Schools; whereas, nowadays, many are engaged and addicted to faction, before they will understand the rudiments of religion, and then *imus, imus precipites*. In the third place *sound doctrine is profitable*, useful for instruction, for correction, for conviction, for consolation, for them all. A good preacher will often demand of himself, *cui bono?* if unprofitable, away with it; *multa recidenda*.

For *Instruction* when you teach *quæ sunt credenda, quæ agenda*; when you preach faith and good works! when you show them what to believe and how to live; which are briefly summed up in the Church's Catechism. And I will confidently say it, ye cannot serve God, nor the King, nor the Church better, than by well catechising your cures. The King commands it, and the Canon enjoins it; and I earnestly require it of you; and I shall be sorry to find the Church and the King neglected in this point of duty. Have care, I pray you to catechise your cures.

Yet not so catechise them as to confute the catechism when you have done. And when the catechism saith that a child by baptism is made a member of Christ, a child of God, and inheritor of the Kingdom of Heaven, that he hath *Jus ad Regnum*, to confute this by and by in the pulpit, and to talk distinctly of real baptism, when the Catholic Church never acknowledged any baptism but when is real, and when the catechism says, we receive in the Eucharist the Body and Blood of Christ verily, and indeed, to be, anon, in the pulpit, for *mera signa*, as if they did only signify, and not exhibit; such doctrine is so far from profitable, as it is damnable.

For *Correction*: When ye cry down the crying sins of the time, the lust of the flesh, the lust of the eyes, and the pride of life, cry them down by your own life, as well as your doctrine, else ye build up with one hand and pull down with the other. "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." (Matt. v. 16.)

For *Conviction*: When you beat down erroneous opinions with the hammer of God's word, plainly and powerfully, and let me say it, better to forbear, than to do it otherwise; weak arguments have ever exceedingly prejudiced a good cause.

For *Consolation*: When you preach Christ and Him crucified, without extenuating the grace of God; excluding none from the balsam of grace that are wounded and would be healed. When ye bind up the broken-hearted, when ye visit the sick, when ye bring them to confession, when ye fit them for absolution; for absolution, I say, wherein is the life and soul of all the comforts of the soul. These things are good and profitable unto men. Such doctrine as this will not fail to promote truth and godliness.

But then (as I told you), sound doctrine would have wholesome disci-

pline along with it; and here let me hope the best of your pious and unanimous consent, and without rhetoricating, touch only upon general heads, which may settle us in our practice. And first of all, Scripture itself doth bind us to obey the Church, in that which doth not contradict Scripture; or else what will become of *obedite prepositis vestris*, obey them that have the rule over you (Heb. xiii.), or else how do we believe. He that resisted the power, resisteth the ordinance of God (Rom. xiii.). For never imagine you may despise the canons of the Church without despising the Church that made them. He that vilified the law, vilified the law-giver; and then what saith S. Paul? "What! despise ye the Church of God!" (1 Cor. xi.) The Church of God that begat you to Christ; the Church of God which, under Christ, is the ground and the pillar of the truth? The Church to which ye are sent by Christ Himself for satisfaction, *dic ecclesiæ*; tell it to the Church (Matt. xviii.). Despise the Church to whose Articles ye are sworn, and in this very case! The Church hath power to decree rites and ceremonies. (Art. xx.) Thus to despise the Church argues men are very far gone and almost given over to a reprobate mind; a foul, scandalous, intolerable impiety.

Next to Scripture our subscription doth bind us; doth bind us I say, not only to unity of doctrine in the Thirty-nine Articles, but also to uniformity of discipline in our public liturgy and Canons of the Church; and every good Churchman, I trow, will be tender of his oath; and in that sense tender of it, as it is tendered and intended by the Church, without hypocritical dissimulation, or Jesuitical equivocation. For the truth is, in point of subscription, I desire no more of you, but that ye be real honest men, the same in the pulpit and in the parlour, in the Church and in the chamber; and to leave it off at last to the Jesuits to double and lie for religion. What says Elihu in Job? "Will a man speak wickedly for God?" Yes, lie and libel it against truth and known truth, and all (as they pretend), to uphold truth; *homines quibus mentiri nulla religio*—men that delight in lying, men that say (and more than say it), "let us do evil that good may come thereof, whose damnation is just." (Rom. III.)

Thirdly, common reason doth oblige us to uniformity; for if we cast off ceremonies at our pleasure, why not all as well as some? And then farewell to S. Paul's *ἐν ἑκάστη ὡς α κατὰ τὰς ἐν*; for I pray you, what comeliness or good order, where every one will be a master and go his own way! Nay, then ill did Solomon compare the Church to *acies ordinata*, where all is out of order and at confusion. Are we not taught, by common reason, that leaves do not only adorn a tree, but shelter too, the fruit, and make it prosper? Ye may note it in the vine and the fig-tree and other trees. Or suppose there grows a superfluity of leaves, yet it is *opus hortulani*, the work of the gardener to take them off, not of every one in the garden. Ye cannot pare an apple, but by and by it is apt to perish; nor can ye strip off the bark, but the tree is endangered. Ceremonies (believe it) do not set off, but moreover fortify and secure even the substance of religion. Now doth not common reason teach us that we are to kneel at the prayers of the Church? That kneeling is the proper gesture of an humble devotion? Doth not common reason teach us that if magistrates, and judges, and advocates have their proper habits to beget more gravity and reverence, that Churchmen should have also a distinct fashion peculiar to their function? Doth not common reason teach, if reverence be due more in one place than another, that the greatest reverence is due *in sancto sanctorum*, if any place on earth be more holy than another? Doth not common reason teach us that there can be no building without a foundation? And the catechism is like the foundation of a building; the first

principles of the oracles of God—(Heb. v.) And then to preach, and not to catechise, what is it else but to build castles in the air?

Fourthly, custom doth bind us, where there is not law against custom; and even S. Paul himself thought custom a good argument. "We have no such custom, neither the Church of God."—(Corinthians, xi. 16.) When the Church then hath a custom, we ought to observe it; and so the Fathers resolve in the great Council of Nice. *TA APXAI A EΘH KPATEI-TO*. Let the old customs continue. A chief reason we know of calling that Council was for settling the Feast of Easter; a matter merely ceremonial. But Church ceremonies were then esteemed weighty matters, and then who but triflers will call them trifles? The Council of Nice was no trifling council, remember that; and therefore met not about trifles.

And were there no law for set holidays, yet for commemorating special graces and blessings, the Church's customs were a law sufficient. The like may be set for said fasts; the Lent fasts, the Ember fasts, the Even fasts. It is indeed a good rule, *cedat consuetudo veritati*; but it holds as well, where custom is not repugnant to truth, and there is no law against custom, there custom is a law.

Had we no canon for the Cross in baptism, yet the constant custom of the Church for so many ages were instead of a canon. Had we no canon for hood and surplice and church vestments, yet the ancient custom of the Church, elder than S. Hierom, were equal to a canon. S. Hierom reports of bishops and priests and deacons, that being to officiate, *cum candida veste procedebant* in his first book against Pelagus: and how Ne-potion, a godly priest, gave him at his death for a legacy: *Tunicam quâ utebatur in ministerio Christi*. And in his comment upon Ezekiel, he tells us it was a custom all Christendom over, *religio divina alterum habitum habet in ministerio alterum in usu, vitâ que communi*. He that in those days should have opposed against the general custom of the Church should have been recorded in the black book of Schismatics. Fifthly and lastly, charity doth oblige us: for suppose that we could serve God well enough without ceremonies, yet what says the Apostle? "We that are strong ought to bear bear the infirmities of the weak, and not to please ourselves."—(Rom. xv. 1.) Now what influence, devout reverence and religious ceremonies have upon weaker minds, all know that know anything. Have ye not noted how strings touched in an instrument move one another? And so good Christians strongly touched with devout reverence move all that are about them. That if for nothing else, yet for charity sake, because they are *Adminicula et vehicula pietatis*, helps to support piety in a weak brother, *homo non cyclopicus* (as Melancthon speaks), none but a cyclops, but a fierce indocilible creature, but will readily comply with his Mother, the Church, in point of ceremony.

And if (beloved brethren), ye shall thus comply with me (with me?) *quis sum ego?* with the Church, I mean, in doctrine and discipline, as duty binds, and I hope you will, ye shall ever find me your true friend and servant to the best of my endeavours; and so I commend you to the grace of God.

Says *Church Times*: We called attention some time since to the sad state of the *Confessor-Bishop Skinner's* tomb at Worcester Cathedral. It was broken during the restoration into many pieces, and carried down to the crypt far away from this good prelate's remains. Our readers will be glad to hear a brass has since been erected on the east wall of the north aisle of the Lady Chapel, and the old inscription copied. We cannot afford to lose the memory of such men. He ordained between four and five hundred priests during the usurpation of Cromwell, when the then Public

Worship Act had abolished Bishops, and forbidden the use of the Prayer Book. His views on Ritual and Confession, when Bishop of Bristol, before the Rebellion, were lately quoted in our columns. The correspondent who has supplied us with these memorials of Bishop Skinner remarks, it is strange no memorial to the great Archbishop Laud has been erected in his own Cathedral of Canterbury, nor to the Confessor Sancroft. Laud's coffin plate is affixed to the back of the sedilia of St. John's College, Oxford, beneath the Altar of which he rests. The late Dean Alford put up a small statue of Laud with many others on the south porch of Canterbury Cathedral. One of the Dean himself has since been erected. There ought to be a window, altar tomb, with effigy in cope on brass, to the Archbishop, considering how much we owe to him. A look at the Scotch Cathedral at Brechin, delivered over to Genevan worship, will tell us what we *might have been*. A look now at Ely Cathedral and its altar, and coped Bishop, or the Bishop of Lincoln, with cope and staff, and all that such imply of Catholic doctrine, speak to us of *what we owe to Laud*. To the former the Church Association would like to bring us. Laud's dogged determination and martyr's death won for us that which we increasingly prize. As soon as the E. C. U. can cease from defensive warfare, it could not do better work as an act of thanksgiving than erect a stately cenotaph or memorial to the fearless Archbishop of Canterbury.

INFIDELITY AND MORALITY.

BY THE REV. GEO. L. NEIDE, A. M.

THE subject to which attention is asked may be entitled Infidelity and Morality. The term Infidelity is sufficiently defined for our present purpose, if we say it means the disbelief of the Holy Scriptures as a Divine Revelation. As for the other term, Morality, laying aside any attempt to condense the elaborate statement of the Masters in ethical teaching, I confine myself to the one which lies ready to my hand—admirably compact, clear, simple, and to Churchmen thoroughly familiar withal. I mean the answer in the Church Catechism to the question, What is thy duty towards thy neighbour. Here the moral law, is in its principle, or sanction, God's commandment. The affirmation of it is followed by the caution, "My good child, know this, that thou art not able to do these things thyself, nor to walk in the commandments of God, or to serve him without his special grace, which thou must learn at all times to call for by diligent prayer."

Now my proposition is, that Infidelity is immoral, first in that it often-times grows out of immorality as a root, or cause; and secondly, that the tendency of Infidelity is to immorality.

As to the first head, the judicious Hooker will give us a starting point. He writes: "We find by experience that although faith be an intellectual habit of the mind and have her seat in the understanding, yet an evil moral disposition, wedded to the love of darkness, dampeth the very light of heavenly illumination, and permitteth not the mind to see what doth shine before it. Men are lovers of pleasures more than lovers of God. Their

assent to his saving truth is many times withheld from it, not that the truth is too weak to persuade, but because the stream of corrupt affection carrieth it a clean contrary way."

In these days of scientific investigations pursued in some instances with true scientific modesty, humility and patience, and in some instances with an utter absence of these necessary qualifications, there are men here and there, who creep along the borders of the dogmatism of doubt and denial with a strange gladness, ready to be convinced that there is no God, no immortality. They have learned that science means the known, the proved, and they hear that men of science have proved the Bible false. Surely an humble learner, one who does not presume in the realms of the Infinite, might conclude that science seems aiming to make the universe and its mysteries small and mean, and man, too, a small, mean thing, and his grand spirit but the miasma of matter. If men of science have exhausted the meanings of the universe and excluded God from it; if they have hung a curtain of impenetrable blackness over the grave, and men endowed with the awful possession of spirit can be reconciled to this, can be glad of it,—we might wonderingly and sadly ask the reason. Shall the eagle, born with the wings and spirit of the skyward flight, be glad to cling like a bat on the noisome walls of a dark, narrow cave? It is not asserted that all scientific unbelief is aiming at the conclusions, No God, No hereafter for men, for in point of fact some eminent scientists have been confronted with an ultimate force in nature which forces itself on them as mind, as will. But for that spirit of unbelief which is restless under the oppressive thought of God, physical science has its hypotheses of fixed and mindless Law, before which no God was—no Will to order its goings, no Mind within or beyond it.

A man eager to be rid of the Almighty One, may leap far before the more patient feet of reverent science, as if an outer border of the infinite there were after all, and he could reach it, or, prostrating himself in the dust, hail it as the uncreated and eternal. He cares not so much for the verification of universal, unalterable physical law, as to stand alone, no God before him—beyond him. Science is an honorable term; reverently may we learn of patient learners and modest teachers. Meanwhile we are free to suspect the attainments, if not the capacities, of those who too speedily hold themselves as Masters. A voice out of the deep of man's nature might ask, Have they indeed mastered the procession of the centuries? Have they grasped the spaces of the Universe? Far better that the splendid walls of the temple of science shall remain waiting for a record that need not to be effaced, than that the fair marble spaces be emblazoned with mere hypotheses and portentous guesses.

But the only point of contact which the present discussion has with the scientific doubt and denial of the day, is involved in the question, Why should the unlearned listener of the message of despair, ever regard it as glad tidings? What reconciles that strange and awful spirit of man to a

world without God, and bids him hope that the stars in their courses that oppress him with their awfulness shall take back the testimony with which through thousands of years they have thrilled the hearts of men? that the wondrous heavens that overarch the homes and the graves of men, shall come to declare "there is no glory of God,"—that the firmament shall show no handy work of his?

Now, however it may be with a man's relations to God, to eternity, whether he is conscious of it, careless or contemptuous of it, he is in continual relationship with his fellow men, and this is the sphere of ethics. Man is in relationship with his fellows at a thousand points, and in every moment of his life. And, although some of the older moralists, notably Cicero, philosopher and statesman, as well as orator, held that Nature has given reason, and therefore also law to men, how is it considering this universal distribution of law and right by Nature's gift, that men are not universally just and righteous? Cicero answers: Whenever I speak of nature, I mean nature in its genuine purity; but there is in fact such corruption engendered by evil customs, that the sparks, *as it were*, of virtue which have been given by nature are extinguished, and antagonistic vices arise around it and are strengthened.

Bp. Butler argues that virtue consists in following nature; vice in deviating from it. But to follow nature is not to act as any of the several parts, without distinction, of a man's nature, happened most to incline him, for the inward frame of a man is a system, or constitution, consisting of appetites, passions, affections, and a conscience. But the notion of a system is not complete in thus taking into account the several parts. The relations and respects which these parts have to the whole are to be considered, hence he arrives at the supremacy of conscience.

But there is, as universal experience teaches us, a fault and corruption in this splendid moral constitution of man. There runs along the generations of men the poison of the vitiated nature inherited from the first parents. There is an inborn tendency to the lower, the earthly, the sensual. Conscience is weakened oftentimes, silenced sometimes. A part of the divine remedy for this lapse is the Divine Revelation containing the law of God, with its awful sanctions, precepts and promises, rewards and punishments. It comes with such presumption of its truth and authority as commands at least a candid and earnest investigation of its claims. It comes not alone, but with an accompanying witness of surpassing dignity—the Holy Catholic Church—venerable with years, permanent amid the changeful centuries: the real wonder of the ages with her priesthood and liturgy, her creeds and sacraments affirming Jehovah's revelation with her own sublime authority, as the Bride of the Eternal King. But the claim of a divine revelation for the Bible, of a divine constitution for the Church, is met by some with scorn and unbelief. Now the proposition that immorality in practice, or in sentiment, is a frequent cause of this infidelity, may look like an uncharitable charge, the offspring of religious bigotry; but

very calmly would we make appeal for its truthfulness, to a candid unbeliever. He would probably grant that whatever pretended authority for cruelty or impurity men might draw from the Bible, and despite the sneers at what is sometimes called scriptural morality, the moral law of the Bible is distinct enough, and that this moral law is set forth therein as the revealed law of God. Furthermore, he would grant that the immoral man must regard with impatient dislike the scriptural ethics, that he will so far as he can weaken its force and deny its authority. The Bible is the book of restraints; he does not wish to be restrained. Here already is the disposition to reject; he could not deliberately reject the Almighty Will; his resource for the difficulty is in denying it is the Almighty Will.

But, it might be asked, why should the immoral man reject the Bible on the ground of its restraints, if the moral law exists independently of it, as proved by the writings of the master moralists of ancient times, and granted and well argued by an eminent Bishop and Doctor of the Church? The affirmation might be made, he could not get rid of the moral law, if he destroys the authority of the Bible, for even a sacred writer has affirmed the universality of the law, by the statement that the man who has not the scriptural law, is a law to himself. The question is a fair one, and the affirmation just, but the answer is not difficult. Outside of the revealed will of God, morality is void of any real force or authority. It is not Law, the will of the One Lawgiver, it is simply opinion, or at the most, argument. If the moral system of the Bible be God's will, he dare not reject it; but to the merely human teachers of ethics, he may listen patiently or impatiently. They may be masters of their systems, but he is his own master, and owes obedience to none. But a divine commandment is in far different case. If he may so far doubt as to venture denial of the divine element, his doubt is strengthened and he may come easily to defy the will of God, as the Bible sets it forth. Now having got rid of the Holy Scriptures, he has got rid of a law of morality terrible in its demands and oppressive in its nearness to him. The moral restraints of the Bible are hateful to the immoral, because of the assurance of future penalty for wrong doing; while he may be willing to run the risk of temporal punishment, especially as he too sees the ungodly in such prosperity, yet the threat of future punishment seems to give a character of enormity to his thoughts and acts which he resents. He would rather contemptuously ask, Is there knowledge in the Most High? Does He know about these things? He is the man who says, Tush, God doth not care.

The moral law, as it lies in the teachings of moralists and philosophers, lies remote from him, but the Bible and the Church are offensively near. Conscience, the messenger of God to the soul, may be lulled to sleep and crowned with the lotus flowers of a regardless ease; the teachings of experience derided as if that too were false, but Holy Scripture and Holy Church are persistent; their voices, like deep calling unto deep, forever sounding in his ears. Besides, the visible, tangible presence that offends.

him, a sort of ghostly presence disturbs him. Forever high lifted towards the skies among the dwelling places of men where man is at his best, he sees the cross—the hateful sign to him. It is not the law merely that the immoral unbeliever rejects, but the Gospel besides; and not the Gospel simply because it involves the law, but the Gospel as it is in itself—the revelation of Almighty God Himself in the world as the God man. It is not Mount Sinai alone that he would beat down with his puny fist and trample with his spurning feet, but the mountain of the Beatitudes as well. If the mountain in the wilderness flaming with lightning and glorious with the presence of angels stands a terrible barrier in his way, so does that mountain outside Jerusalem on which the Son of God hung dying—dead—beneath the awful darkness, for that was the most appalling testimony against sin, the world has ever witnessed. The ethical teaching of the Nazarene might be permitted, and his beautiful character might be allowed to brighten the pages of history and to sparkle in the coronet of poetry; and even the cross might be permitted to remain as the symbol of an eminent and amiable character of whom his age and country were not worthy; but the real meaning, the mystery of the cross, the dreadfulness, the vast secret, the fearful depth of human guilt—that he cannot bear—that he denies.

Over and above the hateful restraint of precise commandments, there is to these an unwelcome restraint in the nearness of Heaven's own holiness involved in the doctrine of the Incarnation. If he were only man, only Jesus of Nazareth who went about doing good, it might be borne; but the awful vision of the Lord God Almighty in the calm, majestic presence, awes them for a moment, but rouses an after anger which could spit in his fair, sweet face, and nail him to the cross again, and mock his dying agonies. That terrible, rebuking presence in the midst of men, that cannot be resolved into the mere reformer or enthusiast, stirs anew in some hearts the awful cry, Crucify him. The moral restraints of the Scriptures are not merely in the precepts, they are also in the doctrines, of Christianity, and the immoral man may feel very grateful to the so-called liberal Christianity that it lessens the terrible character of sin, by removing from the world the divine purity, the eternal holiness, of Jehovah; and perhaps he, too, may be liberal towards Christianity, if he may be permitted to regard the Jew of Nazareth as merely an amiable enthusiast. The ethical system of Christ, though it be set forth in reverent terms in one case as in the other, is one thing with the Socinian; it is another thing with the Catholic Christian. The Socinian makes much of the ethics of Christ, and of his beautiful character. Little rays of light ever and anon relieve the dismal walls that enclose the platform pulpit where brains, as the expression is, excite an admiration which is admirable, in turn, to the brains that excite it. There was, it is granted, a certain charm, a sweet dignity, about the Nazarene carpenter, and it is undeniable that his teachings have shaped and fashioned, with graciousness and goodness, the wiser and the better races

of men ; and the office of liberal Christianity is to set forth the moral teachings of Jesus ; utterly unaware that it is only because He, the awful and Eternal One, walks among the golden candlesticks where men bow their heads in lowly adoration, that saves to them the little light they have.

By way of transition to the second branch of our subject, we may give a passing glance at other causes of unbelief besides immorality, and this may be done without departing from our implied limits, for the reason that moral elements condition these other causes as well. Ignorance is a cause of unbelief sometimes ; but to be willingly ignorant is a fault, and to be wilfully ignorant, implies something not merely negatively, but also actively, wrong. Pride of intellect is sometimes a cause of unbelief. Here it is not admitted that the intellectually proud are not really ignorant. It is the little learner—the dwarf—who puts on the airs of a giant, while the lofty soul of a Newton bows humbly in the sad moanings of the near and far away ocean, whose utmost waves are ever beating against the sky. Impatience of religious mysteries is sometimes a cause of infidelity, and Christianity, while it is an ethical system, is first and foremost a mystery profound and awful, and to some it is the Lo ! I come, of the volume of the Book, which angers them. But we may not conclude that the man impatient of religious mystery is so because he has no sentiment of religion ; so far from that, he may be haunted by it, and his battle against the supernatural may be but his own effort to bring his lower self above his better self. The real contest may be within, where appetite, passion, self, are contending against reason, conscience, God.

In now addressing ourselves to the second proposition, namely, immorality a consequence of infidelity, we are not to be understood as asserting that it is invariably so. It were the idlest cavil to point to some moral unbeliever as disproof of the position taken ; as idle as it would be to assert that the exception *disproves* the rule. While we might candidly grant that the real or supposed moral unbeliever is moral, to the very centre of his being, yet his good character may have been formed and controlled by the better sentiment of the community in which he lives ; and the better sentiment of any community in Christendom, has its origin and strength in Christianity. This moral unbeliever may never fall under the dominion of appetite, of passion, for a healthful intelligence, a dignity and delicacy of taste, a guarded conscience, may protect him. But the supernatural restraints of the revealed will of God, are powerless to him. The mystery of holy doctrine does not hold him, or at least, he is not conscious of any such force constraining him. There is no supernatural will over against his will. He is controlled, it may be, only by the expedients of society, or the State. But the divine law of morality lies at the foundation of, and imparts strength to, whatever is truly right in these.

However it may be with an individual here and there, unbelieving and yet not immoral, yet the seeds shall bear fruit after their kind. The fruitage shall be the forest of death, where the golden light of heaven is shut

out, and where venomous serpents develop life and strength in the deadly atmosphere.

But there is a demand—it is in some quarters, perhaps, only a suggestion—that we should dispense with the miraculous element of the Scriptures, which, it is claimed, would leave the moral element intact. But, that would make the decalogue to be merely Moses' law, and the precepts of Christ the mere system of the carpenter of Nazareth. Take the law of marriage, for instance, which is dealt with so freely in some of the States of the Union. There is the assumption and the exercise of a sovereignty of which politicians never dreamed in their claim of State Sovereignty; but it is justified, if there be no divine revelation. Divine Revelation is of necessity a miracle. Its miraculous elements are entirely consistent with it, and are the natural accompaniment of the supernatural. The Book of Morals, is the book of miracles. Deny the miraculous, the supernatural, and the moral is weakened, if not destroyed. Deny the Divinity of Christ, and his precepts are no longer the awful utterances of Jehovah. Nail the humble teacher to the cross for death, and let him lie in death through all these centuries past, then the inscription, Jesus of Nazareth, King of the Jews, closes the record, and is all the story. But lift the virgin-born Almighty God to the cross, and let him lie for a few hours, dead, in the bosom of the trembling earth, and let him rise in triumph from that death, which, being His death, must of necessity be of some profound significance, and then not an utterance of his lips but is possessed of awful authority.

The real secret of opposition to the supernatural in the Bible is, because it invests the law of the Bible with its tremendous sanctions. St. Paul says that they who have not the law, are a law to themselves. But there are men all too ready to reject the law that has been revealed, not in order that the man—the nobler part—should be a law to the self—the lower; but the reverse rather, that the self, the lower, may give the law to the man.

It has been assumed that if Christianity should be rejected, men would still advance in the splendid paths of material prosperity, of civil freedom, and increasing intelligence. But remove the higher sanctions of morality, as Christianity asserts and enforces it, and the cry of the Commune resounding along the streets of crowded cities, would be but a pleasant whisper, compared with the rapidly rising shout of a demonized populace, when, with lips set on fire of hell, they fling forth their triumph song over the frightened earth, and in the face of the angry skies. When the Eden vine with its precious fruits shall be torn down from the hillsides by the tusks of swine, and trampled by their hateful hoofs, until the wild boar out of the woods doth root it up, and the wild beasts of the field devour it; when men shall have made havoc of all the houses of God in the land, beating down the walls of salvation and defiling the gates of praise; then lascivious youth in lustful dance may weave silken threads about the trembling walls

of all the honored Temples of Science, of Freedom, of Brotherhood; then among the vast wrecks of material prosperity the timid shall cower in affright, while the weak shall steal away to hide, like the wounded beast from the herd, and the strong shall become terrible in the pride and cruelty of their lawless strength.

But the question might be asked, What were men before the Bible? We answer, that wherein they had advanced in the ancient civilizations, they were men building up in the broken rays of a traditional revelation. We might take our stand hard by the altar to the Unknown God at Athens, and reverence the religious builders who, on the foundation, There is a God, lifted towards the heavens that eloquent symbol of their eternal wants.

Should it be asked, What would be the result of the casting down of Christianity in any land, say our own loved land, heart sickening supposition though it be? The record of history shall answer. Infidelity has had a wide field wherein to make its decrees and work out its theories. Infidelity has graven its own story in terrible characters on the tablets of the world's doings. It is a record which, after the lapse of ninety years, causes the hearts of men to shudder with its terrors—when the legislative authorities of a great nation decreed the abolition of the Christian religion and of everything which could remind them of God and of Christ. Citizen David writing of that period, says: "The laws that proceeded from the legislative body, the arrêts of the inferior administrations, the extravagant deliberations of the revolutionary committees and popular societies, were all marked with a character of injustice, of rage, and of dissolution, the horrid picture of which will shock the latest posterity." Of himself he writes: "At this period, being unaccustomed to ape either rage or folly, I was compelled to quit the scene of public delirium. To abandon my country was an extremity to which I did not think myself reduced, because I did not despair of the cure of her error; and I could not contemplate a voluntary and perpetual banishment, without irrepressible repugnance. I went therefore, and took refuge in the armies. In my route to the armies, I was often compelled to appear before the revolutionary committees. I had occasion to attend that of Arras, when one of the tyrants, who was the terror of the northern departments, was present. Guilt, or fear, was painted on every countenance, and the portrait of a man which had been taken a year before that period, would no longer have had any resemblance to the original. At length, through many dangers, I reached the army, having my mind inconceivably agitated with the unhappy state of my country. I now contemplated the countenances of the soldiery, as I had studied those of my countrymen at home, and was astonished to find them far more composed and cheerful. Many of the officers were anxious to inspire me with confidence. I became acquainted with them, and *I recognized the features of man.*"

In his account of the operations of the army, this writer speaks of the sufferings undergone by the Belgians. "But the destruction of their religion

and the indecent profanation of everything they had been taught to venerate, was a persecution still more sensibly felt by the unhappy Belgians than all their other sufferings." The proconsuls of the mountain took a deal of pains in drawing up long arrêts to convince the people that death was *eternal sleep*. Legislators, you have regarded religion as a prejudice, and though that gave you no right to destroy it, you decreed its abolition." The religion of the country was drawn from one of the most ancient social codes ever adopted by man. The preservation of that civil and political liberty which ends precisely where licentiousness begins, is one of its fundamental principles."

What would become of society without religion? Surely a very garden of Attalus, where none but poisonous fruits did grow. A reach of barbarism, of which the savage state has no experience. The darling of civilization, a monstrous reminder that the fallen angels are the hosts of hell. A world of men enervated to effeminacy; or, on the masculine side, a distorted development which shall produce monsters of brutal ferocity and demoniac cunning. And women, aping the masculine, become pitiable caricatures of men, or, maddened by their failure to turn the tender hand into a smiting fist, become something other than man, than woman—a strange, ludicrous, hideous thing, combined of brutalized man and lustful woman—the master piece and ultimate achievement of infidelity—humanity's fearful sign of despair. Then over the desolated homes of once manly men and womanly women would the air of heaven quiver with curses, and the world be mad with hate and loathsome with lust.

But the Lord reigneth, let the earth rejoice. He it is Who not only stilleth the raging of the sea and the noise of its waves, but the madness of the people also. The divine revelation of Jehovah's Will is in the world for mastery. The Incarnate Jehovah Jesus has not only been in the world to impart his Gospel and to found his Church, He *is* in the race; His personal reign is even now. The Catholic Church, His Holy Church, founded on the rock Himself, for that rock was Christ, or the consequence, the feebleness of the foundation argues the feebleness of the superstructure. That must be a glorious Church which God purchased with His own blood. Now though there be some to scatter firebrands, arrows, and death without the pretence of sport, there come thronging on the mind divinest visions of a world transformed,—all warfare ended, and old battlefields beautiful with the blessing of God, and later ones hastening to hide the horror with the glory of grain, or sweet carpeting of grass; homes of content and comfort, centres of dearest, purest love; Houses of God thrilling with the Gospel of Jesus, and majestic with the altars of Holy Communion—the Blessed Eucharist.

Miscellanea.

OLD CATHOLICISM FROM ITS OWN POINT OF VIEW.

BY THE REV. WM. CHAUNCEY LANGDON, D.D.

BEFORE we hasten to pronounce upon the success or failure of Old Catholicism, we must be very sure that we correctly and fairly estimate its essential principles and its own purpose.

Success or failure is only to be predicated of this, as of any effort, according as it is able or unable to advance towards the ends which it proposes to itself.

Now, nothing is more certain than that the Old Catholic leaders have not wished or proposed to themselves to found a *new* church. The very name, Old Catholic, should remind us of this. Old Catholicism is not, then, and never has been Protestantism in any but the simplest etymological sense of the word. It was indeed, a solemn protest before God and the Church, first against the Vatican Council and the enforced dogma of Papal Infallibility; and then, as a logical consequence, against such other so-called dogmas as should, on mature examination, be found to be similar additions to or corruptions of the primitive Catholic faith of the Church of Christ. But it was not, and was not designed to be Protestant in any sense that implied a willing separation from the communion and fellowship of their own ancient Church. So far as actual separation resulted from the stand which they took, so far it was a departure from that original purpose; a necessary, an inevitable departure, if we please, but nevertheless a departure.

This organization of the Old Catholics, for worship or for other ecclesiastical purposes, apart from their Roman Catholic brethren which we are thus misled into taking for the one measure of success or failure, should then be regarded as only one of the phenomena by which, under certain conditions, that movement is forced to express itself and to seek the opportunities of growth and influence.

If, then, we must judge so soon of the probable effect which this movement will produce upon the Church in which it has arisen and *within which the scope of its proposed action primarily lies*, we should do this, not by counting the number or considering the proportions of the separate congregations of Old Catholics; still less by dwelling upon the isolated facts of the success or failure of the attempt to organize itself distinctively in any given place, or, indeed, in any one nation; but rather by careful study of contemporaneous ecclesiastical history and by a conscientious estimate of the influence which these men and their principles have already exerted, are now exerting and are likely yet to exert, both directly and indirectly, over the ecclesiastical thought and religious tendencies of the age in which, and especially of the peoples among which they live and speak and write and act.

This is not an easy thing to do; certainly not for such as do not and cannot share the standpoint of those of whose work they thus attempt to judge.

Many and many of the noblest men God ever sent into this world to do some part of His work here have gone down to their graves, as many another will yet go, regarded by others, and, indeed, thinking themselves failures, who have nevertheless made their mark beneficently and ineffaceably upon their age. Many a holy purpose may thus also be supposed to

have been cast into the ground to die, even while it is slowly taking deepest roots. Are these Old Catholic leaders perhaps of the number of such men? is this movement one which is now thus misjudged?

But to consider this movement briefly and a little more nationally.

There have been Frenchmen who have adopted, in one form or another, Old Catholic principles; notably, of course, the Pere Hyacinthe, the Abbe Michaud and others of lesser mark; but a French Old Catholic movement, properly speaking, there has been none as yet. The French Government has, heretofore, repressed the least attempt either to teach its principles publicly or to make any organic experiment to act upon them. Now, indeed, this repression is at an end, the Pere Hyacinthe is free to preach; but what may be the result it is too soon to say. It is not a question only of the value of Old Catholic principles, nor of the power of the preacher's eloquence; but also of the condition to which Romanism has brought the thinking classes of France.

In French speaking Switzerland, especially in Geneva, the movement has not, indeed, been repressed, but what is perhaps worse, the Government has sought to make use of Old Catholicism for an angry political purpose. A creed-less erastianism welcomed the Pere Hyacinthe as the supposed champion of the practical infidelity with which Romanism had filled the Roman Catholic classes, and sought to raise political war on Roman intrigue by bringing into factitious existence a quasi Old Catholic Church, which was to have no definite creed save that of antagonism to the Papacy. The political overthrow of such a political *coup d'état* in itself has proved nothing concerning the real subject of our inquiry.

There is, indeed, room to gather from such experiences as these the conclusion that among French Catholics, whether in France or Switzerland, more thoroughly than elsewhere Romanism may have so destroyed spiritual faith in all revealed truth, that there is left among them but little of that religious principle to which Old Catholicism can effectively address itself.

In the German speaking cantons of Switzerland, however, Old Catholicism has appealed most successfully to a sense of the corrupting social influence and of the political purposes of Rome; and here it is taking deep root and exerting a steadily increasing influence. A great deal of that infidelity which Romanism has everywhere developed is no doubt found here also among better stuff; and from this cause the movement was, in its constituent period, here also in great peril of being carried head long by the ignorant enthusiasm of lay readers into mere negations and rationalism. But with the election and consecration of Bishop Herzog that danger was safely passed; and now, not only is this distinctive Old Catholic Church growing steadily in numbers and in clearness and strength of principle, but what is quite as important, its presence is leavening that very Swiss Roman Catholicism from which it has separated itself.

Old Catholicism in Germany has been far more a learned and theological movement, and it has organized itself and taken each successive step in the direction of its separate ecclesiastical life, as is well known, against the conscientious resistance of some of its greatest leaders and notably against that of Dr. Dollinger himself, who has only yielded painfully, step by step, to the conviction of others as to the necessities of the position in which their cause is placed. The German Old Catholic Church is slowly growing; but even were this not the case it would be a matter of minor consequence. Its great value, its most important function is to be a witness to great truths which Rome has sought to strike from the history of the Catholic Church; and the little group who might be counted on the fingers of

two hands, Dollinger, Reinkens, Michelis, Reusch, Friedrich, Huber and others, even were they standing all alone, would be a power before which *Roman* Catholicism in Germany would be forced, in despite of itself, to reconsider its relations to revealed truth and to the ecclesiastical principles of Christian history. And were these all to die and leave no successors, they have already done a work and set in motion trains of thought which forever forbid it to be said that Old Catholicism in Germany has been a failure.

As to Italy, there Old Catholicism has been most misunderstood, because there it had never taken separate or distinctive organic form at all. Its one great purpose there, the international reformation of Latin Christendom at its heart; the purification of the fountain itself from which so much corruption has poured and is still pouring in such a flood; the modification, nay even the elimination of the Papacy itself from the Catholic Church; this is far too grand a conception to be readily appreciated; and the far-sighted patience which fully comprehends that this is the gradual work of an age, not that of a year or two, is too profoundly wise for the distant and impatient dreamers of a Protestantized Italy. Italy is now two-thirds infidel *in* the Roman Catholic Church; she may be made more thoroughly infidel *out* of that Church; but she can only be truly brought to spiritual Christianity by that ancient Catholic Church of hers; de-Romanized, Italianized and become truly Catholic.

In Italy Old Catholicism finds itself where the Pope can not be simply ignored as can be done in Germany and France or Switzerland, or in England in the 16th century. The Papal question cannot there be solved by a solemn declaration that "the Bishop of Rome hath no rightful jurisdiction in these realms;" and the success of Old Catholicism in Italy is, therefore, not to be measured by the number or by the absence of separatist congregations, but by the slow and silent pressure of new, or rather of its *old* principles, upon the very life itself of the Church; by such an election, for instance, as that of Leo XIII to succeed Pius IX;—by such a document as the late Encyclical of the present Pope.

Let us reverently wait and watch; and let us leave it for our children or for our children's children to decide how far the Old Catholic movement of our day succeeded or failed to accomplish that whereunto it was called into being and power in the bosom of the Roman Catholic Church.

From the Literary Churchman.

PSEUDO-BISHOPS.

IT is desirable that the Church should be made fully aware of the facts respecting the body calling itself the "Reformed Episcopal Church," from which, at least, two denominations in England claim to have derived the Apostolical Succession of the Episcopate. We now, therefore, according to our promise, give a summary of these, derived from the Letter to the Bishop of Dover of the Rev. Charles L. Hutchins, Secretary of the House of Deputies. It appears from his statement that this body was ostensibly founded by the Right Rev. David George Cummins, who, having "received his training in a Presbyterian College, joined the Methodist communion at the age of seventeen, at the age of twenty became a licensed preacher in that body, and remained in the Methodist ministry for several years." In 1845 he sought Ordination in the American Church, and in 1866 was chosen Assistant Bishop in the Diocese of Kentucky.

"He performed the duties of this position until November 10th, 1873, when, influenced by reasons variously stated, he wrote to the presiding Bishop, resigning his office, with the express purpose of leaving the communion of the Church and transferring his work and office to another sphere of labour. On the previous day, Sunday, November 9th, he had occupied the pulpit of a Methodist Society in New York."

It is an instance of the curious inconsistency which very prejudiced persons often evince, that Dr. Cummins was so apparently hyper sacerdotal in his views of Holy Orders as to suppose that he could not be deprived of his Episcopal authority, but that he could go out from the pale of the Church, and yet remain a Bishop still. He seems, at all events, to have thought so; and accordingly on the 13th of November issued a call for a meeting to organise a new "Episcopal Church." The American Episcopate were of course bound to stop so great a misuse of a Bishop, if it should be possible. Fortunately in the American Church, unlike our own, there is a prescribed and canonical method of proceeding against an offending Bishop; and in pursuance of this method, the Presiding Bishop, who was then, as now, his own immediate superior, Dr. Smith, the Bishop of Kentucky, made to him the "official notice" that unless he should, within six months, make declaration that the alleged fact [of his abandonment of communion] was false, he would be deposed from the ministry. This was followed by public notice from the same Bishop, of the impending trial of Bishop Cummins, and an announcement on December 1st that "any Episcopal act of his, pending these proceedings, will be null and void."

On the 2nd of December, nevertheless, the promoters of this movement organised themselves into a Church, and chose Bishop Cummins as their "Presiding Bishop."

On the 12th December Bishop Smith expressly revoked the Episcopal authority to Dr. Cummins to officiate as his assistant or deputy. Of course this step was mere surplusage and *ex superabundante cautela*, as the mediæval Councils used to say. It seems to have produced not the slightest effect; for on the following day, December 13th, he proceeded to "consecrate" Dr. Cheney as Bishop. On the 24th of June following, sentence of deposition was pronounced upon Bishop Cummins, in pursuance of the trial, which had been going on with dignified deliberateness. Thus, says Mr. Hutchins' Letter:

The foregoing statement will show you at once what Dr. Cummins' ecclesiastical status was at the time he performed his several 'Episcopal' acts in the 'Reformed Episcopal Church.' From the time of his abandonment of the Church till June 24, 1874, he was inhibited the exercise of all Episcopal authority; after that date he was under sentence of deposition.

The only two "Consecrations" in which he took part, were those of Messrs. Cheney and Nicholson. Were they capable of becoming Bishops, or were there any impediments rendering them canonically "irregular," *i.e.*, incapable of being advanced to the highest grade of the ministry?

The simple answer supplied by Mr. Hutchins is that both of them were *Priests who had been degraded* with all formalities; Dr. Cheney on the 3rd of June, 1871; Dr. Nicholson on the 21st of December, 1874.

After this we need not trouble ourselves to inquire whether the English pretenders to the Episcopal Order were or were not "consecrated" by these persons. From such consecrators neither Order nor mission can proceed. *Ex nihilo nihil fit.*

A few more words may be added on the position and prospects of the sect. It has, we learn from Mr. Hutchins, on its list of ministers forty-

seven in the United States and eight in Canada. Fifteen of these are without pastoral charges. The wealthy layman who found the money to support it has recently died, and the enterprise is indebted to his estate in a sum of not less than 100,000 dollars.

"It is not likely long to survive," says Mr. Hutchins; and he concludes his letter with the expression of his hope "that this sect will give the Church of England no more reason for anxiety than it gives the Church in America." For the wish and for the valuable Letter in which it is expressed the thanks of Churchmen on this side are due to the writer.

From the Scottish Guardian.

M. LOYSON'S LITURGY.

A GREAT deal has been said about the Liturgy used by M. Loyson, but few people have seen it, either in print or action, or know exactly what it is like, and we suppose our readers will not be ill-pleased to have a description of what may be called M. Loyson's Prayer-Book, a copy of which lies before us.

This handy little book of about 130 pages is entitled "Provisional Liturgy of the Catholic Gallican Church, followed by an abridgment of the Catechism, and by the Programme of the Catholic Reform," and then Isaiah iv. 6 is quoted. The preface signed "Hyacinthe Loyson, Priest," points out that the order of Service following is taken, with a few emendations, from the ancient Catholic Liturgy, and that it is intended to serve until the Reformed Church, through its bishops and synods, shall have thoroughly considered and settled the whole liturgical question.

The Liturgical Offices open with a form of general confession and absolution. The priest, kneeling before the Altar, is to recite the Ten Commandments, the people make the responses of the English Communion Service. Then follows a general confession founded on the Latin *Confiteor*, and on the general confessions in the Anglican rite, with many variations and additions. Then the priest rising, and turning towards the people, pronounces first a precatory, and then an indicative form of absolution, making the sign of the Cross. These absolutions bear a general resemblance to the forms in our own Communion and Visitation Offices. It is not indicated *when* this Office is to be used, but apparently at some time distinct from the celebration of the Eucharist.

We thus arrive at the Liturgy proper, "The Mass, or the celebration of the Holy Eucharist," as it is headed. This Service is neither more nor less than a transcription in French of the Latin rite, freely translated with many emendations, and scarcely any omissions, except of rubrics and details of ritual, which are retrenched with unsparing hand. The principal alterations are as follows: The *Confiteor* is replaced by the form of general confession named above; the prayer at the offertory, which gives so much trouble to Roman commentators to explain in an orthodox sense—the prayer, we mean, which speaks of the Eucharist being offered *in honour* of the saints (!)—is left out; in the canon the Pope's name is omitted, a special petition for France is inserted, all mention of the *merits* of the saints is passed over, though a share in their prayers is asked: neither the saints nor their intercession are named in the *Libera nos*: the last Gospel is replaced by the *Te Deum*, a substitution the reason of which we do not comprehend. A rubric directs the Communion to be given under both kinds. The rubrics prescribe the usual French customs as to

sitting, standing, and kneeling at Mass. All are to *adore* at the consecration, but a note reminds worshippers that this worship is directed to Christ, "mysteriously and really present," and not to the elements. In a word, the Liturgy follows on the lines of the first Prayer Book of 1549, only keeping closer to ancient precedent.

Some weaker brethren have been scandalized because M. Loyson retains the term Mass as the title of his Liturgy. "M. Loyson says Mass, and yet our Primus encourages him!" Whatever reasons there may be for objecting to taking too much notice of M. Loyson, this is merely the result of ill-informed prejudice. The word Mass is a term of the most venerable antiquity, and simply means what we are accustomed to call "the Communion Service," a title for the Christian Sacrifice, by the way, which, if it be convenient and harmless, is of modern origin, and unknown to antiquity. The word Mass has no special theological signification whatever; its origin is lost in the shades of the past, and it was in common use long before any scholastic theories as to the Presence in the Sacrament were invented. The first Book of Common Prayer retained the term Mass, which is also, to some extent, still used by some Lutheran Protestants. No man, at once thoughtful and well informed, would care to waste time in quarrelling over a colourless term if its retention should be desired by any body. And whether M. Loyson is said to "read the Communion Service" or to "say Mass" cannot matter much, so long as the Office he uses is Scriptural and Catholic.

The Mass, in the Prayer-book before us, is followed by the Office of Vespers, which is given in Latin and French, the hymn being taken from the now abolished Parisian rite. Some Psalms for special occasion (in French only) come next. Then we have direction for private baptism in time of need; directions for family prayer: Bossuet's First Catechism; a list of the books of Scripture, which substantially agrees with our Article VI.; the Lord's Prayer, the Creed, the Ten Commandments, divided as in our own formularies; and finally the programme of reform which we gave in a translation in a recent number.

Such is M. Loyson's Prayer-book; no doubt it might be improved, but we have not drawn attention to it to criticise it for good or bad, but merely that our readers may have an idea of what it is like.

SHAKESPEARE—No. III.

SHAKESPEARE A TRUE CATHOLIC.

LET me begin by correcting an unfair inference which might be drawn from my last article, viz., that because the name of *Christian* is universally accorded to Shakespeare, with the exceptions referred to, therefore any attempt to prove him a true Catholic is rather derogatory and injurious than exalting to his fame. As originally understood, the name of Christian is, no doubt, "the highest style of man"—the most primitive and honorable of all titles. But it should be remembered, that nothing has more changed, or is more changeable, than the significance of names; and perhaps of all names, that of Christian has changed the most; and its popular meaning now could not possibly have been thought of when "the disciples were called Christians first at Antioch." For the idea that a man could be a Christian, or could be so called, without being "added to the

Church," or identified with the living body of Christ, or a member of His Kingdom on earth, or confessing with the multitude of disciples and believers "the faith of Christ crucified," was then an absolute impossibility. But now the case is different. People are Christians, and with propriety called such, simply because they live in a Christian land; and our Mr. White applies the term to Shakespeare because, in his judgment, he was "a man of sincere piety," though "without any religious convictions;" in which sense he might be called a Christian, even though he had denied every distinct and peculiar doctrine of the Christian faith. Hence we claim for Shakespeare a higher and a better title, including that of Christian indeed, but defining what kind of a Christian he was; not an unbaptized heathen in a Christian land, nor an apostate from the faith of his Baptism and his fathers; but a true Catholic—from his Baptism to his Burial a member of the "One Holy, Catholic and Apostolic Church," and in his writings almost a miraculous type and emblem of Catholicity—all ear, all eye, all heart and all voice for the conception and expression of all the varied and manifold thoughts, feelings, sentiments and harmonies of humanity, not for the times only in which he lived, but for all the ages of human existence.

Already I have referred to a Sermon of Keble on Shakespeare, which I am hoping to find; but in his Sonnet "Concerning the true Poet," I think he had an eye to the wonderful Dramatist, and hence I quote it here as one of the marks of his Catholicity:

Whom blesseth most the gentle dew of heaven?
Whose heart is sweetest thrill'd by Nature's song?
Who in still musings moonlight bowers among
Drinks purest light from the soft star of Even?
Is it not he who knows whence each is given?
Who, not unweeting of that Ocean source
Whence springs each stream of glory, where in course
This lower world first compass'd, all are driven,
Sees upon each fair thing the stamp and seal
Of Him Who made it; hears and owns His voice
Linking all harmonies; but most his heart
The impulse of its master key doth feel,
And in the consciousness of Heaven rejoice,
When woman duly plays her angel part?"

At the very foundation of everything in the Life and Character of William Shakespeare, lies the question of morality, and if I supposed him to have been, what some writers have said he was, "a notorious evil liver," I should certainly not desire to claim him for a Catholic; nor would one word be written by me to prove his ecclesiastical position in that regard. Nay, rather, would I "put my hand upon my mouth and my mouth in the dust;" or what might perhaps be more Catholic, would take a mantle and walk backward and cover his shame. But on this subject, I have no doubt, he has been most falsely, cruelly and maliciously defamed; partly by a class of religionists who identify the stage with every kind of vice and

immorality, and who think it impossible for an actor and a dramatist to be a moral man; and partly by a class of drunken and dissolute villains, who would hide their own offences under the glories of his great name. Almost prophetic are his own words,—

“If I am traduced by tongues, which neither know
My faculties nor person, yet will be
The chroniclers of my doing,—let me say,
’Tis but the fate of place, and the rough brake
That virtue must go through.”

Yes! “the rough brake that virtue must go through,” and God be praised, it is going through, the light of truth beyond is beginning to shine, and all the more gloriously on account of “the brake.” Not one of any of the rumours affecting his virtue or morality can I think of, which has really any other foundation than gossip originally, and the tradition of gossip, after the lapse of a half century at least; and I am sure that the testimony as reported in the best form of its first existence, would not be received, in any Courts of Justice, in proof of the substantiation of any fact under heaven. No doubt this is very remarkable—what can scarcely be said of any other man of his eminence; but what is there that is not remarkable about William Shakespeare!

But over and above the flimsy nature of the gossiping stories, we have *two* sources of information the most reliable, nor can there be any doubt as to their testimony for the purity of his moral character. One is this: At the age of about 22 years, he goes to London; no matter what the inspiring motives, whether because he was enamored of the stage, or because the Puritan Mr. Lucy had so persecuted him that he felt obliged to flee; however, to London he goes, as we should say, to seek his fortune; almost a poor, penniless boy, with a premature family upon his hands, for support. In London he becomes an actor and a dramatist, of all professions the most exposed to every kind of temptation for “the shipwreck of his faith.” Moreover the most prominent professional characters with whom he was brought into contact, were notorious infidels and atheists, such as Marlowe and Green—men of undoubted talents, much more highly educated than Shakespeare—“distinguished alike for poetry, profligacy and profanity,” the last of whom was an apostate minister of the Church of England. Such were the auspices which surrounded the youthful Poet and adventurer on his entrance upon the theatrical life of London. But how did he conduct himself? how did he live? what did he do? Was he drawn into the vortex of sensuality, profanity and atheism. Let facts answer. Eighteen years have passed away, from 1586 to 1604, the infamous Green has died in a fit of delirium, and Marlow follows; a scurrilous attack upon their rival—who is spoken of as “Shake-scene”—written by Green, is published after his death, attesting the gulf between himself and Shakespeare—an awful gulf, as deep and as broad as between the confines of heaven and of hell—and now at the age of forty years, the youthfu

adventurer, our immortal dramatist, has accomplished almost the whole work of his life.

Within the period of eighteen years, not less than twenty-eight of the imperishable works and monuments of his matchless wisdom and genius, have been composed and given to the world, and he now retires to his home, his dear old Stratford, his sacred and venerable Parish Church, and gathering his family around him in "New Place," which he had purchased several years before, he resolves, as Rowe testifies, to spend the remainder of his days "in ease, retirement, and the conversation of friends." All this by the time he had reached the manly age of forty years!

But how about that eighteen years which he had passed mostly in London, though visiting continually his home at Stratford! What was he doing all this time? How did he spend his days and his nights? In riot and debauchery? So says Wilkes, not from anything in the shape of testimony, but from gossiping stories, one of which never came to light till 1858, and which was evidently the contrivance of some brewer to recommend his ale. But now, mind. All such stories are completely refuted and disposed of as the vilest of slanders, by the simplest facts of his history; that then it was, within that period of eighteen years, that he established his reputation, and laid the foundation of his fame, as the greatest genius, and the most distinguished man in Literature and Learning. As well might the heavens be charged with blackness at mid-day, or the earth with sterility in the bloom of Spring, or amid the harvests of Autumn. But there is no use in dwelling longer on this point. Nothing can be plainer than that the employment of William Shakespeare, in London, from 1586 to 1604, was not in dancing attendance upon clubs or mistresses, but one of the most intense application to mental pursuits, undistracted by any wayward fancies or sensual habits of thought and action, and to a degree scarcely possible to any ordinary or mortal man.

I have said, we have two sources of information attesting the purity of Shakespeare's moral character, and the first we have already examined, viz., the testimony of his *life-work* during the time when he was thrown into the arena of theatrical strife and ambition in London. The other reliable source of information to which I referred, is the records of the towns or cities in which he lived, Stratford and London. No one doubts, from these records alone, who were his ancestors and what his lineage; how worthy and excellent in name and reputation. But what is strangely singular, the only instance, perhaps, which could be so accurately discovered with regard to one out of many thousands, *we know exactly what he did with his money*, during all the time when he lived principally in London; and this is a fact which always tells the true story as to the private virtues or vices of any individual.

You may reckon up all that he could possibly have received from his acting and his Plays and from the gifts of personal friends, as in the case of the Earl of Southampton, reported by Rowe, and no doubt much exag-

gerated even in the opinion of the reporter. Then you may calculate what must have been the expenses of himself and family on the most economical scale; and then comes the marvellous fact, that there is scarcely a dollar over and above, which is not accounted for *by the public records* containing his important purchases and investments—as though the providence of God had especially protected his name and his fame, not by any uncertain proofs, but by testimony more unmistakable than would be the affidavits of any number of personal friends.

Now there is one other point under the head of *morals* about which I am really aching to say what I think, though it may startle some as a kind of fool-hardy opposition to the generally received opinion, and bring down upon me, perhaps, the stigma of a Shakesperian mad-cap. However—

No settled senses of the world, can match

The pleasure of that madness,

I refer to what is called his “unfortunate marriage” and alleged want of domestic peace and happiness arising therefrom, and for which his wife, “one Anne Hathaway,” has had more curses, not “deep” only, but also “loud,” than almost any other woman who ever lived. But my own opinion, for which in due time I shall give my reasons, is most decidedly, that “the unfortunate marriage,” more than any other domestic influence, excepting always the teachings of his mother, was the happy “*accident*” which kept him faithfully at his work, and saved for us the loss of the fruits of his genius in a life of folly and dissipation. In other words, supposing Shakespeare to have married in his nineteenth year a young girl, giddy and thoughtless, perhaps, or at least not able to have exerted upon him the influences of a maturer age and judgment than his own, then ten chances to one, his life had been lost to the world; and hence we are more indebted to Anne Hathaway for what we have, than she has ever had any credit for. Please don’t say I am prejudiced by the following story: In my boyhood, the most delightful and charming family with which I was acquainted was that of a man, who married, at the age of nineteen years, fortunately for him, a woman older than himself; and often have I heard him acknowledge this fact as the “*accident*” of his salvation, for nothing but the maturer wisdom and judgment, always commanding his respect, though sometimes felt as a yoke, had rescued and saved him from the vices to which he was prone, and which had otherwise overwhelmed him in sorrow and despair; nor have I any doubt that such was the experience of Shakespeare, from testimony stronger than words, and written upon the facts of his life. Not that what he says in *Twelfth Night* is untrue, as well in the latter part of the sentence as in the first:

Let still the woman take

An elder than herself; so wears she to him

So sways she level in her husband’s heart.

For, however we do praise ourselves,

Our fancies are more giddy and unfirm,

More longing, wavering, sooner lost and worn,

Than women’s are.

And hence the rule applicable to a man, does not always apply to a boy.

But still further to illustrate what I mean, let it be remembered, that those events which we call *accidents* generally constitute the turning point in human life—the momentous occasions which change and settle our destiny forever; and were it not for the overruling providence of God, such events would be in reality *accidents*, and scarcely ever to be thought of but as calamities. God in mercy however, often makes them the instruments of health and salvation; and such, I have no doubt, was the *accident* of the marriage of William Shakespeare;—and moreover, it is the recognition of this fact in human life which constitutes one of the secrets of his power over man. To this point Mr. Ruskin calls the attention of his readers in a long critique in the fourth volume of his *Modern Painters*—that “Shakespeare always leans on the force of fate. . . . Othello mislays his handkerchief, and there remains nothing for him but death. . . . Edmund’s runner is a moment too late at the prison, and the feather will not move at Cordelia’s lips;” and so in the Bible, just as in the world and in Shakespeare, things come to pass as *by chance*; “the lot is cast into the lap, but the disposal is with the the Lord”—and “all the most solemn predictions of Scripture are seemingly fulfilled by *accident*,” as the accidental promulgation of Cæsar’s Edict occasioned the fulfilment of the prophecies in regard to the Birth of Christ; and when we think

There is a special providence in the fall of a sparrow,
it is surely not irrational or irreverent to think there was a special providence in the marriage of William Shakespeare.

(To be continued.)

RELIGIOUS CONDITION OF GERMANY.

IN the *Contemporary Review* for Aug., Professor von Schulte gives a deplorable picture of the Religious Condition of Germany. Whether we turn to the Protestant or Catholic confessions the result is much the same. “The general custom with the Protestants,” he says, “is to receive the Sacrament only once a year, while among the Catholics, in the country generally, and also in the towns, there is a quarterly celebration. There are Catholic parishes of from 3,000 to 4,000 souls, in which every year from 6,000 to 10,000 persons receive the Sacrament. Monthly, fortnightly, weekly celebrations are not uncommon, chiefly in the larger towns, and in places where there are Jesuits, Liguorians, &c. There are also districts where whole classes of the population, men and women alike, never go to the Sacrament; this is true of the Catholics almost throughout Austria, as in Italy and France. We may say, generally, that the so-called educated classes, Catholic or Protestant, especially the men, trouble themselves very little, as a rule, about the Sacrament, &c., though of course, there are exceptions to this rule, as, for instance, when an individual is identified by party interests with the Church party, or when his presence at church is required by his official position, as in the case of those employed about the Court. The same remarks hold good of con-

fession among the Catholics. It may be safely said of Austria that 75 per cent. of the educated men, and 50 per cent. of the women, neither attend church, nor go to confession or to the Sacrament; and this is the case in many other places also. It must be further said that taking the Sacrament by no means necessarily implies a belief in Christianity. A Catholic physician, in a Catholic village or small town, must go to church and take the Sacrament, though he may be an infidel in sentiment. The Catholic clergy make it as easy as possible to people of this sort: the ecclesiastics belonging to the district assemble at Easter six, eight, ten, or twelve at a time, in the parish church, and by turns receive confession. It is soon known who does the thing most easily, and he is chosen by all those who do not prefer really or nominally to confess in some other place. There are some districts—the Tyrol and others in Austria, and some in Bavaria, and in other parts of Germany—where the parish priest goes round from house to house collecting the confession or communion tickets, which are given to those who have discharged these duties. In Austria such a certificate of confession duly performed is generally required of persons desiring to marry. The consequence of this is that many beggar women make it a business for a shilling or less to go to confession, get the ticket, and sell it.”

No religious home-culture, no “Grace” at table, and indeed “every indication of religion has well nigh vanished from family life.” The Catholics are sinking ever lower in superstition, the non-Catholics towards Atheism; such is his conclusion. And he sees no remedy but to “allow existing institutions quietly to work out their own issues; and to leave it to time to prove what is true and lasting.” Of course that is equivalent to hopeless abandonment of the struggle. The entire article is full of painful interest.—*Literary Churchman.*

Correspondence.

ROME.

MY DEAR DOCTOR:—You have asked me for some reminiscences of Rome for the *ECLECTIC*. So much has been written and printed about the Eternal City, that it seems like an impertinence to add any more to the great mass. But, after all, every one has different impressions of that, as of all things else, which are only valuable, it is true, according to his taste and qualifications as an observer and describer. And Rome is indeed an exhaustless mine, where any one who will take the trouble to delve will be sure to find a treasure to reward his trouble and add to human knowledge and improvement. Without the hope, therefore, of adding anything new to the old stock, and at the risk of seeming presumptuous, I will endeavour to gratify your wish. In doing so I would fain impart to your readers some taste of the exquisite pleasure which every recollection of Rome awakens in all who have enjoyed the beauty of her scenery and climate, and the thousand fascinations of her history, antiquities and arts. What I undertake to do for you and your readers is all the more pleasant,

because it will enable me to recall to my mind's eye "all that makes Rome the delight it is"—to use the words of one transfused with the very spirit of the beauty which he describes—"the tender gradations of distance—the soft luminous sky—the delicate light and colour—and the refined and lovely atmosphere which enfolds everything with a veil of sentiment and romance:—that which the heart of man feels as he wanders over the ruins of Rome, or muses on the slopes of the Campagna, and which he remembers afterwards as one remembers a perfume or a tone,

‘The light that never was on sea or land,
The consecration and the poet's dream,’

which haunts him perpetually, and rises like a phantom at the very name of Rome.”¹ The hoary beauty of the Past uniting with the ever-reviving loveliness of nature and the undying beauty of the Faith, which shines through all concealments and defacements, has a power to fascinate, against which it is often well to watch, lest one be ensnared by that which, after all, belongs only to the feeling and imagination; and which, nevertheless, awakens the purest gratifications and the highest aspirations in the right-minded and true-hearted.

Rome preserves one of the original features of its foundation in being completely surrounded by a wall. The little “*Roma Quadrata*,” which Romulus enclosed with that famous wall which may still be traced on the Palatine, expanded into the seven-hilled stronghold embraced in the fortifications of Servius Tullius, far beyond which Aurelian, and after him Honorius, built the wall that now defends Rome. In times not so long ago, its chief use was to defend the city against inquisitive travellers, and to make sure of the “octroi,” or town tax, on every article of provisions or merchandise coming in from the country. Nothing strikes one more now-a-days than the facility with which he enters that once jealously guarded town, and the difference of the localities and scenes to which you are introduced. Not many years ago the entrance to Rome for those coming from the north was by the *Porta del Popolo* or the *Porta Cavallegieri*. Catching the first view of the distant city and its encompassing Campagna, as one crossed the hills from whence Lars Porsena and his Etruscans eyed them of old, was a matter of great interest in the “good old days,” when a carriage was a luxury, and a postilion a plague of life not to be dispensed with. They were not so plentiful, however, in the pontificate of Innocent X. as they became afterwards, for honest John Evelyn records his entrance into the city on horseback in 1644. He describes a varied and rather unromantic experience on first beholding it: “We began to enter the plains of Rome, at which sight my thoughts were strangely elevated, but soon allayed by so violent a shower, which fell just as we were contemplating that proud mistress of the world, and descending by the Vatican (for at that gate we entered), that before we got into the city I was wet to the

¹ W. W. Story.

skin." He must have gone in by the Porta Cavallegieri close by St. Peter's, and crossing its piazza not yet encumbered with Bernini's colonnades, descended to the castle of St. Angelo, and there crossed the Tiber; 'and being perplexed for a convenient lodging, wandered up and down on horseback, till at last one conducted us,' as he records, "to Monsieur Petit's, a Frenchman, near the Piazza Spagnola. Here I alighted, and having bargained with mine host for twenty crowns a month, I caused a good fire to be made in my chamber and went to bed, being so very wet." It was the month of November, and he had good need of a fire on a wet night in those stone vaults which pass in Italy for sleeping-rooms; and after all, it could only have been a brazier filled with burning charcoal, more pleasing to the eye than warming to the body. So John Evelyn entered Rome, and I know nothing more delightful than reading on the spot his diary of the days spent there, so simple, so truthful, so quaint, so suggestive, filled with the fruits of eager investigation and keen observation, of extensive erudition and a cultivated taste, of a genial spirit and a thorough sympathy with his kind, of a sincere piety, untainted morals and the primitive Catholic Faith. In reading his minute and accurate sketches of scenes and events, we recognize a multitude of things in our own experience amid the sights and sounds which characterise the city to-day as they have characterised it under all its changes.

Two centuries later came Dr. Arnold over the same course. The impressions of that acute observer are worth reproducing: "Crowning the top of a range of volcanic hills, we have just seen St. Peter's within the horizon line, and only a part of the dome being visible, from the nature of the ground, it looked mean and stumpy. Beyond is the mons Albanus, the portal into the Hernican country. Præneste, Tiber, and the valley of the Anio towards Sublaqueum. Of earthly sight *τρίτον ἀπὸ*—Athens and Jerusalem are the other two—the three people of God's election, two for things temporal and one for things eternal. Yet even in the things eternal they were allowed to minister. Greek cultivation and Roman polity prepared men for Christianity. . . . And here I look upon Veii (Isola Farnese), and see distinctly the little cliff above the stream, which was made available for the old walls. . . . And now, just past the fourth mile-stone, St. Peter's has opened from behind Monte Mario, and we go down by zig and zag towards the level of the Tiber. . . . And here is the Tiber and the Milvian bridge." Here the traveller found every step alive with undying memories and living beauties. The Ponte Molle is the famous Pons Milvius, two miles north of the city, on the ancient Via Flaminia. On this bridge the Roman people received the messengers from Nero's legions, who brought the news of the first turn in the tide of Hannibal's invasion, by the defeat of Asdrubal on the Metaurus, 207 B. C. Here were stopped the ambassadors of the Allobroges with the treasonable letters of Catiline, as Cicero commemorates. Here Constantine had his vision of the Labarum, and defeated Maxentius in 312, and drove him into the

river, with all his host. A lucky spot for Rome has been this ancient bridge.

As you travel along the old causeway to the town, you have on the left the steep bank of the *Collis Hortulorum*, where gardens bloomed of old on little cliffs now covered with cypresses, aloes, agaves and copsewood. On the right, across the river, are the verdant cliffs of Monte Mario, towering above a little plain, planted with cypresses, on which the dilapidated Villa Madama recalls the chequered and unhappy story of that Princess Margaret, natural daughter of Charles V., whose marriage with Alexander d' Medici was the gage of the emperor's support of that reputable family in revenging themselves on the Florentines. They have all gone, with the intrigues and ambitions for which they sold themselves, and bats and owls and lizards have possession in their fretted halls of state and frescoed boudoirs. Superstition welcomes you to her chosen home in a little circular temple on the left, built by Pius II. to commemorate his meeting here the company that was bringing the head of St. Andrew from the Morea after the Turks had taken Constantinople. This relic, by the way, is preserved in St. Peter's, under the southeast pier of the dome, whence it was stolen in 1848, but discovered and restored to its shrine with great pomp, by the Pope, at the head of all the clergy and orders of Rome.

A miniature Pantheon, a little further on, commemorates the deliverance of Pope Julius III. from the myrmidons of Charles V., who took and sacked the Holy City under the Constable Bourbon in 1527. A jog in the city wall hard by the "Gate of the People," where a brick bastion, forty feet high, called the "Muro Torto," is so far wrenched from the perpendicular that it has been threatening to tumble on the passer-by since the time of Belisarius, recalls an incident in the career of that great commander, recorded by Procopius, which must have sorely vexed him: The Romans prevented him from repairing this breach in their fortifications because they believed it to be under the special charge of St. Peter! Just above this, on the Pincian Hill, Nero was supposed to be buried, and the spot was esteemed by the Christians especially accursed. But we have digressed from our road which was leading our traveller of other days directly to the *Porta del Popolo*, a magnificent gate of three arches designed by Michael Angelo. And fitting it was that the pilgrim to the Eternal City should be admitted to it by one of the great works of that mighty genius who has done more than all the rest for its embellishment in sculpture, architecture and painting, surpassing all that heathen art ever dreamed of, and teaching us by the products of a genius consecrated to the Great Master,

"To read what wonders our sweet Faith hath wrought,
Turning from earth's dark mine the statue man,
That he might live once more,
Such as he was of yore."

But once entered within the portal, the traveller was rudely awakened from any reverie into which he might have fallen, by the appearance of the

traveller's natural enemy, the customs officer. An American would have a lively recollection of his own "sweet land of liberty," in the presence of this functionary, and trace in him "the missing link" between his own and other paternal governments. Just inside the gate of Michael Angelo Buonarrotti is the "Dogana," or Custom House, and here every stranger, market woman, goatherd, donkey, mule, horse, cart, cab and carriage, must stop to be examined for contraband goods, and to pay the duties. The carriage was halted at the door by a Pope's carabinieri, the postilions springing to the ground and lighting their cigars for a smoke, and negotiations commenced. If the fees were sufficiently tempting and nothing very suspicious appeared, "*milor*" could go on his way in peace. If otherwise, a military escort was organised to conduct the unlucky traveller, with all his belongings, to the Dogana della Terra, or chief Custom House, where more fees got him through at last, and he was entitled to go and have his passport examined, and get his "*licenza di soggiorno*," which allowed him to sojourn in Rome six months.

The ordeal of the Dogana at the Porta del Popolo being survived, the wayfarer, having time to look around him, found himself in a vast oval space which nature and art have combined to beautify and enrich. The Piazza del Popolo is a worthy vestibule to modern Rome. It formed the upper extremity of the famous Campus Martius. Alongside the gate to the east is Santa Maria del Popolo, built over the sepulchre of the Domitii in 1099 by Pascal II. to lay the ghost of Nero, which ten centuries of burial had not prevented from disturbing the neighbours of the Pincian hill. Behind it is that Augustine monastery where Luther lodged on that solitary visit which brought such momentous consequences to the Church and to the world. The sides of the piazza are enclosed by circular walls adorned with statues, and a fountain in each concave. The marble of the statuary shows splendidly against the foliage of the cypress and acacia trees on the west, and the green slopes of the Monte Pincio on the east. Three streets separated by twin churches with lofty domes, radiate from the southern side, one towards the Tiber and the Bridge of St. Angelo, another towards the Piazza di Spagna and the Propaganda, while the central one, the famous Corso, corresponding to the ancient Via Flaminia, shows at the end of its vista the great tower of the Capitol. The centre of the Piazza is occupied by a magnificent fountain, from the basin of which rises that world-renowned obelisk of Rameses III. which Augustus brought from Heliopolis after the battle of Actium, and set up on the spina of the Circus Maximus; where Sixtus V. found it buried and reared it on its present site dedicating it anew to the "invincible Cross."

So the patient traveller entered Rome before the Papal ban was taken off the railroad, and she greeted him with the dignified mien of age mingled with the grace and smiles of ever-reviving youth. If he came in April, or October, his first impressions of her were of a stately and radiant beauty clothing the venerable relics and giant limbs of the World's Mistress.

M. V. R.

THE PRESIDENCY OF CHURCH CONGRESSES.

WHATEVER one may think of the practical value of Church Congresses, or of their probable hold upon public interest ten years hence, of one thing there can be no doubt—for the moment there is a good deal of interest felt in them, and on the part of many of our people there is no small amount of hopefulness and expectation as to their future. Everything, therefore, bearing upon their organization and conduct is worthy of careful attention—nothing more so, we think, than the matter which we have set at the head of this article—their presidency.

Our thoughts go in this direction not so much on account of anything that has yet occurred as of what, from certain indications on both sides of the water, it is feared may occur. And it is always better to discuss a question before precedents have been established, and while as yet personal considerations can not enter in to envenom argument and warp judgment.

The question broadly stated is this: Should a bishop, being president of a Church Congress, take part in the debates; and, especially, should he exercise the privilege of summing up, or closing the argument on any particular subject? As usual there is something to be said on both sides. We shall try to give fair play to both, and for our own conclusion shall endeavour to produce sufficient reason.

In favor of the quasi magisterial participation of bishop-presidents in Congressional debates, the chief arguments advanced seem to be from opposite directions, and yet each has considerable weight. First, it is said the bishop, though chairman, is a member of the Congress, and therefore has a right to speak; second, that the chairman, though chairman, is a bishop, and therefore is in duty bound to speak. The very idea of the Congress, it is urged, is to give everybody and anybody who feels that he has anything worth saying the full and free chance to say it; and if the half insane rector of insignificant Utopia be entitled to the privilege of airing his notions, surely it is a hardship to restrain the sober bishop of Nomansland from applying the antidote then and there, simply because he is bishop and president. Again, the very idea of the Episcopate, it is claimed, involves the responsibility of opposing and repelling erroneous doctrines, whenever the bishop is brought face to face with them—outside his own diocese if need be—because his power is of the *in solidum* order, but certainly in his own diocese, because there his jurisdiction and responsibility are definite and specific.

Having thus stated one side of the question, we think with fairness and force, we turn to the other, to which, we may as well formally avow, our own judgment strongly inclines. To the first argument the answer is tolerably obvious. The Congress is indeed a field for free discussion on which all should have equal chance to advance their own opinions:—but this is precisely the reason why bishops have no right, or but a limited right, to the field. It is utterly impossible that clergymen or laymen should

have equal chance with them there. There is not one clergyman in fifty, or one layman in ten, who would not go into such a contest so heavily handicapped by the mere inferiority of his official position as to make the result other than a foregone conclusion. These are theological tournaments, if you please. And if the king could take his place in the lists with visor down and nothing in armour or mount to betray his rank, the common run of knights might offer to break lance with him at no disadvantage. But in every instance that we have yet heard of at all bearing upon the point, our Episcopal kings have gone into the arena with every mark of their rank displayed. "Gone into the arena," did we say? The knights and gentlemen have stood in the arena, and the king has dealt his blows from the dais. For in none of the instances which we have in mind has the bishop taken the pains to declare, by word or deed, that he appeared simply as a Churchman, or a priest, but in each he has spoken from the Chair, and with no attempt to throw off, or even to reduce to a possible minimum, that magisterial manner which we are sometimes tempted to imagine as much a part of the Episcopal "habit" as the terrible chimere itself. And if what we have just said be true of the Church Congress, where the majority of the speakers may be from outside dioceses, it is especially true of the local gathering where all the Essayists and speakers are from the bishop's own diocese. There he possesses, and only properly, an influence altogether disproportioned to his intellectual force, his theological knowledge, or his religious character.

We now turn to the other argument, that based upon the bishop's responsibility. Of course we admit that the responsibility is real, and that it goes with the bishop wherever he goes. But nevertheless this can not be denied, that responsibility, though always to be remembered, need not always be exercised. Canon law limits the exercise even of Episcopal responsibility in some directions; the civil law limits the responsibility of bishops, and the responsibility of all of us, in other directions; common sense, courtesy, regard for the proprieties, limit them and us in still other directions. I may be strongly persuaded that my neighbour is a weak, or a harsh parent. My responsibility as a Christian and a citizen might in the abstract suggest interference, even to the point of entering his house for remonstrance, or restraint. But common sense might easily keep me back without any breach of Christian morals; or, if not, the civil law would without doubt protect the sanctity of my neighbour's domicile against my well meaning intrusion.

Or, a Presbyterian friend being dead, and it being a dictate of common decency, if not of natural religion, that I should attend his funeral, and being there present should witness serious violations of ecclesiastical order, and hear, perchance grave denials of fundamental truth, ought I, because I may happen to be a priest and so bound to repel erroneous doctrines, openly protest on the spot and thus discharge my responsibility? Certainly not. People would say, and truly say: "He was not absolutely

obliged to go; but having decided to go, he virtually pledged himself to put in abeyance the exercise of his official responsibility; in a word to sink the priest in the man." And so it is precisely, we think, in the matter of Episcopal presidency at Church Congresses and Conferences. Since the gathering is purely informal and extraordinary, since it is in no wise Synod, Council, or Convention, the Chair is offered to the bishop not at all as a right, but solely as a courtesy, not at all in his character as bishop, but solely as being a man whose position and whose experience nominate him as on the whole the fittest man for the place. He is not bound to accept the post thus offered; but if he does accept he accepts as a man, and he must in the discharge of the duties of Chairman sink the bishop in the man, and specifically in the Chairman. And the Chairman of a meeting besides and beyond that responsibility which belongs to every other participant in the gathering, has not the slightest responsibility for anything except for the courteous and impartial exercise of the well ascertained duties of Chairman. And those duties exclude all "summings up" save those which precede decisions on points of order, and all participation in debate except such as may follow the formal abandonment of the Chair, and the equally formal investment of another with that official dignity which would, if carried by him into the debate, give his arguments a weight to which they were not entitled. Even so the bishop would have, as we have seen, a marked advantage over all comers, because he could not cease to carry weight with him as bishop, even though he no longer possessed it as Chairman; that is to say, although he had parted with one office, another would still remain, from which he could not part. But even so we should be disposed to welcome the participation of bishops, but for the following, which is the last point we shall make:

The participation of bishops in the debates of general and diocesan Church Congresses will emasculate them while they live, and will bring them to a speedy and unlamented death. The result will come less slowly and not so surely in the case of the former: in the case of the latter the end will be reached inevitably and with an astounding rapidity. Why? The reasons are not far to seek. On every question of importance likely to arise the bishop's exact opinion is sure to be known. Moreover, no one is ignorant of the fact that a bishop's words carry with them a weight which no cogency of argument from lips less than Episcopal can possibly out-balance. Is it, then, in the least likely that any man of even moderate self-respect will submit to be set up, like a ten-pin, only to be remorselessly knocked down by an episcopal summing up? He may try it once, but will he be caught trying it the second time?

Again:—to a multitude of laymen the bishop's opinions are the standard of orthodoxy. Commonly this fact is not of the slightest practical consequence. But let there be a disagreement of any kind between the clergyman and any considerable number of his people, and instantly the bishop's declared view on this or that point of doctrine, or discipline, often misun-

derstood, often misrepresented, and his public condemnation of the clergyman's view, are sure to come to the front, and the clergyman's fate in that parish, on which may turn the question of bread and butter and shoes and winter coal for his family, may come to depend chiefly upon the badly reported or imperfectly remembered debates of the last Church Congress. Now there are many clergymen in our Church who would be willing to imperil even the subsistence of wife and children, on a proper and necessary occasion—who in a Convention, for example, would vote and speak exactly according to their convictions, at whatever risk. But the Congress is not a necessary occasion. They may without breach of duty stay away from it, or refuse to open their lips in it. And accordingly clergymen without private means, and somewhat uncertain of their hold upon their people, that is to say a large majority of our clergy, will stay away from Congresses and Conferences, or sit dumb in them, if the bishop's participation in the debates is not carefully guarded.

Furthermore, bishops are, after all, only men. They are known to be—so far as we know they all frankly confess themselves to be—men of like passions with ourselves. So then let a bishop, as member of a Congress, still more as president, go into debate and come out of it, as the best and cleverest of men must sometimes do, with feathers plucked and wings drooping, and that in the very face of the universe, and can he ever afterward have the same amiable feeling towards his antagonist that he once had? The audience may have greeted his opponent with hisses and himself with applause, but he sees and knows all the same that he has been worsted. And can he ever quite forget it? Yet this same clergyman who has thus gained his unconscious ill-will, may some day be before him as a candidate for a parish in his own or some other diocese; as a criminal, charged with heresy—perhaps on the very point of doctrine debated at the well remembered Congress; or as the elect to some western Episcopal See. And would anybody expect from our bishop, under these circumstances, that fair, passionless decision which we have a right to demand, and which, under other circumstances, we should be sure to obtain?

Here then are three classes of clergymen who are morally sure to be kept away from Church Congresses and Diocesan Conferences, or to be reduced to literal silence in them, in the event of any such participation in debate by the bishop-president, as has been darkly hinted at in England and America. And without them, we ask again, how much will be left of the institution worth saving? Will it not, in such an event, become speedily the hot-bed of insincere reticence, or dishonest utterance, the scene of empty, one-sided argument, unrestrained and uncorrected by wholesome criticism, abandoned finally in disgust by all save a little clique of toadies and place-hunters—the Church's bread and butter brigade? Even these last would destroy one another in due time, by the noise and the noxiousness of their bawling, and we should have nothing left of what might have been a useful institution but a disgusting reminiscence.

Not to expose ourselves to the just criticism of offering objections without suggesting a remedy, we submit the following:

1. Let the bishop, if president, restrain himself from all participation in the debates. His side of the question, whatever it may be, is always sure to be sustained amply and ably, so far as mere argument can sustain it. As for the support which comes from official position, no fair-minded man and no real lover of the truth, will care to call it to his aid.

2. If he feels that he must, on his responsibility as a bishop, declare his mind on any of the subjects to be debated, let him manage somehow to do it in his address of welcome, where he will, at least, not have the advantage which the last speaker, if of any ability, always has; that is, let him carefully avoid summing up, or closing the arguments on any topic.

3. If he is unfortunate enough to stand quite alone on any subject of importance, or to have none but asses, or dumb dogs for followers, and if he accordingly feels positively constrained to speak, let him give up the Chair before the subject comes up, take his seat with the lower orders of his flock, and from this humbler position rise, like other people, for that share in the discussion which, whatever his own illusions, belongs to him only as a man and a Churchman. The Chairman for the time being ought to see to it that others have at least the opportunity to prevent the bishop's speech being the concluding one.

4. If on a first trial any bishop has been found unwilling to submit to these simple rules, he ought never to have a second chance to break them. His diocese should be shunned, or, if that were unadvisable, the Chair ought to be offered to some respectable clergyman or layman—a course which is always open to Committees of Arrangement, and which, in the opinion of some—it is not our own opinion—might better have been chosen at first.

What we have written has been written from the standpoint of believers in Church Congresses—general and diocesan. Their fiercest enemy could ask nothing better than that our counsels should be disregarded. E. H.

Church Work.

CIRCULATION OF THE SCRIPTURES.

THE *Maryland Bible Society* has just issued its *forty-fifth* Annual Report. By its "constitution" it is "an auxiliary of the American Bible Society." Its age (45 years) reminds Churchmen in a humiliating manner of the zeal and persistence shown by such agencies, as compared with their own lack of those qualities in connection with combinations in the Church having the same general aim. The "sole object" of this Society is declared in the first article of its constitution to be, "to encourage a wider circula-

tion of the Holy Scriptures *without note or comment*" (our italics). The meaning of this declaration has a plain illustration in a late edition of the parent Society, in which the *headings of the chapters are all omitted*.

Under these circumstances we cannot be expected to join in this complaint of the Report: "It is certainly with deep regret, that we have to confess that for two years, last past, the united contributions of all the Protestant denominations throughout Maryland, have not enabled this Society to send to the Parent Society a donation of even one dollar to help on their noble (?) work."

Nor can we lament the fact that very few names of Churchmen, clerical or lay, stand on the numerous list of Officers of the Maryland Society; and that of those, not one has any weight. Rather, we are disposed to call loudly for a new edition of Bishop Coxe's splendid Pamphlet published more than a score of years ago; in which he exposed the unscrupulous tampering of the American Society with the Authorised English Version of the Scriptures. He did the Truth good service; but they are forgetting the lesson that he taught them. Let their memories be refreshed.

The lion-hearted Ravenscroft, first Bishop of North Carolina, was not a moment too early in sounding an alarm half a century ago, in his inimitable fashion. The scene on that occasion, as described by an eye-witness, was remarkable. The Bishop had been invited, for the first time, by the Managers of the State Branch of the American Society, to deliver an address at their anniversary in Raleigh, the State capital. A large company, embracing some of the most distinguished persons in the State, and representing different religious denominations, had assembled expecting to hear the cause of the Society strongly and ably espoused. Listening with the attention which he always commanded, they found themselves borne on by the force of his reasoning and the tide of his eloquence they knew not where, until he closed his manuscript, planted one foot firmly forward, raised his spectacles above his eyes, shot from beneath his beetling brows a keen glance over the assembly, and ended somewhat in these words:—"For the considerations placed before you, I determine to throw the whole weight of my personal and official influence in the scale against the American Bible Society!"

The time has again come when the Church needs to lift her voice in the spirit of a Ravenscroft, and take her stand boldly on the side of the Holy Word of God as witnessed and kept *by the Church*, and not as circulated by a mixed and irresponsible association.

THE JEWS.

THE "Church Society for Promoting Christianity among the Jews" has just issued its First Annual Report. It was organized Jan. 10, 1878, and succeeds a local committee of the diocese of New York. The Bishop of New York is President, and thirty-four of the Bishops are Patrons.

The Bishop of New York heads the list of Managers, who are of the same city, and, with all the members of the Society, will hold the annual meeting there. Local Secretaries are already appointed in eight dioceses. The first anniversary was celebrated in St. Ann's Church, Brooklyn, on the 18th of May last. Speeches were made by several of the clergy, that of the Rev. F. Courtney, of St. Thomas's Church, N.Y., being specially noteworthy. During the year past no inconsiderable work was done in the way of Christian Education. A school for boys and girls has been conducted numbering 83 pupils (33 boys and 50 girls), ranging from 5 to 16 years of age. Of these 8 have received Baptism, and others are preparing for it and Confirmation. The school is opened daily with Singing, Scripture readings, antiphonal recitation of the Psalter for the day, and prayers. The Church Catechism is periodically recited; and on Fridays the Missionary, Mr. Leonard, has given Biblical instruction, with a view to showing the meaning of the Rites and Prophecy of the Mosaic Dispensation, by the worship and doctrines of the Christian. The School has held on quietly and successfully against opposition. Its grade of scholarship is that of the Public Schools of New York, with extra instruction in German, Hebrew and Music.

An Industrial School has also been maintained; the girls being taught embroidery and plain sewing, and the boys useful drawing. A Hebrew Mission Sunday School has been conducted in New York, with an average attendance ranging from 50 to 30 Jewish children. Its instruction has been received with favour, and with profit.

The Missionary labours of Mr. Lerman have extended over New York, Brooklyn, and adjacent localities. He has distributed, with the aid of his assistant, many Bibles, Testaments, Prayer Books, and tracts, by sale and gift, and has had much personal intercourse with the Jews, resulting, in many cases, in real profit. Among those baptized is a former Rabbi. Stress is laid by the Society on *Parochial Jewish Missions*, after the policy inaugurated in England for the Jewish population. The idea in this is, that the parochial clergy shall seek to reach the Hebrews in their Cures by special efforts—as visits, conversations, tracts, Bibles and Testaments, lectures and special religious services. The Society has fairly entered upon this part of its work. Clergymen are engaged in it in Minnesota, New Hampshire, New York, West Virginia, Mississippi and Texas. Speaking of the *Condition of the Field*, the Report says:

"The aggressive influence which the Jews in America exert among those in other lands, an influence great in proportion to their leadership in the present mental and spiritual tendencies of their race, opens an opportunity, and lays a responsibility before our Church in this country, from which we cannot shrink without faithlessness." And again: "The reality of these missions in our day needs not to be attested, in the presence of the four Jewish Bishops who have adorned the Church, three consecrating their lives with true Apostolic fervour to the foreign mission field—the evangelization of the Gentiles."

Total contributions for the year ending April 25, 1879, from various dioceses, were \$2,829. A considerable list of books and tracts for circulation among Jews is appended to the Report. They are issued by the Society at 6 Cooper Union, New York. This is an important movement, and significant of a broader Christian spirit among us. S. Paul's hearty desire and prayer for Israel was, "that they might be saved." Can this Apostolic Church do less than echo and carry out the Apostle's prayer? At last we are, as a Church, to wake up to our duty to the descendants of the ancient people of God. The new organization is to be no longer diocesan. It belongs to the Church in the United States, and the city of New York is to be its centre.

THE CUBA MISSION.

THE Cuba Church Missionary Guild of New York, have issued the very interesting Report of the Missionary, Rev. Edward Kenny, B.D., appointed for the work in 1877 by the Bishops in Council.

The report is addressed to the venerable Presiding Bishop, President of the Guild, and the Rev. Dr. W. Tatlock, Provost. Mr. Kenny details some serious hindrances to his work; such as the want of a suitable place of worship, opposition from the authorities, absences, and the distance of many from the Services. On the other hand, there are decided encouragements. The *men* are more attentive to public worship, the subject of a church edifice is more agitated, the work is attracting attention abroad, as in Spain and England, the Easter Services were a great success, "as usual," and the services in the harbour of Havana, among the shipping, were kept up during the winter. A Spanish gentleman has been received into communion with the Church, and offered himself as a candidate for Holy Orders. This is esteemed a very important accession.

The Hospital work is the most engrossing of all; and one of perhaps the greatest importance. It brings the missionary into contact with many nationalities, and tends thus to enlarge the interest and sympathy in his work in Cuba.

The Chinese, of whom there are 12,000 in Havana alone, are coming more and more under the influence of the missionary. He finds them fond of reading and very intelligent, full of "enthusiasm," and showing "no little gratitude" for his services.

The negroes also attract his sympathies strongly, and offer a great opportunity to the Church. Applications are constantly made to Mr. Kenney for Spanish Bibles and Prayer Books. One student is pursuing studies at Raleigh, N. C., with a view to working at Santiago de Cuba. †

From the Scottish Guardian.

LAYING THE FOUNDATION STONE OF ST. DROSTANE'S CHURCH, GLENESK.

ON Monday, the 25th of Sept., the foundation stone of a new church to be erected at Tarfside, Glenesk, was formally laid by Lord Forbes in presence of the Bishop of Brechin, the dean, and several of the clergy of the diocese, and the bulk of the members of the congregation. The history of our church in Glenesk is a somewhat interesting one. Ever since the Reformation we have been represented by a congregation in the Glen. Their first place of worship was of very primitive construction, and was burned down in 1758. It stood well up the Rowan Hill, about a mile to the west of the village of Tarfside. For a year or two Churchmen in the district had no stated place of worship, but, strongly attached

to the faith of their fathers, the male portion, after a lapse of that period, turned out to a man, collected building stones from the neighbouring hills, and in a week's time by their own unaided efforts erected a church. As might be expected, it was by no means a model of church architecture, but it was certainly a creditable testimony to the zeal of the builders to the church to which they belonged. The floor was of earth and gravel, and the roof thatched with heather. It was seventy-four feet long by fourteen feet wide, and it stood for about fifty years. Its ruins can still be seen on the side of the Rowan—a bright green spot in the midst of the surrounding heather. An interesting relic of the church is now in the parsonage in the shape of a large hand-bell, which used to summon the congregation to worship, there being at that time no regular hours for worship. It bears the date of 1728, and also the following inscription:—“Mr. David Rose, gift to Glenesk.” Mr. Rose was the incumbent of the period. In 1810, the church which has just been pulled down, was built by the congregation, largely assisted by friends. Although scarcely in keeping with the present advanced ideas of church architecture, it was a great advance on the church that preceded it. It was built of stones gathered in the neighbourhood on a perpetual feu granted by a predecessor of the present Earl of Dalhousie. It was forty feet long by twenty-four feet wide. Externally it was a very neat building, with a belfry on the west end, and a tastefully executed Latin cross of Aberdeen granite on the east, which latter will be placed over the porch of the new church. A portion of the east end was vailed off for a chancel, and also contained a pulpit. At the west end was a small gallery. The pews were brought down from the church on the Rowan, and up to two or three months ago the congregation have been comfortably accommodated in the building.

The church, the foundation-stone of which was laid on Monday week, is to be built at the sole expense of Lord Forbes, and owes its origin to a desire on the part of his lordship to erect a suitable memorial to his relation, the lamented Bishop Forbes. It occurred to his lordship that the most appropriate form that the memorial could take would be to build a church for a poor congregation in the diocese, and Lochlee was selected as being a congregation in which the late Bishop took deep interest from its long attachment to the old Church of Scotland. Like the buildings which preceded it, it is dedicated to St. Drostan, who about the ninth century laboured in Glenesk, and whose memory is perpetuated in the names given to various places, such as Drusty Hill, Drusty's Well, and at one time by an inn named after the saint, but which has now disappeared. At the request of his lordship, Messrs. Matthews and Mackenzie, architects, Aberdeen, prepared the necessary plans. The general style is Early Pointed Gothic of a simple character, in keeping with the granite material to be used.

At the Luncheon which followed the close of the proceedings Lord Forbes gave “the Church” coupled with the Bishop (applause). Before proceeding to the subject of the toast he wished to tell them a little of the origin of the church, the foundation-stone of which had that day been laid. He happened to have a little sum of money laid by which he intended for some church purpose. Originally he did not intend that it should be used in his own lifetime, but on reconsidering the matter and taking the advice of friends he resolved to employ it during his lifetime. The thought of building a church at Lochlee occurred to him, and his connection with and affectionate remembrance of the late Bishop, made it a very appropriate thing that, in the diocese over which he had so long and ably presided, he should build a church as a memorial of him (ap-

plause). Bishop Forbes was well known over England and Scotland, but he, (Lord Forbes), did not think he ever received the honour due to his great ability and piety. He was a most remarkable man, and he was glad to be able to erect in the diocese such a lasting memorial of him (applause). While he said so much of the late Bishop, he did not wish to allow affection for the dead to interfere with their affection for the living. He (Lord Forbes) had transferred his affection most heartily to the present Bishop, whom he had always found to be a very kind friend (applause). In the work connected with the new church every assistance had been rendered by the Bishop, and especially by the dean, and instead of having had any trouble he was afraid he had had his own way (laughter), which was a great satisfaction as every body liked to get his own way (laughter). After some further remarks his lordship concluded by proposing the toast, which was heartily responded to.

The Bishop, in the course of a brief reply, said he did not think it was a good thing for a layman to get all his own way, as his lordship said he had got (laughter), but if all laymen would imitate Lord Forbes, he, (the Bishop) should be quite content they should have their own way. Lord Forbes had come forward as men in the olden times used to do, at his own cost, to build this church. It was a wonderful and blessed thing that God had put it in the heart of Lord Forbes to do so. He (the Bishop) looked upon it as a very God-send—a gift from God as a blessing to the district, and he hoped it would also be a blessing to his lordship (applause). He built it to the honour and glory of Almighty God, and to the memory of a dead friend who was Bishop of that diocese. Just think how beautiful it was. The church was built on the foundation of the Apostles and Prophets. Christ was the chief Corner-stone, the Apostles were the foundation-stone, and their successors were the Bishops—most of them unworthy of the office, he admitted, but still they were in the position of the foundations of the Church, especially of the Episcopal Church. Their Church was built on the principles of Episcopacy, which was the primitive form of Church Government. In the whole of the New Testament he defied any one to find anything which, except by twisting of the argument in the most cunning—he would not say wicked—but certainly unscrupulous way, could be advanced in behalf of any system but Episcopacy (applause). At any rate, they, as Churchmen, recognized the fact that the Church was so founded, and that the successors of the Apostles were the Bishops. In memory of the great, beloved, and saintly Bishop who lately occupied that See this church was to be built by his loving friend and relative, (Lord Forbes). Nothing could be more beautiful and touching. It seemed in the whole arrangements that there was a perfect chain of blessing from God, and coming in the exact line which they as Churchmen should look for it. Possibly many of the older people who were christened, confirmed, and married, in the old church, and who had hoped that their bodies should be carried into it when they died, would drop a tear over it—and it was perfectly natural that they should—but he asked them to give up their share in the old church because of the advantages the use of the new one would confer on their children. He believed that these old churches had led to many of the abuses that had prevailed among Episcopalians in Scotland. If the churches had been better, people would not have gotten in the slovenly habit of having their marriages and baptisms, those holy and beautiful rites of their Church, celebrated in their own houses, and he hoped when the new church was consecrated there would be an end of these irreverent practices (applause). The Bishop concluded by thanking them for the cordial reception he had received.

Literary Notes.

Afternoons with the Poets. By Charles Deshler.
New York: Harper & Brothers, 12mo. Pp. 320.

There is a freshness and variety about this beautifully printed volume which will attract many readers. Two friends one of them a professor, and the other one a sort of pupil, or learner, spend eleven afternoons together during a summer vacation in the country. They enjoy themselves hugely, and the professor talks by the hour, and the scholar interjects quotations and all sorts of remarks, wise and otherwise. Capital anecdotes and amusing stories, of various degrees of freshness and point, do duty in these afternoon rambling talks. The English sonnet is the main burden of the book, and most of the exquisite and copious illustrations of this kind of poetry, from the earliest period to the present, are quoted and freely commented on. Mr. Deshler's criticisms are genial and in good tone and temper, not very profound perhaps, nor very original, nor always just (as in the case of Sir Walter Scott); but he makes up for any lack in these respects by the lively and interesting manner in which the afternoon's discussions are carried on. In few words, the present volume deserves a high place among works devoted to an intelligent and appreciative understanding and enjoyment of English poetry.

S.

The Influence of Jesus By the Rev. Phillips Brooks, Rector of Trinity Church, Boston. New York: E. P. Dutton & Co. 1879. 12mo. Pp. 274.

Dr. Phillips Brooks is an eloquent sermonizer and lecturer, and his power in these respects is fully recognized as well in the Church as among the various denominations of Christians in our country. His last publication is the *Bohlen Lectures* for 1879, delivered in Philadelphia in February last, of which the title is given above. They are four in number, viz: 1. The Influence of Jesus on the Moral Life of Man; 2. The Influence of Jesus on the Social Life of Man; 3. The Influence of Jesus on the Emotional Life of Man;

4. The Influence of Jesus on the Intellectual Life of Man.

As popular lectures, delivered to audiences in sympathy with the speaker, no doubt these of Dr. Brooks were very successful, and probably produced a marked effect. But when printed, and submitted to readers who are not hurried forward by the eloquent voice of the speaker, and who are at liberty to weigh what is put before them, it may be doubted whether there is not more of a feeling of disappointment than edification. We have a conviction that the remarkable reticence of Holy Scripture ought to be respected, and that beautiful pictures of scenes, times, events, etc., are not to be put forward in such wise as if they were to be received with the same—or almost the same—respect and confidence which the written Word of Inspiration always carries with it. We expected more theological exactness and carefulness, and less of what may be termed poetical disquisitions and imaginings. We have read the volume with much interest, and while enjoying many passages of noble sentiment nobly expressed, we have been rather struck with some language and ideas of which we doubt the propriety or fitness. We are sorry, too, that a very fine piece of writing on the Sphinx compared with the Madonna of Raphael is spoiled entirely by calling to mind the fact that the Egyptian Sphinx is always *male*.

Dr. Brooks labors very much to set forth the "idea of Jesus," as he phrases it, viz: "the fatherhood of God and the childhood of every man to Him." Every man being a child of God, in the sense which he means, is only to be brought to recognize God as his Father, and all is well. "The certain truth that man, and every man, is the child of God, is the sum of the work of the Incarnation." "When He says to a sinner, forgetful of his sonship, Rise up and be God's child, all these included truths come in with their own power to restore his life." "At the bottom of all truth lies the truth of all truths, that man is the child of God. All that man knows is really a knowing of his Father, and can be thoroughly won

only by obedience. And so the moral, the spiritual, and the intellectual lives are one." His expressions as to our Lord's humanity are sometimes strange, if not startling; *e. g.*, "Jesus in his earthly life was always feeding his human nature out of the divine nature on which it rested in mysterious unity;" "that boy-man, young forever with something of the perpetual youth of those who have passed through the grave and come out in the timeless life beyond, went about among them;" "Jesus, there in the desert, shakes his life free, as it were, from the shell of childhood, and thereby, for the first time, takes possession of the perfectly childlike soul. He is a man, and the secret which manhood whispers into his ear in that moment of initiation, a secret not new, and yet forever new, because it is infinite, is simply that God is His Father."

But time and space fail us to go into details. The few passages quoted will give the thoughtful reader some idea of the tone and style of the book. We doubt not that it will find its proper level very soon, and that while the critic can not praise it to the full, they who know the writer, and the earnest devotion of his active energies to the preaching of the Gospel, will find much in it to admire, and much to be profited by. S.

"EVENING MASS."

MR. EDITOR:—In my article on Shakespeare I gave *two* explanations of what the Poet *may* have meant by the long disputed subject of "*Evening Mass*," in *Romeo and Juliet*, in either of which he could not be charged with ignorance; viz., that he may have used the word "*mass*" in what Bingham says was then its popular sense, though in a loose way, as denoting *any* church service, and even vespers; or that if the Holy Communion was meant or was signified by that word, then the idea was expressed of its private administration for "strength and refreshment." In either case, the expression could not be urged against "the accuracy of the Poet in using terms of art;" or as having any bearing upon his ecclesiastical status, according to White. Since

that article, I have had a correspondence with Mr. Joseph Crosby, to whom I have already referred as one of the best Shakesperian scholars in this country, and have just received a letter from him, which I herewith send to you as of great interest to all Theologians. To my mind, the facts herein communicated contain only another incidental evidence of the ecclesiastical status of the great Poet, as a true Catholic, using the language of the Catholic Church at Verona, notwithstanding the interdict of Pope Pius V. in 1566, promulgated only two years after he was born.

Supposing what I here send to be the true explanation, then the question of Juliet to the Friar must have referred to *Confession* as preceding "the sacrament of strength and refreshment." J. A. B.

ZANESVILLE, O., Oct. 13, 1879.

MY DEAR DR. BOLLES:—Since I wrote you last, I have found, in the "Transactions of the New Shak. Society, of London," for 1875-6, page 148, a paper on "*Evening Mass*," in *Romeo and Juliet*, iv. i. 38, which is *so good*, and full of information, that I will copy it for you; as I do not suppose you can find a copy of the book in Cleveland, or indeed in the West. It was read by *Richard Simpson, Esq.*, March 12, 1875, a learned Shakesperian scholar, recently deceased. He says:

"Shakespeare's accuracy in using terms of art is so great, that one apparent exception has been made a text for theory, but never hitherto explained. *Juliet* says to the friar—

"Are you at leisure, holy father, now,
Or shall I come to you at evening mass?"

The phrase '*Evening Mass*' is held to show a thorough ignorance of the usages of the Catholic Church.

"But we must note that in this play '*Evening*' means afternoon, and no more. *R. and J.* II. iv. 114: 'Is it good *den*?' asks the nurse. 'Yes,' says Mercutio, 'the hand of the dial is on the prick of noon.' [*Den*, you know, is the old word for *evening*, or what we should call *afternoon*: it is only short for '*even*.'] Here, at least, evening begins at 12 o'clock. And, next, we must note with respect to the *canonical times* for Mass, that the present rubric of the Missal allows—1. Low Mass at *any time* from dawn to noon. 2. Conventional and High Mass on Sundays and Festivals after *Tierce*; on simple feasts and week-days, after *Sext*: in Advent, Lent, Ember-days, and Vigils, after *Nones*. 3. Requiem Mass, on All Souls' day, after *Nones*, as also on the day of the funeral, or the month's mind, or anniversary. 4. Votive Masses after *Nones*. The proper hour for the service called *Tierce* was originally 9 a. m.; for *Sext*, 12 noon; for *Nones*, 3 p. m. Hence, so far as words go, the present rubric prescribes or allows *Evening Masses*.

"And in ancient times the customs agreed with these words. 'Tempus missæ faciendæ,' says Walafriid Strabo, *'de rebus Ecclesiasticis*, c. 23, secundum rationem solemnitatũ diversum est. Interdum enim ante meridiem, interdum circa nonam, aliquando ad vesperam, interdum noctu celebrant.' And Martene, *de antiquis Ecclesiæ ritibus*, l. c. iii article iv., gives notices of solemn masses said on fast-days at 3 o'clock, in Lent, in the evening, and at night, at Christmas, Easter Eve, St. John Baptist, and days of Ordination. As for Low Masses, 'We think they were said at any hour which did not interfere with the High Mass.' Then he gives several examples, and then concludes, 'This shows that Low Mass might be said at any hour, dawn, 8 a. m., noon, after Nones (3 p. m.), evening, and after Compline (night). Even to this day (1699), in the Church of St. Denis, the Bishop says the solemn mass for the Kings of France in the evening, and in the Church of Rouen, on Ascension day, mass is often said in the evening.'

"Pope Pius V. (1566-1572) forbade afternoon and evening masses, under pain of suspension. But there is no reason why this new law should have influenced the isolated and fanatically conservative English priests, if there was a custom among them of saying afternoon masses. It was very slow in influencing the Spanish practice (Navarr. lib de Orat. c. 21, n. 31, et Enchirid. Confess. c. 25, n. 85). It was so slow in penetrating Germany, that it had to be enforced by various Councils, e. g., Prague in 1605, Constance in 1609, Salzburg in 1616. Cardinal Bona (1672) seems to say that in his time High Mass was sung in Lent, and on Vigils, at 3 p. m. instead of sunset, the ancient time (Bon, *Rev. Liturg.*, Lib. 2, pp. 182-186; Paris, 1672). And the remarkable thing is this, that according to the testimony of the liturgical writer, Friedrich Brenner (*Geschichtliche Darstellung der Verrichtung der Eucharistie*. Bamberg, 1824, vol. 3, p. 346), *Verona* was one of the places in which the forbidden custom lingered even to our own day. After quoting the precepts against it, he says, 'Notwithstanding, Evening Masses are still said in several Italian Churches, as at Vercelli on Christmas Eve by the Lateran Canons, at Venice by the same, moreover, in the *Cathedral of Verona*, and even in the Papal Chapel at Rome.' Where, in spite of the Papal prohibition, the custom of having *Evening Mass* lingered in Verona for nearly three centuries after Shakespeare's time, it is impossible to doubt that, in his time, it was a matter of usual occurrence there. It was a custom that could not have sprung up after 1572, and must always since that year have tended towards extinction. The mention of it, therefore, so far from being an error, is so curiously correct a local detail, as to suggest either that it was contained in the Italian source from which Shakespeare drew his story, or else that he had travelled into Italy, and had noted this custom at Verona."

I am, dear Doctor Bolles,

Yours, truly, JOSEPH CROSBY.

—T. Whittaker will have ready shortly a "Homiletical Encyclopedia of Illustration in Theology and Morals." By R. A.

Bertram. It is a handbook of practical divinity and a commentary on Holy Scripture.

—A new edition of Mrs. Sherwood's *Stories on the Church Catechism*, unaltered, has just been brought out by T. Whittaker. The same publisher has issued recently "Stories for the Happy Days of Christmas Time," by Rev. Geo. W. Shinn. Persons having charge of Christmas entertainments for schools will find in this volume a variety of stories for reading aloud, with directions for illustrating them in pantomime, with tableaux, carols, etc.

—Whittaker of New York (2 and 3 Bible House), has just published *The Faith of our Forefathers*, by the Rev. E. J. Stearns, D.D., Examining Chaplain of the Diocese of Easton. This is an "Examination of Archbishop Gibbons's Faith of our Forefathers," published in Baltimore, the seat of his archdiocese, several years ago.

Dr. Stearns has very learnedly, pun- gently, and wittily replied to this latest grand effort of Roman Catholic controversy. Following carefully each chapter of Dr. Gibbons, he has treated each topic *seriatim* and exhaustively, again and again seizing the guns of his adversary and turning them against him, and condemning him by his own words. The Archbishop's book is written in a popular and even a "taking" style; and is said to be much read. But it is full of sophistries, of lame conclusions, and of misrepresentations of the Church. To reply to such a book requires more pains and accuracy, of course, than to write it. Accordingly Dr. Stearns deals with the subject in a much more profound way, and some of his pages bristle with quotations. But these, while easily verified by the learned, are translated into plain English, and applied with a clearness and force appreciable by the general reader. He has indeed done the Church good service, and his book must have a wide circulation. It is a duodecimo volume of 375 pages, well bound, and printed in clear, readable type, at the moderate price of \$1.00, sent by mail. A cheaper edition, in paper covers, will be issued shortly.

—*True Stories of God's Servants—John Wesley*, by Frances Bevan (Holnes) is, we presume, from the double heading on the title page, the first of a series. It is written in plain, somewhat infantile language, and is a narrow, one-sided view, written by a very narrow, one sided writer, of the life of a man who was not narrow of view, and whose many-sidedness was one of his main characteristics. The tone of the book may be gathered from the account given of the times when the "Gospel of God was very little known or believed in England." Then it was, according to Miss Bevan, that "People were generally taught, that if they were good, kind, and honest, and did their duty to their neighbours, and, perhaps, in addition to this, said their prayers and went to church, they would go to heaven when they died." We hold that these benighted people thought right. If they brought forth the fruits of faith and were "good, and did their duty," they could only do this by the power of Him who is good, and is the rewarder of such as serve Him. People who do so, do, whatever Miss Bevan may think, serve God. We wish our own times were a little more benighted in this direction. We need not dwell on this odd life of John Wesley as related by Miss Bevan. It is so full of the evidences of the writer's want of charity and of her ignorance of religion that we cannot commend it.

—*Proteus and Amadeus, a Correspondence*, edited by Aubrey de Vere (C. Kegan Paul and Co.), professes to be a publication of letters which actually passed between two college friends who had been master and pupil, but had been long parted, and come together again in this correspondence, in which several of the problems in the present conflict of religion and science are discussed. Proteus writes from the standpoint of one with much intellectual admiration for scientific materialism, but who is not perfectly satisfied with it, while Amadeus adopts the Christian view, as understood by a Liberal Roman Catholic.

Some Outlines of the History of Philosophy.
By George Anthony Denison, Archdeacon of Taunton. Parker, Oxford and London. 1879.

This is a paper read at the Literary and Philosophical Institute, Hull, last January. It is highly characteristic of the writer, and may very well be bound up with "Notes of my Life." It traces the present aspect of false philosophy here in England, and gives forth good, sharp dogmatic teaching. "Of course," says the archdeacon, "I beg the question . . . If I wanted to argue about it, which is what I have never done, and never will do, I should not be here. I

am here to declare it. When St Paul was brought to Areopagus by philosophers of Athens he did not *argue*: he declared the one God, the creation, the resurrection, the judgment. It is wonderful to think of the brevity of this great statement of first truths.

—There can be no necessity to recommend a book which has already reached a fifty-sixth edition. We may, therefore, in the case of Mrs. C. F. Alexander's *Hymns for Little Children*, content ourselves with chronicling the fact and expressing our satisfaction that popular favour should have been so worthily bestowed. Since the work first appeared in 1848, with the imprimatur of the honoured John Keble, it has steadily made its way, and there are few collections of hymns which are not indebted to it. Those of our readers who are not yet familiar with its "true poetry and primitive devotion"—to quote Mr. Keble's words—will find the present edition of it just published by Messrs. Masters a most attractive little volume both inside and out.

Summaries.

FOREIGN.

The *Nineteenth Century* for October has a response to Mr. Mallock, by Miss Bevington, that *lusus naturæ*, a "female atheist." She holds to Morality, but her principles would not save her disciples from the morality of Cleopatra, when Paganism is sufficiently reinstated. Dean Stanley's article on Baptism defends the Gorham judgment, but Mr. Gorham himself, it may be remembered, declared that the doctrine that judgment acquitted, was not what he taught. Mr. Gladstone has a beautiful paper on Greek Mythology, showing in it a tradition of *personal Theism*, and not mere nature worship.

In the *Contemporary*, the most notable articles are one by Paul Janet on Critical Idealism in France, one by F. W. Newman on the Moral Limits of Beneficial Commerce, one by James Damasteter on the Supreme Good in the Indo-European Mythology, and one by H. J. Miller on Various Plans for Bettering the Lower Classes.

—The Lincoln Diocesan Conference, with 350 representatives, lay and clerical,

has declared against any attempts of Convocation to reform the Prayer Book, until its own representation is reformed.

—At the Swansea Church Congress (in the week of Oct. 5) there were three places of meeting, besides the Music Hall (for the Congress), the Guildhall and the National Schools (for the "sections"). There were 107 speakers and writers appointed, of which 24 were laymen. On Monday evening the Bishop of S. David's consecrated a new Church a few miles from Swansea, and a meeting of the E.C. U. was held against Parliamentary interference with the Prayer Book; and another in favor of "Funeral Reform."

Abp. Tait preached the opening Sermon on Tuesday, the Mayor and Corporation joining the clergy and choir in a procession to the parish church, in which was also seen Dr. Stephens, the legal counsel of the Church Association. The place has a population of 52,000, with only 6 churches and some 45 dissenting places of worship, 11 Methodist.

The Bishop of the Diocese made the opening address in the Music Hall, in which he said that since 1284 no Primate had officially visited the southern part of the Principality! He dwelt upon the poor endowments, the bi-lingual parishes, and isolation of clergy in Wales, as obstacles, but declared the Church was gaining ground.

Many of the subjects discussed at Congress were of local interest to Welshmen. The first day's meeting at Music Hall drew out a splendid debate on "Dissent and Home Reunion," Earl Nelson, Bp. Browne, Canon Curteis and Prebendary Clark, taking notable part.

At the meeting on Sunday Schools Tuesday evening, an excellent paper was read for a Mrs. Townsend, who gave an account of the Girls' Friendly Society, which in five years has grown to 30,000 members. No girl without good character is admitted.

Wednesday, Parish Organizations and Parochial Schools, or Religious Education, was the morning subject. At the Music Hall it was discussed by Canon Melville, Mr. Birley, M. P., A. Mills,

M. P., who stated some remarkable facts that there were 1800 School Boards, but 247 of them had no schools; that while the Board Schools had room for 900,000, there were four millions of children in the voluntary Schools—even in London there were 20,000 more. Religious teaching is gaining in the Board Schools; in 558 there is Bible reading and teaching. Canon Gregory, Rev. T. Bennett, and others, spoke encouraging words. In the "section" the same subject was treated by Canon Butler, whose remark in favor of daily service and weekly celebrations was highly applauded; and by Prebendary Cadman and Archdeacon Blunt, with others.

In the afternoon papers were read on Diocesan Conferences, and in the evening, one by the Bishop of Oxford on Ecclesiastical Courts and Proceedings, and one by Dr. Phillimore, who thoroughly showed up the incompetency of the present Court of Appeal, the Privy Council. He would have bishops actually elected by their dioceses, and have their diocesan courts with appeal to the Synod of the Province. Rev. B. Compton followed up the subject, protesting, too, against the makeshift of throwing great power into the hands of the Bishop *in camera*, as un-English, uncatholic, and unworkable. A bishop should administer justice only in his court, and not be above the law himself. Canon Ryle and Dr. Blakeney defended the existing system.

[Remaining reports not yet come to hand.]

The Church Congress at Swansea was a great success, 1800 full member's tickets were sold & day tickets in large numbers. The attendance was chiefly men, and great influence upon the place and for the Church in Wales, will be the result. A branch of the Church Working Men's Society was founded in Swansea, and a great deal of Church literature distributed.

—Mr Burke's second volume on the *Tudor Dynasty*, and the *Reformation Period* is out. It treats Cardinal Wolsey in a rather different style from that of our article taken from the *John Bull*. It

gives the most complete life of Cranmer yet published. Of course it utterly demolishes Mr. Froude's picture of Henry VIII.

—The Church Association *justifies* the Bordesley sacrilege, by resolution. What can help the Church of Rome more than such infidel proceedings to be endured by devout and reverent souls? They simply call it "the act of securing an illegal wafer for inspection, and regard it rather as one of loyalty to the Church and patriotism to the State!" Then there was no way of securing such a wafer except by falsely pretending to wish to receive the Holy Communion! Would the Church Association pretend to justify the sin of Ananias or Simon Magus? *Quem Deus vult perdere, &c.*

—Mrs. Selwyn has been presented with a marble bust of her late husband, the Bishop.

—Harvest festivals are quite numerous in England, notwithstanding the bad season. In the North of England all kinds of food are at moderate prices, and there is good prospect of revival of trade.

—The *Church Times* has an excellent notice of Dr. Ewer's *Conferences*, which we have in type, but are obliged to leave over.

—Several lay Churchmen, who have been visiting England, are lecturing in Australia on the Church Revival and Ritualism, and telling with good effect what they saw with their own eyes.

—The Winchester school boys have by their gifts of money sustained a mission-priest at work in East London, near the India Docks. Bp. How has laid the corner-stone of a new church for that district.

—The *Literary Churchman* in noticing Mr. Hutchins' letter to the Bishop of Dover, made several serious mistakes in the *dates*, putting Bp. Cummins' deposition in the year 1878. Bp. Cummins resigned in November, 1873, was immediately inhibited from performing any ecclesiastical function, and as soon as the Canons allowed was *deposed* by Bishop Smith, acting with the consent of a ma-

jority of the Bishops, on the 24th of June, 1874, which sentence was ratified and approved by the House of Bishops at the General Convention of that same year, on the 17th of October.

—In connection with Dr. Langdon's article, we notice in the *Guardian* that M. Loyson "has been visited by members of a community of about sixty Jansenists in an interior town, who, being mostly aged people, have presented him with a library of about two hundred volumes of old Gallican books; he being, as they say, the only person to whom they can confide this treasure, in order that the books may not fall into the hands of the Jesuits, who have a society for buying up all old books, ostensibly for libraries, but really to burn all the past true history of the Church of France. Pere Hyacinthe is invited to go and preach to these people; and this, too, with full authorization of the municipal council."

It is said also that several parishes and curés have determined to join his movement. He talks of a *clergy house* in Paris, where persecuted Gallican priests may find refuge.

—Prof. Stubbs acted as librarian to the Archbishop of Canterbury and Keeper of the Manuscripts at Lambeth Palace from 1862 to 1867. At Oxford he has been successively an Examiner in the School of Theology and in that of Law and Modern History, and Select Preacher before the university. He has held an Honorary Fellowship of Balliol College since 1876, and the rectory of Cholderton, Wiltshire (in the patronage of Oriel College), since 1875. He has occupied the chair of Modern History since 1866. Professor Stubbs is the author of various lectures, sermons, &c., and of "The Constitutional History of England," (three vols.), "Memorials of St. Dunstan," and "The Early Plantagenets." He has also edited "Moshheim's Church History," "Chronicles and Memorials of the Reign of Richard I.," "Benedictus Abbas," "Walter of Coventry," "Select Charters," "The Chronicles of Roger Hoveden," and a volume of "Councils and Ecclesiastical Documents."

—In a notice of a "Dialogue on Fox-hunting" by Rev. F. O. Morris, *Church Times* says: The mere cost of the various packs of fox-hounds kept up in England, without including any calculation of the expenses for hunters, is more than half a million sterling a year (170 packs at £3,000 each—£510,000), that is to say, a considerably larger sum than all the

missions of the Church of England can raise for the spread of the Gospel, and to put the matter differently, enough to defray the incomes of all the archbishops, bishops, deans, and canons in England and Wales (which in the aggregate amount to £286,500), and to endow four hundred and fifty parishes besides with £500 a year each. Nor is this the whole outlay. There are 150 packs of harriers, costing perhaps £2,000 each, which is another £300,000, and it certainly does appear to us that, even for purposes of amusement, the money might be much better spent. And we have not made any calculation as to coursing packs.

HOME.

It seems to be thought by some that because the Church *tolerates* her clergy in holding various views of religious truth, therefore the clergy may claim, each for his own school, that said "views" are "the teaching of the Church." If this is what is meant by "toleration," then *ex vi termini*, the Church could not be an *ecclesia docens*, and her position in the world would be a transparent absurdity. It certainly cannot be that in tolerating or permitting various opinions, the Church is put in the position of *authorizing* contradictory teaching. It rather appears to us that the very fact of toleration determines the views in question to belong rather to the sphere of *opinion* than of defined and fundamental dogma. That is, the Church permits differing opinions about matters never dogmatically and ecumenically defined. For instance: when and where has the Church dogmatically defined the meaning of the New Testament terms for *eternal condemnation*, as to the nature and duration of the thing? Yet we know what has been the ordinary conception from historical and liturgical use. High Churchmen, or rather all real and sound Churchmen, believe in the sacramental and sacerdotal theory of the Church, and the doctrine of the Real Presence. They are patent on the very surface of the Prayer Book, and they constitute the thread of historical continuity from the earliest age, as all the ancient liturgies show. They are of the nature of *facts* rather than doctrines, like the seals of ancient title deeds. They are facts that flow out of the great and all productive

Fact of the Incarnation, which is called a dogma too.

Puritan Protestantism has always denied and contended against this system, and so far forth has produced and authorized the infidelity that rejects all the objective truths of Christianity, past as well as present. Of course the sacramental school must contend that their view is "the teaching of the Church," and that men must this way come to Christ the High Priest to receive the atonement for sin. Yet, while Puritanism can show no shred of evidence from history, and rests only in wilful private interpretation of the Scripture alone, on the other hand it is to be observed that no ecumenical definition of the manner of the Real Presence has ever been had, the early Church devoutly accepting the fact as a *Mystery* even as the Incarnation was a *Mystery*, "hid in the silence of the ages." No one surely would want that scientific absurdity of Trent, about the "conversion of substance," which the majority of Roman priests are now trying to explain away. Therefore, what shall we say of all these corollaries of devout meditation, but that they are "views" gathered about the undisputed mystery—the mysterious and adorable Fact that we really and verily receive the Body and Blood of Christ, *quod in cruce affixum est*.

If we take any other line than this, what is to prevent our stumbling into that great heresy of Rome, that what at first was but a pious opinion, when it has grown sufficiently wide spread, may be taken up and elevated to the rank of a dogma of the Catholic Faith binding upon all members of the Church? Let any one see this process as described in Dr. Pusey's *Eivenicon*, in regard to Mariolatry, for instance, and he will understand how Dr. Newman's taunt of "drifting" may be applied in the direction of mediæval corruptions as well as in that of Protestantism. This practice of Rome is almost identical with that inherent vice of Independent Protestantism, whereby creeds and platforms are changed from time to time by popular vote, and the prophets prophesy falsely, because the people love to have it so.

—We are sorry to have caused disappointment in any quarter by our reticence under the criticisms so freely made, with some appearance of a wish to raise a controversy, upon Bp. Doane's Sermon at the General Theological Seminary. We have not space to copy these criticisms in order to refute or modify them, especially in view of the unlimited expansiveness of such disputes, and to answer without quoting, it seems, would hardly be satisfactory. But if any person had written for us a dispassionate review of that Sermon as regards the points inculpated, such as that which has appeared in the *Western Church*, by a clergyman of Baltimore, we should cheerfully have published it. Surely the Bishop would not object to being called in question as to any statements thus publicly made. We have no authority to represent him, or to speak for him, but we had supposed him to be entirely at one with the High Church or Catholic School on all the subjects mentioned in his sermon. To point out extremes or abuses, and warn against them, is the readiest way of reconciling Catholic verities to the minds of certain weaker brethren who are always doubting whereunto this thing may grow, and always inclined to promote disturbance or secession on account of it. Besides, we must protest against any application to ourselves of the saying that "silence gives consent" to every expression or sentiment that appears in our magazine. We asked for and printed that Sermon at the suggestion of one of our ablest and most distinguished parish priests, who believed its general scope and tendency was such as would be wholesome for the times, while not undertaking to pronounce whether every expression in it could be perfectly justified. It is simply preposterous to suppose that Bp. Doane does not accept *ex animo* all that is said in the Homilies about Sacraments. Who doubts that Marriage, Confirmation, Holy Orders, &c., are of a sacramental nature? We can add, too, that the laying on of hands was intended to be as "general" as Baptism itself: for there is a priesthood of the laity as well as the Sacerdotal order. But if we call

these things Sacraments, by name, instead of "Sacramental Rites," we confuse our congregations by the obvious departure from the Prayer Book, and make them imagine that we wish to bring in Roman doctrine. In fact, it is necessary in these times of general suspicion and rebuke, to explain ourselves at every step, if we would draw the minds of the people with us to the practical recovery of many obscured or forgotten truths.

As to classing under the head of mere opinions some things which many of us feel disposed to regard as part of the Church's *Depositum* of historical Faith and Practice, we must ask in the name of common sense, what attitude a Bishop of the "Protestant Episcopal Church" is to take toward the different schools of thought in his diocese, when everybody (and none more than ourselves), demands of him some authority by Creed, Canon, or Ecumenical Council, for any course of doctrine or practice he may determine to pursue? Certainly nobody is obliged to agree with the precise latitude at which he would draw the line, any more than with his notion of *Mass* as a "Saxon word," although it is a word that is perfectly legitimate and harmless apart from vulgar association, having for its use, one should think, plenty of Catholic and primitive precedent. Yet the greatest obstacle of the Catholic School will be found, as even the *Church Times* confesses, in the failure or neglect to draw *some* line, which shall be authoritative and adhered to. Why not stop with the Prayer Book? The Lord consented to abide with those who walked no further with Him than Emmaus.

—We would call especial attention to the very remarkable Letter of Father Benson, Superior of the Cowley Brotherhood, near Oxford, England. Our readers will feel deeply indebted to the kindness of our good Maryland friend who sends it to us. We have not been so stirred and refreshed for a long time by anything we have read, as by this letter. What recent Episcopal Charge or Lambeth Encyclical or Pastoral, will compare with it? The ease with which it treats the most sublime mysteries of

Faith, shows that the writer is in the highest sense a Theologian, and lives in an order of Science of which our popular preachers seem never even to have dreamed. As we read, we seem to be listening to St. Bernard or Bp. Andrews or Pearson or Bull, and under the spell are in no mood to criticize or take exceptions to anything. Theology is the *pabulum*, the food, of high devotion, and nourishes saints and martyrs and spiritual enthusiasm, without which religious systems must soon perish. All living movements grow out of these sympathies of kindred minds which proceed from fresh and deep convictions, and they work according to their own laws. A movement which is represented by such theologians as Pusey, Keble, Benson, Sadler, Liddon, Littledale, DeKoven, Dix, and many others we might name among the living and departed, is not to be put down by slurs, pooh-poohs, bow-wows, inane "charges," resolutions of Conventions, or appeals to ignorant prejudice.

We feel that this letter more than justifies the line we have ourselves taken in regard to the limitations of Catholic development. It shows how possible it is for Romanizing tendencies to forget or slur over the real mission and office of the Holy Ghost in the Christian Dispensation, not indeed, as some say, the "vicar of Christ," but as the Person whose energetic and energizing power makes efficacious the means of grace, so that we dwell in Christ and Christ in us. It was in this sense, we conceive, that the late Dr. DeKoven used to say, that the office of the Holy Ghost was "not so much to supply Christ's absence, as to accomplish His presence"—to make His Priesthood a perpetual reality on Earth as well as in Heaven.

—When it appears that some of our ultra Protestant laity are actually adopting the Romish practice of rejecting the cup and partaking only in one kind at the Holy Communion, we think it not out of place to give the substance of a very learned article in the *Church Quarterly* on the "Scriptural View of Wine and Strong Drink."

The eloquent and able paper on "Infidelity and Morality" was read before the Albany Convocation about a year ago. It is some time since we have found a suitable article in this direction. In our next we propose to give the gist of the Archbishop of York's Sermon before the British Association.

We have a number of original articles on hand, from which we find ourselves compelled to select according to their qualities of "*keepings*."

—We do not like the taste of imputing unworthy tricks and dishonesty to any brethren who really believe in and follow what they deem Catholic practices. But Catholic practices will bear discussion like any other practices, and the *Church Times* has said that Catholic ritual has chiefly developed from rules of common sense.

An earnest Church lady writes us in illustration of a point made in Bishop Doane's Sermon:

. . . I wish you could have attended the Church I attended this summer. The little fact that the services as at present conducted had not, did not, and could not reach anybody; that there were thousands of souls that ought to be reached—seemed not to make the slightest impression on the Rector. He had adopted the *Sarum Use*, and what is it to him that the people evidently had no hankering after the *Sarum Use*? He seemed to think there never were such bad people, and that the Devil had a hold on the city unlike his hold on any other place. And so he had an Early Celebration, himself and a Mrs. — constituting the attendants. He had a ten o'clock Service and Sermon; the choir—eight little orphans—and a dozen persons, or thereabouts, constituted this congregation. . . . When asked why there was not some other hour chosen for the Celebration, the answer was, "he wasn't strong enough to go through the Service, Sermon and Celebration *fasting*; that when he did it once a month he was so exhausted that he had to lie in bed till the last moment in the morning," etc., etc. Now here was a man who let go a whole city, unwashed, unfed, sooner than let go his own pet way of communicating, and this in the face of the fact Bp. Doane lays down in his sermon, that there is no Council, or Prayer Book rule, commanding any such usage. These men hold Keble as their Saint in all Eucharistic usage. Why don't they ever allude to the fact that Keble calls attention to this fasting communion as likely to become pernicious, and declares that an Eastern custom cannot be binding on us Westerns, with our different manners and climate. . . .

—Father Hall held a "Quiet Day" a few weeks since, at West Point, for such of the clergy as could attend. Would that these opportunities could come oftener. We regretted not being present at the Church Congress when his paper was read, "On the Spiritual Life." For this and other gems, the Official Report of the proceedings will doubtless have a large sale.

—We would call attention to the advertisement of the Publications of the Cowley Brotherhood, at their depot in Boston. We have noticed several of them before this, and hope to have a fuller review of one or two now lying on our table. There are few books more suggestive and inspiring for the true culture of the devout life.

—Our correspondent "E. H." has demonstrated his point with exhaustive elaboration, but we have not known any cases within our experience of Congresses and Conferences where the presiding officer took any advantage of his position. The Congress at Albany was a model in this respect, though we should not have complained if some very crude statements made there had received correction. The restraint upon freedom of debate is felt most in our Diocesan Conventions.

—We hear that the volume of Dr. DeKoven's Sermons, published for the endowment fund of Racine College, is about ready from the press of the Appletons, New York. It will be in eager demand, by churchmen of all grades.

—We have no room left to give our impressions of the Church Congress. The discussion on *Communism* was excellent; that on *Christian Education* less satisfactory, and that on the *Authority of Dogma* the least so of all. Bp. Huntington's paper, and Dr. Van Rensselaer's plea for Church Schools and Colleges, were noble voices in the wilderness, and Bp. McLaren's paper gave the old Catholic note that seemed lost, or uncomprehended, in such a presence. Bp. Clark's paper and Dr. Washburn's speech were simply astounding, and Dr. John Cotton Smith's very able paper was most churchly

and conservative in the comparison. Of course, Messrs. Mallory will sell a full report of all the proceedings at 50 cts. a copy. We shall publish in our next a speech that was *not* delivered, and therefore will not be copyrighted by the Mallorys, or anybody else. It was omitted simply because the gentlemen already on the stage in violation of the rules of the Congress, had their time extended to twice the limit allowed. It is this sort of thing that makes the Congress an echo of a certain school, and that a very small and rationalistic one. The rules should *be adhered to at all hazards*.

—One thing that comes out very clearly in a Church Congress and in most Conferences of a similar kind, is the absolute necessity of a more extended and thorough study of theology. No clergyman should rest content with what he has acquired before ordination, or allow his parish work to crowd out all reading and study,—so as to fall behind the current of thought that so remarkably distinguishes this age. The *ECLECTIC* is intended as a modest help to the clergy in this matter, and if it does not furnish all they want will at least show them where to obtain it.

When we hear a Bishop on the stage declare that the doctrine of Adam's responsibility for the future condition or destiny of his descendants is "relegated to the region of mythology," we want to ask him his views of original sin and the IXth article. But there is no chance for catechising in a Church Congress. When we hear another declare that he was an infidel in a Church College, but became a Christian in a German University, we philosophize—there are many weak minds that have no other means of establishing a character for independent thinking except on the principle of *contraries*—by taking issue with their own friends and with all around them. You may always calculate to find them in the *opposition*. Abraham, instead of "commanding his children" after him, should have sent them to the "mixed" High Schools of Sodom and Gomorrah.

—The seal of the Cuba Missionary Guild (Mr. G. W. Kirke, 208 Harrison St., Brooklyn, Registrar,) is a Vesica Piscis, with the arms of Spain, Cuba and Havana in the upper part, in the centre the legend *Via Lucis, Via Crucis*, and in the lower part an ancient lamp standing upon a globe, with a light burning at one end and the other surmounted by the Labarum surrounded by a nimbus. The globe has upon it the date *A.D.* 1878. The whole forms a very elegant and suggestive design.

—We shall probably have to acknowledge that Shakspeare used the word "mass" for *any* service, and that such was the popular parlance of his day. Perhaps he was not always exact as to the usage of the age or country of his characters, for there are doubtless anachronisms in his plays; but Dr. Bolles cites an old book of Bp. Andrewes, "A Collection of Articles, Injunctions, Canons, Orders, and Constitutions Ecclesiastical," and printed in 1675, which shows that such was the use of the word "*mass*" at that time.

—We hope soon to see a new edition of the *Vade Mecum*, with a great deal of new matter—among other things a form of *Penitentiary*, such as for some years past has been approved by the Bishop of Western New York. We have had the opportunity of examining it, and believe it to be such as must meet the approval of all who would leave any room for carrying out the final invitation of the first exhortation in the Communion Office.

—We have always found it difficult to sympathise with the assaults that have been made upon what is sometimes called our "hideous vestry system," or with the views of those who would transfer the management of temporal affairs, so far as relates to the support of the clergy, to the Ecclesiastical authority of the Diocese. As things are now, the individualism, not to say the idiosyncracies, of a Bishop is too much reflected in diocesan life and work, and with episcopal autocracy in money matters, the thought and activities of a Diocese might soon be

made to run in the narrowest possible rut—limited to only one school out of the several which are equally legitimate in the Church. Some dioceses, we believe, have resorted to an incorporation of the Bishop and Standing Committee for secular purposes.

We give, nowever, the testimony of a clerical brother as to the evils of the present system. In a private letter to us he says :

. . . The evils of Congregationalism, perhaps, are felt more sensibly in our smaller parishes, many of which seem to be controlled by men who are of the world worldly, without any saving knowledge of the truth. I can speak feelingly ; for, in my own experience, I have suffered,—my last two parishes, first *neglecting* the finances ; and then throwing everything into confusion, where they had been prosperous, to save themselves ; resulting in the Church at the former place being closed indefinitely, and, at the latter, being in a very struggling condition ; while, between them, upwards of \$500 of salary, according to agreement, has been lost to me. And, such is the character of the controllers of those Churches, that, if anything is said, all kinds of errors—painful and damaging to a clergyman—are the only result.

And yet, my experience is no exception to a widely prevailing rule ; our insecurity very extensively is felt ; simply because ignorant, worldly, and often ungodly men, by a sad overturning of Divine Order, have invested themselves with more than Episcopal Powers.

—Zion Church, Pierrepont Manor, the home of the venerable W. C. Pierrepont, well known for his generous aid to all Church objects, has taken a new impulse of growth during the past three years, under the rectorship of Dr. Muir. There have been 58 baptisms and 57 confirmed, largely from the outside world, and the list of communicants has grown from 76 to 133—a remarkable result, when one considers that in our rural parishes the removals, often for years, more than neutralise the additions.

—Rev. Dr. Schuyler of St. Louis, on Oct. 5th, kept the 25th anniversary of his rectorship of Christ Church, in that city. The changes in that time have indeed been wonderful in that great city of the West: where as he truly says we should have had *sixteen* new parishes instead of seven, that city having increased four-fold. But the increase has been not merely in the number, but the *strength* of the parishes as well. Dr. Schuyler is af-

fectionately remembered as for some years rector of S. John's, Buffalo, in the old Diocese of Western New York.

—The *Living Church* says sometimes words for those who pretend they "can't afford" to take in a Church newspaper. It is the one great drawback to the Church in this country, the way in which it treats its own Church literature. Every other department of life makes great use of the press, but in the Church, we see whole congregations in which hardly a religious paper is taken. One test of being a Methodist is a subscription to some *Advocate*, and many a poor mechanic we know takes a monthly magazine along with his *Advocate*. It is the secret of their strong and enthusiastic denominational feeling. But it would seem our people are as much opposed to Church newspapers as to Church Schools and Colleges, for fear our children may become too earnest Churchmen. Is all this in any degree the fault of the clergy?

—Prof. Swing, who has *swung off* from Old School Presbyterianism, on good and logical grounds, has recently preached a powerful sermon on the *educating* power of Christianity, which gives views and thoughts worthy of a churchman. He is, of course, quite at sea, as many able minds are in these days, but is feeling his way. He wants to *abridge* the Bible indeed, so as to extract its spiritual part, but he has yet to learn how the Church uses its own documents and recognizes the abstract of Divine truth in the concrete of human history. There are among us men who are *afloat* too, as much as Prof. Swing, and one has only to attend a Church Congress to find it out; but all this intellectual toil and ferment must, it would seem, lead men out at least into a more definite and hopeful theology, that shall satisfy the heart as well as the head. There are scores of indications on every hand that point out the tendencies of devout men of all schools toward the old historical Church. Dr. Bacon, the eminent Congregationalist, already proposes that the "Week of Prayer" now following New Year's Day, shall be made to synchronise with the

Holy Week of Lent, and thus gives his reasons for it:

The week which I propose has this advantage. It is a week of prayer observed with great solemnity by Roman Catholics and Episcopalians. Perhaps there are some souls so bigoted as to feel that this is an argument against my proposal. I cannot stop to reason with them. Ministers and churches in Connecticut have learned not to be quite so narrow. Our State Fast always comes on Good Friday, which is to Episcopalians and Roman Catholics, the most sacred fast day of all the year. On that day it is, therefore, so much the easier to obtain a suspension of business and a general attendance on religious observances.

—We have received from Mrs. McCluskey, artist, of Kilbourn City, Wis., a crayon portrait life size, of the late Dr. DeKoven (profile view). It is remarkably well executed in every detail, the very dint in the skin from the pressure of the spectacle-bows being plainly visible. Dr. DeKoven's face was one of which it would seem to us difficult to get a perfect and characteristic likeness, the various photographs of him that we have seen being much unlike each other in this respect. This portrait, however, gives a noble pose to the head, and is very life-like. We believe Dr. Dix has a similar one, and we have no doubt many others would be glad to send their orders to Mrs. McCluskey, whose terms are exceedingly reasonable. Some of our bishops have declared that her portrait of Bp. Armitage was the best thing of the kind they had ever seen. Dr. DeKoven himself purchased of her a most admirable likeness of Dr. Muhlenberg. Mrs. McCluskey, we understand, is well known in New York for her work.

—The Convention Journal of Connecticut, for 1879, shows 175 presbyters and 15 deacons belonging to the diocese, of which 50 are reported without parochial charge, fifteen of these being Professors or Instructors, one being Secretary for the Increase Society. The number of parishes and churches is 147, chapels and missions 19. Confirmed during the year ending June, 1879, 1454 persons. The proceedings of the Convention this year occupied but one day, including Divine

Service and the Bishop's Address. The Bishop recommends biennial sessions, a proposal which is to be reported upon next year.

—The Diocesan Journal of Wisconsin shows 62 clergy, 7 candidates; ordinations 3, confirmed 309; parishes 39; missions 50; baptisms 525; communicants 4206; offerings, diocesan \$5,515; general \$820.57; parochial \$46,803. The Board of Missions, as in Western New York, is elected by the Council. In Connecticut, as in Albany, the head of each "archdeaconry" is *nominated* to the Bishop. In Central New York, he is appointed solely by the Bishop. A part of Bp. Welles' address is taken up with the proposed Cathedral Canon, which we mean to print after it has been acted upon by the Council. It provides a Board for *City* missions distinct from the Chapter, and in other respects also seems perfectly simple and practicable. We hope to see the Cathedral of Milwaukee successfully organized under diocesan auspices.

—E. P. Dutton & Co. send us another edition of "For Days and Years," already reviewed by us. We deem it the very best of all the "Daily Bread" books of private Meditation.

—A meeting of the Committee on the Lectionary was held in New York October 16th and 17th, when the whole subject was discussed, and the following sub-committees appointed:

1. *Sunday Lessons*.—Bishops of Western New York, New Hampshire, Rev. Dr. Hare, Rev. Mr. Harison, Mr. McWhorter.

2. *Daily Lessons—Old Testament*.—Bishop of New Hampshire, Rev. Mr. Harison, Rev. Dr. Huntington.

3. *Daily Lessons—New Testament*.—Bishop of Central New York, Rev. Dr. Beach, Rev. Dr. Beardsley.

4. *Lessons for Holy Days* (exclusive of Ash Wednesday and Holy Week).—Bishops of Western Michigan and Easton, Rev. Drs. Beardsley and Abercrombie, Mr. McWhorter.

5. *Lessons for Week Days in Lent* (including Ash Wednesday and Holy Week).—Bishop of Central New York, Rev. Drs. Beach and Huntington.

—St. Charles of Borromeo was playing chess with his brethren one Sunday afternoon, and the question arose, if the day of judgment came now what should each one do? One said, I should begin to pray, another, I should go to church, and so on, till it came to the saint's turn, and his answer really gives us the conclusion of the whole matter: "I should go on," he

said, "with my game of chess; for the glory of God I commenced it, and to the glory of God I hope to finish it."

—The Rt. Rev. William Rollinson Whittingham, D.D. LL.D., the venerable Bishop of Maryland, died at Orange, New Jersey, Oct. 17th. For years he has been in feeble health, and yet so much has he been looked up to and leaned upon by the whole body of the Episcopate, for the breadth of his learning, his experience, and godly wisdom of counsel, that the Church would fain have long delayed his departure for Paradise.

He was born in New York, Dec. 2, 1805, graduated at the General Seminary in 1825, made deacon by Bp. Hobart in 1827, ordered Priest in 1829 by Bishop Croes, and *instituted* in S. Mark's, Orange, on the next day. In 1831 became rector of S. Luke's, New York, in 1835 Professor of Ecclesiastical History in the General Theological Seminary, which department he at once raised to the splendid position it has ever since maintained. He was consecrated Bishop of Maryland in S. Paul's, Baltimore, Sept. 17, 1840, by Bps. Griswold, Moore, Onderdonk, and Doane. The Diocese of Maryland is probably the very best grounded in true Church principles that this country can show; while in all that concerned the relations of the American Church to churches abroad, his advice and counsel took the foremost place. The Bishop was no stranger to Journalism, having been once Editor of the *Churchman*, and the *Children's Magazine*, in days when such things bore a positive character. His "Parish Library of Standard Works" ought to be reissued. He has doubtless left many papers and memorials that will be of great value to the Church. The voice that comes out of his life to the Church, is one of unshaken loyalty to Anglican Theology, as against the Council of Trent, and a close attention to the *foundations*—with a protest against that neglect of the old Learning, and that literary wool-gathering that is becoming too common among the newer generation of this day. *Requiescat in pace.*

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THE HISTORIC PERIOD FOR THE SECOND COMING OF CHRIST—I.

"He cometh again to judge the quick (the living) and the dead."

THESE words constitute one article of the simplest formula of Christian faith, that has been in use in the Church for fifteen centuries. Their meaning is unequivocal. They affirm the certainty of a personal advent of the man Christ Jesus in the form and in the nature in which He ascended to the heavens. They must be regarded as an expression of the sense which the Church in the early days attached to the words in the gospels and elsewhere in the New Testament, in which the coming again of Jesus Christ is announced. That it is a personal coming, and not a mere moral, or mystical or metaphysical coming has never, until a recent period, been called in question. This therefore is assumed in what is said in the following pages.

But there is a question to be considered by those who hold to this truth of a personal advent, *When is it to take place?* This question relates not to the exact date, the day and hour, or even the month or year, which the Lord expressly declares no one can know, because it is not revealed, and therefore all attempts to decide it are presumptuous and profane; but the question is this: *Whether the Second Advent of Christ is an event to be interposed in the course of human history, to affect the future development of the race; or whether it is an event which occurs at the close of human history and when the development of the race has been accomplished?*

It cannot reasonably be questioned, that during the first three centuries, by the greater part of the Christian Church, the personal return of Christ was held as an object of hope to be soon accomplished. That the early Christians looked for the coming of their Lord to establish a kingdom and rule the earth in righteousness, is apparent from the writings of most of the earlier teachers of the Church. Although in the middle of the third century, under the influence of Origen and Dionysius of Alexandria, this belief began to be questioned, it was not until after the beginning of the fifth century that it wholly disappeared. Since the days of Augustine the almost universal sentiment of the Church has remitted the event to what

is spoken of as "the end of the world" and the final consummation, excluding it as an object of hope, or as an event that is to have any influence upon the future development of the human race.

But within the last fifty years new light has been thrown upon the subject, and a different conviction has become widely prevalent among Christian people.

An argument on this subject needs to be something more than a citation of texts. Isolated passages of Scripture receive an interpretation in accordance with the preconceived views of those who use them, and it is therefore necessary, in any important discussion of a Scriptural subject, to consider it from a standpoint which shall take in a broad view of the different prior conceptions that may be entertained in regard to it. It is thus that it is proposed to treat this question, endeavoring to discover the true principle of interpretation that is to be applied to the many texts which directly or indirectly relate to the Second Advent.

1. Negatively it is to be observed that

There is nothing in the New Testament which warrants the assumption that the end of the world (in the ordinary sense of the term) is coincident in point of time with the Second Advent.

An unfortunate translation of one word in Matthew xxiv. 3, where the disciples asked what shall be the sign of His coming and of the end of the *αιων*—not *κοσμος*—the end of the age, not the world, has probably conducted much to the holding of this opinion. But we can see that nothing could be farther from the minds of the disciples than the thought of a termination of all human history. They did, however, conceive of a new age which was identified with the introduction of the Messianic Kingdom; an age of supernatural powers and heavenly blessedness. They had come to believe that Jesus was the predicted Messiah, and crude though their notions were, they identified the transition into a new age with the time of His appearing in majesty and glory. For such an expectation they had a warrant in His own words, spoken to them in Matt. xvi. 27: "For the Son of Man shall come in the glory of His Father, with His angels, and then shall He reward every man according to His works." Besides, the language of the question, "What shall be the sign of Thy *παρουσια*—Presence," seems to refer not only to a critical event, but rather to a permanent and continuous condition—the continued and abiding presence in the earth of Him, as the Messiah, in His glory. That no such thought as that which is commonly understood by the end of the world entered their minds, is quite clear. The expression in their question—*συντελεια του αιωνος*—the consummation of the age, occurs again in Heb. viii. 8, where it cannot possibly signify what is generally supposed. That they associated the transition into a new age with the occurrence of dire calamities to come upon the Jewish nation is also probable, but that they looked forward to a period beyond it as a great advance upon the condition of society as it then was, is involved in the very nature of their question.

These remarks are hardly necessary for any student of the Greek Testament; but it is to be feared that there are such even to whom they may be applicable.

It is quite clear that the disciples in their question contemplated not the destruction of the world, but the entrance upon a new era of human history.

One other passage that has been supposed to connect the Second Advent of the Lord with the end of the material world, is in 2 Peter iii. 10-13: "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting the coming (*παρουσία*—presence) of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat! Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

These words of S. Peter do clearly reveal the certainty of a material cataclysm to come upon the earth, analogous to that of the flood, involving as that did, not the annihilation of the material world, but its purgation by fire, and the erection from out of its materials of a new order of things; but they do not identify this result with the entrance of Christ upon what is called His Parousia. The object of the Apostle's whole argument is to refute the scoffers who, inferring from the fixity of the world the impossibility of any change, rested upon this ground their unbelief of any possible divine intervention. This passage does not touch the question of the period, relatively to human history, of the coming of the Lord Jesus Christ to assume His Kingdom. It cannot be cited as proving that the glorious appearing of the Lord is coincident with the final cataclysm that shall come upon the world.

2. *The words of the Lord in His great prophecy imply no such idea as that of the end of the material world and of human society.* They rather imply the contrary.

The questions propounded to Him had reference first of all to the overthrow and destruction of the city and the temple, and then to His *Parousia* and the consummation of the age. Down to the 28th verse of Matthew's account, His words relate specially to the condition and destiny of the Jewish people. In S. Luke's gospel this part of the prophecy winds up with the words, "they shall be carried captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The fulfilment of "the times of the Gentiles" implies that following upon this there is to be a period of prosperity to the Jew, when the Jewish nation shall fulfil the promise made to Abraham, that in his seed all the families of the earth should be blessed. It is to this that

S. Paul refers when he says, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Life to whom, but to the Gentile world which has not yet been brought to the knowledge of God? This announcement of the fulfilment of the times of the Gentiles—the times during which Israel shall be trodden down and oppressed, and the Gentile nations shall have control over them, points to the time when Christ, the Son of Mary, shall sit upon the throne of His father David, and when His twelve apostles of the circumcision with Him shall sit on thrones judging the twelve tribes of Israel. The twelve tribes must be in existence as twelve tribes, else they could not be ruled. But in S. Matthew's account, the prophecy proceeds to give the signs and antecedents of Christ's coming; "immediately after the tribulation of those days." It follows, therefore, that the coming of the Son of Man coincides in time with the restoration of Israel and enters henceforth into human history. How can we do otherwise than connect this period with the prophecies of Isaiah and Jeremiah and Ezekiel respecting the recovery and reestablishment of the people of Israel; the springing up of "the rod out of the stem of Jesse," who shall "judge the poor with righteousness and reprove with equity for the meek of the earth: and shall smite the earth with the rod of his mouth and slay the wicked with the breath of His lips" (Isa. xi. 1, 4). When else can we fix the time when "the Lord shall raise unto David a righteous Branch, and a King shall reign and prosper in the earth. In his days Judah shall be saved and Israel shall dwell safely, and this is His name whereby he shall be called, "The Lord our Righteousness" (Jer. xxiii. 5, 6).

The Lord's great prophecy in stating the antecedents and signs of His appearing announces the occurrence of severe judgments upon the nations, that is Gentile Christendom, but nothing is said that implies the end of the world. In S. Luke's account there is added an exhortation in these words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man" (Luke xxiv. 34-36). This is a warning addressed to disciples. It implies the approach of trials, of judgments, of persecution from wicked men, and presents the possibility of escape from them, but it says nothing, and implies nothing, of the end of the world. Rather it looks to a future for the world which is to bring blessing and joy to those who escape the tribulations.

Again, the Lord says, "when ye shall see these things come to pass, know ye that the Kingdom of God is nigh at hand." The Kingdom of God is conceived of as a condition of things, a form of human society to exist *upon the earth*, and as it is manifestly to follow upon these judgments thus referred to, and is so obviously connected with the coming of the Son

of Man, it follows that this event precedes it, and is not the winding up of human history.

3. Another line of argument may be drawn from what we read of the manifest expectations of the apostles themselves. It cannot be called in question that the apostles, and this is specially apparent in the writings of S. Paul, hoped for the return of the Lord at an early period. This is admitted by writers who are hostile to the doctrine, and by whom it is represented as an effect of the remains of a Judaizing expectation of a Messianic Kingdom. Strange enough to impute a mere Jewish notion to S. Paul. Prof. Geo. P. Fisher goes so far as to say "It is not strange that this expectation (of the Lord's return) should tinge the phraseology in which the Evangelists record the prophetic utterances of Jesus;"¹ an assumption which must of necessity destroy all our faith in the Gospel records, and all confidence in the Apostolic expositions of doctrine. This conception is so prominent with S. Paul, that if it were groundless, then none of his statements of doctrine are worthy of credit.

Our argument is this: that admitting that these anticipations as to the time when the advent should occur were premature, yet their conception of the event as possible in course of a generation or two, entirely forbids the supposition that they placed it at the end of the world, and the final consummation. It is not to be supposed that the Apostles thought that all that was to be effected for the human race by the work of Christ was to be accomplished within that short space of time. We cannot credit them with the narrow belief that it was only the limited number who in such a period should become Christians who should be saved. They thought of a farther work to be done by Christ among men after His return. The words of James at the Apostolic Council at Jerusalem, give us their understanding of the purpose of God in Christ. "And after they had held their peace, James answered and said, Men and brethren, Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name, and to this agree the words of the prophets: as it is written, After this I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof and will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world" (Acts xv. 13-19). Without laying much stress upon the word *return*, is there not here a declaration of two things, (1.) the gathering out of the Gentiles of a people, a Gentile Christendom; and when that has been accomplished, (2.) the restoration of the divine order as established in the family of David, by means of which the whole Gentile world would be brought into obedience to the Living God. Under the teachings of S. Paul and with the farther revelation that he declares was given to him (Ephes. ii. 1-10),

¹ Beginnings of Christianity, p. 369.

this idea received afterwards an expansion in the growth of the Church of the uncircumcision; but the idea was a fundamental one with the apostles from the beginning. The Church was to be gathered out of the world and perfected by translation, and then used for the salvation of the world. It was for this that the Church was endowed with the gifts of the Holy Ghost and supplied with ministries for the perfecting of the saints. As we learn from the writings of S. Paul, the Church was chosen out of the world to be presented to Christ as His Bride. "Christ loved the Church and gave Himself for it, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing" (Ephes. v. 25-27).

And it is quite clear that in looking forward at the earlier period of his ministry, S. Paul did hope in person to present the Church for the marriage to Christ at His appearing, as a chaste virgin. (See 2 Cor. xi. 2; Coloss. i. 28, 29. The Church thus presented is not supposed to include all who obtain salvation by Christ, but an elect company which is brought into a special and close relation to the Lord, so as to be recognized by Him as His Bride, or wife, and fill the place which the Queen holds beside the King, her husband, while He administers His righteous rule over the earth. Again: 1 Thess. ii. 19. What is our hope or joy or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at His coming (or before the Lord Jesus Christ at His personal appearing—Parousia). These words, carrying as they do the expectation of a personal act on his own part in presenting the Church to Christ, and a personal presence of Christ, absolutely contradict the notion that that event was to coincide with the final cataclysm. S. Paul's views of the scope of the redemptive work of Christ over the world, were too broad to allow him to suppose that the world was near its destruction. If, therefore, he hoped for the near coming of Christ, he must have regarded it as an event to be interposed into the course of human history.

Another passage that may be referred to in this connection, is in Philipp. iii. 21: We look for the Saviour, the Lord Jesus Christ, who shall change our vile body—the body of our humiliation,—that it may be fashioned like unto His own glorious body, according to the mighty working whereby He is able to subdue all things unto Himself." Does not this text receive a definiteness of meaning when interpreted as the expectation of a speedy change, and a subsequent conquest over evil in the world, which is wanting when applied to a final consummation? Such language could not be used by any one who regarded the event referred to as one that might be removed for centuries, or millenniums, or the end of the world—the kosmos. It is impossible for us to suppose that S. Paul believed that at the early period at which he looked for the Lord's return, the whole work of Redemption should be fulfilled, and that the race was to come to the end of its earthly probation. Is it not plain that he regarded the condition of the Church in the world as temporary, and that it was to be followed by another stage and era which should be distinguished by the Lord's personal presence (Parousia) with His people?

These illustrations will, I think, be sufficient to apply to all cases where the expectation of the Lord's speedy return is expressed. Here again, as before, this comes in as a principle of interpretation. The commonly received view has had the effect to strip off all sense of reality from such passages as those above cited, and to place the things referred to by them in the regions of the unimaginable, and destroy all their moral effect upon the conscience. If we admit that the Apostles had the mind of Christ, and wrote under the inspiration of the Holy Ghost, we must accept their fundamental ideas as truth, and conform our convictions to them; in fact, this hope is the key to the complete understanding of the New Testament, and much of the obscurity that has arisen in its interpretation is owing to the loss of the hope—the one hope of the Church. J. S. D.

From the Church Quarterly Review.

THE DOCTRINE OF THE FATHERS ON THE REAL PRESENCE.

The Doctrine of the Real Presence as contained in the Fathers. Notes on a Sermon, "The Presence of Christ in the Holy Eucharist," by the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew; Canon of Christ Church; late Fellow of Oriel College. (Oxford and London, 1879.)

SOME years ago a certain Dr. Harrison attacked Dr. Pusey's work on the Doctrine of the Real Presence. He published two bulky volumes, entitled "An Answer to Dr. Pusey's Challenge respecting the Doctrine of the Real Presence, in which the doctrines of the Lord's Supper, as held by him, Roman and Greek Catholics, Ritualists, and High Anglo-Catholics, are examined and shown to be contrary to the Holy Scriptures, and to the teaching of the Fathers of the first eight centuries." We have looked into the work, and find it to be a confused, blundering, acrid, and altogether impossible book. Such as it is, however, it was welcomed with enthusiasm by a certain class. It was extensively reviewed, we are told, in no less than "thirty-three periodicals." The thirty-three editors duly praised it; but, alas! even while in the act of praising it, by some unexplained fatality they were driven to the same conclusion regarding it as ourselves, viz. that the book is really an impossible book. What a pity! For, if the position taken up by the writer could be sustained, what utter ruin might not be carried into the ranks of Ritualists and High Anglican bishops! The Fathers against them! And then the great Doctor himself, nothing else but a miserable—well, *we* shall not say what. Under the influence of this glorious prospect the *Christian Advocate* exclaimed, "Could the proofs of Dr. Pusey's inaccuracy be marshalled in a pointed and effective manner"—alas, Dr. Harrison! so your book was *not* pointed and effective, then; cruel *Christian Advocate*!—"so as to bring them within the examination of ordinary readers"—was it then an utterly impossible book, which no ordinary reader could be expected to get through?—"a blow would be struck at sacerdotal theology, of which it would be difficult to overrate the effects!"

Not discouraged, but rather animated by these cheering words, Dr. Harrison again set to work to produce the "pointed and effective" book. The result was, "The Fathers *versus* Dr. Pusey: an Exposure of his Unfair

Treatment of their Evidence on the Doctrine of the Real Presence." Alas! alas! This second attempt was no more pointed and effective than the former. The acridity remained the same, but unhappily, along with it, the same confusion, the same blundering, the same inability to make intelligible what he would be at. It had, however, one advantage, which the former did not possess; it had only 168 pages which certainly was something. All this time, however, Dr. Harrison was lifting up his pen in the wilderness. It had been anticipated that this bold attempt to claim the Fathers for the Protestant side, and to refute Dr. Pusey, would raise a perfect storm in the Ritualistic and High Church camp. Instead of that there was perfect silence even of the good natured kind. Not even the majestic challenge of the *Christian Observer* could elicit a single word.

"There must be some one among them," writes that editor, "although there may probably not be many, who has sufficient acquaintance with patristic learning to rebut the crushing exposure, if indeed the assertions of Dr. Harrison can be met. As it is, Dr. Pusey is arraigned before the world on charges which amount to mendacity"—no less!—"of the most shameful and disingenuous character. The system of Rome, it is true, is a system of forgery and lies; but he has never professed that he is a Romanist. We shall wait with much anxiety to see what answer can be made by him or for him."

And he has waited ever since January, 1874.

It does not appear to have struck either Dr. Harrison or his reviewers that there might be other reasons for this silence besides mere inability to reply. Men of science do not, as a rule, sit down to answer the marvellous pamphlets which from time to time appear, to prove that the world is flat; so neither can a theologian be expected to take serious notice of wonderful assertions, such as that the Real Presence was unknown in the Church till the eighth century. Such statements are usually left to refute themselves. In truth, however, there is in Dr. Harrison's work a tone and a manner which is quite sufficient to cool the courage of even the most combatant Ritualist. Professor von Schulte remarks of the Ultramontane press of Germany, that it has gone to such lengths of absurdity, that it is positively ignored by the other side; and that its tone is so coarse and vulgar that silence is the most dignified mode of reply. To our great regret we must confess that a similar observation might be made regarding a certain wing of what was once the great and honoured Evangelical party. At any rate the general feeling on the part of the attacked was neatly expressed by *John Bull* as follows:

In our blissful state of ignorance we have turned to the table of contents judiciously prefixed to the present publication, and we find that it is directed not merely against the metaphysical phrases of objective and subjective, but against the whole doctrine of the Real Presence, and the value of apostolical consecration itself. The author undertakes to refute not only Dr. Pusey, Mr. Mackonochie, and the late Bishop Hamilton, but the novel criticisms of Bishop Wordsworth of Lincoln, and the misconceptions of Bishop Harold Browne. He "proves" that Zuingle's Eucharistic teaching is the same with that of Calvin, Cranmer, and Jewel. . . . We are here content to stop, grateful for the forewarning which enables us to escape the rest of his 1,060 pages of Edinburgh divinity.

Nevertheless the theologian cannot afford, like the man of science, to keep absolute silence in the presence of absurdity and misrepresentation. The interests dependent on the truth are too momentous to allow it; and hence, to the great distress of the present writer, we find ourselves actually set down to review Dr. Harrison. The occasion of this proceeding it is necessary to impart to the reader. It would appear that Dr. Harrison has made yet another attempt at being pointed and effective. He has addressed a letter to Dr. Pusey, in which he has determined to reproduce "some

of the more striking instances of his unfair treatment of the testimony of the Fathers, together with a few decisive proofs that they did not believe the doctrine which Dr. Pusey ascribes to them, and to send a copy of the letter to every minister of the English Church, of which Church there are more than 23,000 ministers." This proceeding has at last made some notice of Dr. Harrison's production necessary. It would be unfair to the clergy generally to leave them without aid in the presence of such an inundation; for however absurd these misrepresentations may appear in the eyes of scholars, still many of the clergy may not have the means of detecting them. Under strict injunction, therefore, from his editor, the present writer sets himself to the sorrowful task of examination. At the same time let it be understood how much he undertakes. He does not undertake to wade through the 1,060 pages of Edinburgh divinity, nor any other of the multifarious productions of the author. Solely this letter to Dr. Pusey;—as being the "pointed and effective" weapon long desired, and which, according to its author's assurance, is to be taken as embracing all his more "striking instances." This therefore, and this alone, let us proceed to look into.

There are one or two observations of a general character which it is necessary to make before entering on our task.

In the first place we would seriously comment upon the tone and temper of Dr. Harrison's letter. It has fallen to the lot of the present writer to examine a greater number of theological tractates on this particular subject than happens to most people, and he can say with unfeigned truth that amongst these Dr. Pusey's work holds the very highest rank. There is in it a richness of detail, a spirit of candour and fairness, a comprehensive consideration of opposing views, and withal a spirit of Christian faith and love which illuminates and renders interesting long details which would otherwise be wearisome. And if we add to this, that on this, as on every occasion, he has shown the greatest consideration and respect for the conscientious convictions of others, we might have hoped that he would at least have been treated with respect. Instead of this he is pursued throughout with accusation and abuse of the most vulgar kind. We have seen the atrocious expressions which a writer in the *Christian Observer* has used—expressions which Dr. Harrison has not thought it improper to reproduce; and, indeed, this is but a specimen of similar observations which pervade the letter. The letter consists of little else but a series of passages from the Fathers, quite irrelevant to the matter in hand,¹ and each passage is preluded and followed by the imputation of motives and acts of the most disgraceful kind. It might, indeed, be said, that Dr. Pusey may have fallen into mistakes, and that this is just the way in which a mind constituted like that of Dr. Harrison would be tempted to characterise such mistakes.

¹ Dr. Pusey remarks (*Real Presence*, p. 716): "Albertinus did his utmost on the Calvinistic side. His strength lies in his arguments against a physical doctrine of Transubstantiation; his weakness in the paradox, which he strangely maintains, that the Fathers did not believe a Real Objective Presence. In so doing he treats the Fathers, as others of his school have treated Holy Scripture on the other Sacrament. When his school would disparage the doctrine of baptism, they select passages from the Holy Scripture, in which it is not speaking of that Sacrament. In like way Albertinus gains the appearance of citing the Fathers on the orthodox side (as he calls it), *i. e.* the disbelief of the Real Presence, by quoting them when they are not speaking of the Holy Eucharist, but, *e. g.* of the Presence of our Lord's Human Nature in heaven, or the absence of His visible presence on earth; of the natural properties of bodies; or of spiritual, as distinct from sacramental communion; or of the Eucharistic and outward symbols, under which the sacramental Presence is conveyed." This criticism is perfectly just, and applies exactly to Dr. Harrison's performance.

But this cannot be said with any truth. Ground for such abusive expressions there is absolutely none; and the ground alleged is ludicrously absurd. Dr. Pusey is not responsible for the penning of the patristic passages he has strung together; he is not responsible, except to a limited extent, for their selection. They are the commonplaces of the subject, found in a long catena of theological treatises and manuals. Had Dr. Pusey, like his predecessors, put his own interpretation on them, he might have been liable to be called to account. He has put no interpretation on them, but merely printed them and left them to speak for themselves. And yet under these circumstances he is made the object of the most vulgar abuse.

Surely this conduct is as stupid as it is unpardonable. There is no need for us to speak of Dr. Pusey, whose life and work have long been before the world. He has been the chief instrument, under God, in effecting that marvellous revolution which has revived the whole Anglican Communion, and has not only preserved and established it in England, but has planted it firmly in every quarter of the world. His deep piety and wonderful humility have given it its tone; his immense learning and indefatigable activity have established it firmly, and guided its course. And now, near the end of a wonderful life, he is regarded with feelings of love and veneration throughout our whole communion. Insults aimed at such a one are surely out of place, and can only raise disgust and indignation in every right-thinking mind. Granting that Dr. Harrison had right on his side, he has surely taken the very worst course to give effect to his views. It is, however, easy to see that the expressions used by Dr. Harrison are not to be taken as the indication of any fault on the part of the venerated doctor; they are simply the measure of the bitter animosity which would appear to rankle in the minds of those for whom he writes. It is, in truth, very sad.

Our second general observation is also one which causes us the deepest pain. Dr. Pusey's book consists of 722 pages. Of these 56 are devoted to a vindication of the Lutheran doctrine of the Holy Communion—the only doctrine that can, with any truth, be called the Protestant one—from the aspersions of its adversaries. Again, no less than 152 pages are directed against the Roman doctrine of Transubstantiation, and the argumentation here is by no means of the fantastic kind; it is a real hard struggle; and the blows dealt are such as Roman theologians will have great difficulty in parrying. These facts were before Dr. Harrison when he penned his letter; for this is precisely the book which in that letter he was attempting to answer. And yet—will it be believed?—throughout the letter the doctrine of Dr. Pusey is identified with that of Cardinal Wiseman, and the uninstructed reader is left to infer that Dr. Pusey teaches the Roman doctrine of Transubstantiation. We do not apply to such conduct any name which it might be supposed to merit; but we must point out how utterly useless it is to reason, or to bring forward evidence in a controversy conducted on such principles. It is an historical fact, that for 300 years the Lutherans have defended their doctrine of the Real Presence against Roman Transubstantiationists on the one side, and Calvinists and Zuinglians on the other. How is such a fact conceivable, except on the supposition that there is a real difference between the Lutheran doctrine and the Roman? If there is any one who cannot see the difference, what business has he to write on this subject at all? But if he can see the difference, and yet for controversial purposes, or to mislead the ignorant, chooses to identify the two—but enough on this disagreeable subject.

Our third preliminary observation has reference to an assertion of Dr. Harrison's quite as extreme; but happily, in this case, nothing else is involved, except purely historical considerations. We mean his assertion

that the doctrine of the Real Presence was unknown in the Christian Church till it was invented by Paschasius Radbert in the ninth century. We own we are fairly puzzled how to deal with such an assertion; for how is the author of it to be supposed to be at all amenable to evidence or to argument? We turn up one of the most recent manuals on the subject, published in Germany, Rückert's *Abendmahl*, and there we read, as the result of his studies on the history of the Holy Sacrament, the following:

That the Body and Blood of Christ were given and received in the Lord's Supper, that became the general belief from the beginning, even in a time when written records [he means the writings of the New Testament] had not yet arisen, or were not yet sufficiently spread to have an influence. And the same belief remained throughout the following time; the Christian community never had any other, and no one in the ancient church ever opposed it; even the arch-heretics never did so.²

This testimony of Rückert is quoted by Hagenbach, as his great authority, and consequently acquires the additional weight of his name, which is considerable.³ It is the more remarkable, as proceeding from one who is, as we should say, a Broad Churchman—a Broad Churchman so extreme as to deny the Divine nature of Christ.⁴ Yet Rückert has a Christianity of his own, for which he pleads, though the Real Presence, as may be supposed, forms no part of it. Indeed, his treatise is aimed against that doctrine, which he attempts to overthrow by methods very different from those of Dr. Harrison.⁵ Rückert's testimony is, therefore, so far against himself, and the result at which he arrives may be regarded as the outcome of a century of disputation and criticism—so much, all candid inquirers are now agreed upon. We suppose, however, Dr. Harrison would be impervious to it.

Our fourth observation has no particular reference to Dr. Harrison, though indirectly it has an important bearing on the subject. People say, How can you? And that, in this nineteenth century, with all its science and all its enlightenment? Let us listen to Rückert:

Could Jesus give His body, the only one which the disciples knew, and could understand by the words τὸ σῶμά μου, the visible tangible body, sitting before their eyes and eating with them; in brief, His actual organic human body to eat, and His blood, as yet flowing in His veins, giving life to His body, His genuine human blood, to drink? Wir müssen sagen: Nein! Die Allmacht selbst vermöchte ein solches Wunder nicht.⁶

² Rückert, *Das Abendmahl*, p. 297.

³ Hagenbach, *Dogmengeschichte*, 5th edit. p. 166.

⁴ "Göttliche Macht und Herrscher-Eigenschaften legen wir ihm nicht bei, wir können nicht."—*Das Abendmahl*, p. 21.

⁵ Rückert's theory is this:—Our Blessed Lord did not contemplate the repetition of the Holy Communion. It was a mere unpremeditated symbolical action, by which, after the manner of Jeremiah and the prophets, He prophetically indicated the fact of His coming death. And, in point of fact, no injunction to repeat is contained in the narratives of S. Matthew and S. Mark, which Rückert takes to be the original or earliest accounts. The apostles, however, after the Lord's death, finding comfort in it, did repeat the action; and this custom of repetition induced belief in the Real Presence. For, obviously, we may meditate on a symbol and be instructed by it, but, as Kahnis justly observes, we do not eat it. S. Paul, on his conversion, found in the Church both the custom of repeating and the belief in the Real Presence, and, naturally supposing that the custom could not have arisen without an injunction to that effect, he put into his account the words, "Do this in remembrance of me," and S. Luke copied. It is needless to point out the insuperable objections to such a view; but the theory is instructive, as showing how, to a candid and able mind, nothing else but the Real Presence is admissible, on the facts as stated in the New Testament.

⁶ *Abendmahl*, p. 91.

And this to Rückert is conclusive against the Real Presence, which is, and can be nothing else but a "Hirngespinnst." Very good; but will you please to carry this mode of arguing to its legitimate result? You say it was impossible Jesus could give His body and blood, because He could not give His visible tangible body and blood, and there is nothing else in the way of body and blood for us human beings but that which is visible and tangible. Well, let us grant that there is, in fact, no other, and what, in that case, becomes of immortality and the future life? As is well known, this is a point which has recently engaged the attention of men of science. The authors of the *Unseen Universe* have written an interesting work on the subject. They teach us, that if we possess nothing else but that which is visible and tangible, in that case our mortality, our utter extinction at death, is a demonstrable thing. They have given a powerful argument in favour of immortality; but that argument is wholly based on the supposition that there is a vast unseen universe, and that our present visible tangible body has its roots in the unseen. In other words, they teach, as the only ground on which a doctrine of immortality can be consistently held, that there is for us human beings something else in the way of body and blood besides that which is visible and tangible. It would, of course, be foolish and illogical to apply Rückert's argument as against the doctrine of the Real Presence, and not to apply it as against the doctrine of a future life; but if we do apply it in the latter case it may, perhaps, be thought to carry us a little too far.

It may, however, be said the Apostles had not the advantage of reading the *Unseen Universe*; consequently, the only thing they could understand by the words τὸ σῶμά μου must have been, as Rückert affirms, the visible tangible body: that is, they must have understood our Lord to speak symbolically. Decidedly, the Apostles had not the advantage indicated; but does it follow that they had no idea of any body and blood but that which is visible and tangible? Had they no idea of an unseen world, and of the beings that people it? Had they no ideas of a pneumatic or spiritual body? Had they no ideas of a body underlying the visible tangible body, which at death casts off its mortal garment, and wends its way to regions invisible? When they read of Father Jacob going down to Sheol to his son mourning, had they no intelligible conception of what he went down in, seeing he left his visible tangible body in these upper spheres? Nay, to take the Gospel narrative simply as it stands, had they not seen, at least three of them, the visible tangible body of the Lord Jesus transfigured into the form of the spiritual body? Did not S. Stephen, S. Paul, and S. John see Him in glory, after His resurrection? It is as clear as day that the Apostles had these ideas, and who knows whether, from previous conversation with the Lord Jesus, they might not have been prepared to interpret His words not of the visible tangible body, but of the spiritual and glorified body? If the Lord actually spoke the sixth chapter of S. John, or anything like it, they would be so prepared.⁷

⁷ Rückert makes much of the objection that our Lord could not have given His body and blood, at least at the first communion, because He was then alive. But the same objection would hold good of all subsequent communions; for our Lord is, and has been, as much alive subsequently as He was then; and of course, if He can now give His body and blood without ceasing to be alive, He could do so then. What Rückert forgets is that the Holy Eucharist, if it is anything, is an invisible and supernatural mystery, that it belongs not to the world which is seen, but to that which is not seen. Our Lord's being present with the disciples outwardly in the flesh could make no difference, for He had His unseen life at the moment all the same. Then as to the objection of His being alive. It is true that in the Holy Eucharist our Lord is present in the form of body and blood, *i. e.* in

It seems to us that in these days men play fast and loose with these things. If there is no unseen world, if there is no heavenly antitype of our present visible existence, in that case the Real Presence may be a "Hirngespinnst," and no sensible person need trouble himself about it. It is not worth his while to fight about Christianity, or Jesus, or religion at all. Nay, he need not trouble himself about such matters as right and wrong, truth and justice, virtue, heroism, nobility of soul, self-denial, or, indeed, about anything else except what will minister comfort and satisfaction to his own selfish self. For under such presuppositions what is our life but the flickering flame of a candle, which when it goes out is wholly extinguished and blotted out from the universe? On the other hand, if there is an unseen world "all about us," as Dr. Newman used to teach us in days long gone by, why then *it is just as likely as not* that the Lord Jesus really did, as He said, come out from it and go to it again; and in that case, the Real Presence, and indeed everything that He said and did, becomes an object of living interest to thinking human beings. If there is an unseen world and a spiritual body, the Holy Eucharist may be, as the Church has ever believed it to be, a great spiritual mystery.

Our fifth observation has reference to Dr. Harrison's method. Surely it is one which is altogether absurd and antiquated. Our object is to get at the real meaning of the Fathers; and to this end the obvious method is to take them one by one in the order of succession and country. You bring together everything in the writings of each individual Father you can find bearing on the point; you seek for the true interpretation of these items; and when you have got it you place them all together and draw your inference. And this is in truth the modern critical method as contrasted with the theological method of former times. But Dr. Harrison has not followed this plan, but a confused and perplexing method of his own. He never attempts a comprehensive survey of the teaching of any one Father by gathering together all that he has written on the Eucharist, but skips about from Father to Father, picking out isolated passages and expressions, which, as we have already remarked, have for the most part no bearing on the question, but only a colouring which seems to make for his side. In this way you are carried, to give an instance, from S. Augustine to Paschasius Radbert and Bertram; then back again to Tertullian; then to Origen, and S. Cyril of Jerusalem. The absurdity of this method is shown by its result, viz: that you are asked to form your idea of the teaching of the Fathers, not from the passages in which they speak of the Holy Eucharist, which are all studiously ignored or kept in the background, but from chance and random sayings which have reference to other truths. To any one who has looked into the subject how utterly absurd does it seem to find quoted in favour of Zuinglianism Fathers with such definite Eucharistic teaching as S. Irenæus, S. Cyril of Jerusalem, or S. Chrysostom! Yet this is what arises out of this mode of procedure.

We shall give one instance by way of illustration. Dr. Harrison quotes from S. Augustine two expressions, both of them well known—viz. "Why make ready the teeth and the belly? Believe and thou hast eaten;" and "For to believe on Him, this is to eat the living bread."⁸ He never stops to

the form of death. But it is no less true that he is *really* alive, and only takes the form of death in order that He may present to the Father the image or memory of His death upon the cross, which is the great, the one, the only sacrifice of our redemption. Hence the Fathers always taught that, though the Eucharist bears the likeness of death, it is an *unbloody* sacrifice, and that in it Christ is *mystically*, not *really*, slain.

⁸ *Letters*, p. 9.

inquire what particular spiritual truth S. Augustine was pleading for when he penned these passages, nor whether that truth was inconsistent with belief in the Real Presence. Much less does he inquire whether there may not be other passages bearing directly on the Holy Eucharist, with which these words must be harmonised. It is enough for him that the words have a sound like echoes-beforehand of Zuingli; and so he proceeds to rate Dr. Pusey in his own coarse way for not quoting them: "You can better account for having omitted these two quotations, which are of such importance in the present controversy, than I can."

It is not our business at present to inquire what S. Augustine really meant by the words, nor whether they at all affect his teaching on the Eucharist. Let us assume that they do; let us assume, with Dr. Harrison, that they are really of "importance in the present controversy," and that from them we may legitimately draw the inference that S. Augustine did not believe the Real Presence. What in that case would follow? Why, this curious consequence, that neither did Paschasius Radbert hold that doctrine. According to Dr. Harrison, the doctrine of the Real Presence is the "Paschasian" doctrine; it was a doctrine unheard of in the Church till it was invented by that arch-heretic. But Paschasius says the same thing as S. Augustine, only much more emphatically. The actual words of Paschasius are "*Christum vorari fas dentibus non est*," which is a great deal more than S. Augustine ventured to say.

But this is not all. The curious thing is, that Paschasius, taking these words as his foundation, propounded a Eucharistic doctrine which Ebrard has not hesitated to claim as being in favour of Calvinism. Whether this is really the case may well be doubted; yet we cannot deny that Paschasius was the inventor of those slippery phrases which, at the period of the Reformation, assumed such significance in the mouths of the Calvinists. It is to him that we owe such expressions as these—*virtute et efficaciter, potentialiter, efficaciter, virtus divina interius operatur*. Paschasius teaches, first in regard to the change, that, *because* Christ is not to be eaten by the teeth, therefore in the Eucharist the Body and Blood of Christ are produced in *power* (*potentialiter creari*); or, as it is in another place, the divine power works inwardly (*virtus divina interius operatur*); and the substance of bread and wine is efficaciously changed inwardly (*efficaciter interius commutatur*), so that Christ's flesh is truly believed (*veraciter credatur*); in another place he says *understood* (*intelligitur*). Secondly, in regard to the mode of eating, "This is then to eat His flesh, if a man abide in Christ, and Christ in him;" and again, "Nothing in that (Sacrament) is wanting, where the efficacious virtue of the same thing is felt, and there is a full similitude externally, and the true virtue of the Lamb and His immaculate Flesh is eaten inwardly" (*interius voratur*). And again he teaches that it is matter of indifference whether much or little is eaten. "It is not at all the visible quantity, but the spiritual virtue of the Sacrament. . . . not in so far as it is pressed by the teeth, but in so far as it is taken by faith and love"—"words," remarks Ebrard, "which, in the mouth of a Calvinist, appear to a Lutheran as simply dreadful." Thirdly, in regard to the participation of the wicked, Paschasius says, "Lo, what doth the sinner eat, and what doth he drink? Not, I trow, the Flesh and the Blood in any profitable way for himself, but judgment, although he seemeth to partake with the others of the Sacrament of the altar." Again, in another place, he says, "Where it is to be noted that it is the food of none

⁹ Worte, die im Munde eines Calvinisten dem Lutheraner als horrend erscheinen.—*Das Dogma vom heiligen Abendmahl*, vol. i. p. 413.

other but of the elect" (*nonnisi electorum est cibus*) ; and again, "This, therefore, which is consecrated of the Lord, is the food of none other but of those who are in the Lord."

Was then Paschasius Radbert a Calvinist by anticipation? If we confined our attention exclusively to such passages as we have quoted, we should be bound to conclude that he was so. We find him in fact using here the very phrases by which, later on, Calvin dissolved and explained away the doctrine of the Real Presence. But there is another side to the teaching of Paschasius with which these phrases must be compared and harmonised; and when this has been taken into consideration a very different doctrine emerges. And this shows the absurdity of the method adopted by Dr. Harrison. He claims S. Augustine as on his side, by only looking at expressions such as, "Why make ready the teeth and the belly?" steadily refusing to see the others. Had he applied the same measure to Paschasius, he was doubly bound to claim him also, inasmuch as he uses in the same direction expressions far stronger than those of S. Augustine. But the truth is, neither S. Augustine nor Paschasius can be judged in this way. If we would arrive at a just notion of what they really did teach, their doctrine must be taken as a whole, and one side carefully balanced by the other.

And this forces us to reflect on our own mode of procedure. Are we to follow Dr. Harrison in all his manifold turnings? Are we to take up point after point, examine it, and set it right? This would be a tedious, not to say a voluminous, procedure. Nor would it be at all a satisfactory one; for we should still be wandering on the outskirts of the subject. We take it, the reader does not want to know in what particular points Dr. Harrison may be right, and in what others he may be wrong. What he wants to know is whether there is any truth in the general representation that the Fathers did not believe the Real Presence. It is to this point, therefore, that we shall address ourselves. We shall take the Fathers one by one, or, at least, some of the principal ones, point out what it is they do teach, and correct any wrong representations of their doctrine as we go along. We purpose at present to deal with the earlier Fathers, leaving the later ones for another opportunity. It is true that these earlier Fathers are comparatively little noticed by Dr. Harrison; but they possess a deep and living interest to all who take up the subject. They exhibit the Christian tradition in its earliest form, as it came from the hands of the Apostles; and, as we shall see, their statements in regard to the Holy Communion are singularly clear and unmistakable.

But before beginning this examination it is necessary, if we would not fight and beat the air, to find some test or tests whereby we may recognize the doctrine of the Real Presence, or its opposite, when we find it. If we think the matter over, we shall see that it will not be difficult to find such tests.

In the first place, the turning point of all Christian thought in regard to the Holy Communion lies in what Dr. Pusey has called the objective or subjective view of it. The objective view means the Real Presence; the subjective view is opposite. Now wherein exactly lies this distinction? It lies in this: Those who hold the subjective view place the essence of the Sacrament in the *action* whereby we celebrate it. They look for the benefit in some operation of grace which is given in response to the faith, the love, the general preparedness and earnestness with which we perform the action. If we do the action well, we get grace; if we do it badly, there is no grace, but only the anger of God at our insincerity. Then, again, this grace they regard as having no necessary connexion with the outward

elements. It is given directly by God to the soul quite irrespective of them; the elements being, in fact, nothing else but outward signs intended to aid the imagination and the faith. On the other hand, those who hold the objective Presence lay the essence of the Sacrament not in the *action*, but in the *Sacrament itself*. They believe that in or behind the outward visible element there is a heavenly Gift given to us of God. This Gift is in the Sacrament by virtue of its consecration. It is there, altogether, irrespective of our faith and love, though faith and love are needed to the *well* receiving of it. In a word, they look upon the consecrated Sacrament as heavenly Food, as an objective thing, which, if worthily received, is calculated to confer priceless benefits both on our souls and bodies.

This test is generally recognised by modern scholars. Thus Ruckert regards it as conclusive for S. Paul's belief in the Real Presence, when in one passage he, without any doubt, speaks of the Sacrament in the objective point of view, regarding it as spiritual Food and spiritual Drink. The passage is 1 Cor. x. 3, 4; and it may be well to quote Ruckert's remarks upon it, as illustrating the way in which the test is to be applied. After showing that the chief thought in the passage is that the people of Israel enjoyed similar means of grace to those which Christians now possess, whence the Apostle derives a warning to Christians, and further that the application of the passage to Holy Communion is rendered certain by the parallel application to baptism, Ruckert continues:

To the bread of the Lord's Supper the manna clearly answers, to the wine, that water which, according to Ex. xvii. 1-6, and Num. xx. 2-11, at Moses' behest flowed from the Rock. The peculiarly important thing, however, lies in the appellation of the *βρῶμα* and the *πόμα* α; *πνευματικόν*. Two things, in fact, lie here ready at hand; *the one*, that by this expression he wishes to point out that peculiarity whereby the manna and the water of the Rock are to be distinguished from common means of subsistence; and *the other*, that he does not suppose the gifts of the New Testament to be less than those of the Old. If, therefore, the latter were of a pneumatic nature, the former must at least be not less so; rather, if that be possible, they must be so in a higher degree. The gain from this is, that we may take it, S. Paul thought in the Lord's Supper, not (or not only) common bread and common wine, but a higher Food, a higher Drink, which bore that relation to the former which the pneumatic in general bears to the non-pneumatic. And hereby an immense step indeed is won! There can no longer be any doubt that the thought of the Apostle, instead of resting by the *action*, fixed itself upon the *matter (Stoff)* of the meal. This, however, as we have shown before, is the turning point of Christian thought regarding the Lord's Supper, and it lies, we cannot deny it, in the New Testament itself.¹⁰

If, then, we find the Fathers speaking of the Sacrament in the objective point of view—if, for instance, we find them calling it the Christian's *προσφορά*, oblation, *θυσία*, sacrifice, *εὐχαριστία* Eucharist—we may take it, they hold the Real Presence. Especially, if we find in the Church the custom of carrying the Sacrament to the sick or absent, we may without doubt conclude her belief in the Real Presence. A man who holds the subjective view could not do so. He might go to the sick and perform the *action*, in order that the sick might join with him. He could not, without completely altering his view, *send* the Sacrament to the sick.

¹⁰ *Das Abendmahl*, p. 212. Ruckert goes on to show that, according to Jewish ideas of the time, the manna was not only earthly bread satisfying hunger, but supersensual, heavenly bread, "angels' food;" and so of the water. Hence, on the principle that there is not less in the Christian Church, S. Paul must have seen in the Lord's Supper not only earthly bread and wine, but a similar supersensual or heavenly food. That food, however, could be nothing else but what the Lord called it, His (pneumatic or spiritual) Body, and His (pneumatic or spiritual) Blood.

In the second place, another test will be found in the stress which any Father may be found to lay upon the act of consecration. It is true that, abstractedly speaking, a doctrine of consecration might be held which did not necessarily imply the Real Presence. We could conceive how one who holds the subjective view might look upon it as an edifying thing to call down a blessing upon the elements, just as we pray for a blessing upon our ordinary food. But the case would assume a different complexion if we found a *special* divine word assigned as that which constitutes the form of consecration (*δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ*, through the prayer of the word that is from Him), and the effect of the consecration declared to be that what was before common food and common drink is now the Body and Blood of Christ. In such case the Real Presence must be inferred, for the change here indicated is an objective change. The elements *become* the Body and Blood of Christ; and such becoming is altogether inconsistent with a mere symbolical interpretation. If the elements are the Body and Blood of Christ in a merely symbolical way, they do not need an act of consecration to make them so. No act of consecration was needed to make the seed a symbol of the Word of God; nor did Pharaoh's seven ill favoured kine need to be consecrated in order to make them a symbol of the seven years of famine; neither did Jeremiah consecrate the "bonds and yokes," which the Lord commanded him to put upon his neck, to make them a symbol of the bondage of Nebuchadnezzar. If the Eucharistic elements were a mere symbol, they would be constituted such by an *internal* act on the part of the believers, whereby they make up their minds so to regard them. They would not be so constituted by an *external* act of consecration. And, in point of fact, we find that just as symbolical views have prevailed in recent times, so the consecration act has tended to disappear.

In the third place, a most important test of belief in the Real Presence will be found if *effects* are attributed to the consecrated Sacrament which can only belong to the Body and Blood of Christ. If we take the Gospel narrative simply as it stands, we find the most marvellous effects assigned to the flesh or humanity which the Word of God took. While He dwelt in the flesh, the sick and the diseased upon whom He laid His hand were made perfectly whole; nay, even those upon whom His shadow fell, or who approached secretly to touch but the hem of His garment, received "virtue" out of Him to heal them. The Gospel conception of the Flesh of Jesus is that it was instinct with Divine and eternal life, which flowed forth from Him into the souls and bodies of all who worthily came near Him. Whence S. Paul, speaking of His glorified Flesh, calls it *πνεῦμα ζωοποιούν*, quickening or life-giving Spirit; and S. John speaks of the fulness of Divine life which dwelt in Him, out of which we have all received. In accordance with this conception, which pervades the New Testament, our Lord Himself solemnly declared, "He that eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day." He attributes to His Flesh the property of conveying to its recipient eternal life, thereby changing him so as to qualify him to be raised at the last day. Thus, according to New Testament views, the property of giving life eternal is the incommunicable property of the Flesh of Jesus; and hence, if we find the Fathers attributing to the *consecrated Sacrament* the property of changing us from mortality to immortality, if we find them calling it the "medicine of immortality, the antidote that we should not die but live for ever," we may conclude that they believed in the Real Presence. For, obviously, the consecrated Sacrament could only produce such effects on condition that

what alone can give life, viz. the Flesh and Blood of Jesus, is present in it.

In the fourth place, we shall be entitled to infer belief in the Real Presence if we find in any Father an attitude of extreme reverence in presence of the Sacrament. If, by consecration, there is really present in or behind the outward element the blessed Body and Blood of Christ, great reverence of treatment necessarily follows. On the other hand, if we do not believe in the presence of the Body and Blood, such reverence would be out of place, would in fact be superstition. Hence, if we find in the Fathers this attitude of reverence and awe in presence of the Sacrament, if we find them standing at the consecration in "holy fear," looking at the mystery there enacted as holy, awful, even tremendous, we may safely infer belief in the Real Presence. Or again, if a feeling of horror is betrayed at an act of irreverence done to the Sacrament, such as partaking of it under unworthy conditions, or speaking against it, or letting a portion of it fall to the ground, it is clear that the Real Presence is believed.

With these remarks, therefore, we may now proceed to inquire what is the doctrine of the Fathers. There are important Eucharistic gleanings to be had in S. Clement of Rome, and in the Epistle to Diognetus. The discussion of these, however, would be out of place in a paper like the present, which can only take account of the more patent and explicit facts. From no opinion, therefore, of their want of importance, we pass them over, and come at once to S. Ignatius.

(To be continued.)

THE SWANSEA CHURCH CONGRESS.

THE Archbishop of Canterbury's Sermon in the Parish Church of S. Mary was on the words, "He that is not against us is for us." Though disposed to minimise the importance of religious controversies, his sermon was chiefly notable for the following quotation from Bacon :

In the days of the Stuart kings Lord Bacon wrote :—"The quarrels and divisions about religion were evils unknown to the heathen. The reason was because the religion of the heathen consisted rather in rites and ceremonies than in any constant belief." These words, I think, are worthy of our note, because they apply to other than the heathens; they apply to the Roman Catholics, whose belief is founded, not upon conviction, but upon obedience to the arbitrary decrees of a crushing and enslaving authority. But to continue our quotation from Lord Bacon—"St. Paul says, 'If a heathen come in and hear you speak with several tongues, will he not say that you are mad?' And certainly it is little better when atheists and profane persons do hear of so many discordant and contrary opinions in religion. It doth avert them from the Church and to make them sit down in the chair of the scorers. Concerning the bonds of unity, there appear to be two extremes, for to certain zealots all speech of pacification is odious. Peace is not the matter, but following and party. Contrariwise, certain Laodiceans and other lukewarm persons think they may accommodate points of religion by middle ways, taking part of both, and by witty reconcilements, as if they would make an arbitrament between God and man; but both these extremes are to be avoided. Men ought to take heed of rending God's Church by two kinds of controversy. The one is when the matter of the point controverted is too small and light, not worth

the heat and strife about it, kindled only by contradiction; the other is when the matter of the point controverted is great, but it is driven to an over-great subtlety and obscurity, so that it becometh a thing rather ingenious than substantial. Again, there be also two false peaces or unities—this one, when the peace is grounded upon implicit ignorance, for all colours will agree in the dark; the other, when it is pieced up upon a direct admission of contraries in fundamental points—for truth and falsehood in such things are like the iron and clay in the toes of Nebuchadnezzar's image—they may cleave, but they will not incorporate."

The Bishop of Winchester (Dr. Harold Browne) preached at the same hour in the Church of the Holy Trinity, on the last of the three temptations. S. Matt. iv. 8.

After showing how much the former ages might have had to say in favor of persecution and reliance on the secular arm, he showed the dangers of impatience and intemperate zeal in these days:

There is very much in our present condition to encourage hope. Perhaps never was there more. Can we point to any period in the history of England, or of England's Church, when so much was doing for the faith of Christ and the souls of men as now! Was there ever a better educated clergy, or a larger number of the clergy zealously working, preaching, praying, toiling? Is there any period of history, even in the palmiest days of English piety, when £30,000,000 of money, and probably more than that, were spent in building churches and restoring those that had fallen to decay? Was ever education so cared for? When did so many laymen, and so many devoted women, give themselves to work among the sick, the young, the ignorant, and the simple? It would be hard to show a balance-sheet of work, or money, or devotion, more hopeful and encouraging, from any age in history, or from any Church in Christendom. Oh, if this were all!—if it were all work, all giving, all praying, all enduring, all waiting upon God; the augury would indeed be sure. No fear but God will bless what God has inspired. But on this goodly escutcheon of the achievements of the Church I seem to see stretched all across the shield a bar sinister, on which is written large "Impatience." We are zealous for God, we work for God, we speak for God, and we hope in God; but we would hasten the hand of God, and have Him keep our time, when we ought only to bide His.

Is it not so? Else what mean all our strivings, strugglings, and revilings? What mean our sudden choice of some new hypothesis, and our sudden exchange of it for a newer? What our gathering into little knots, and separating from all others our fellow-Christians, as though they spoke some foreign tongue and had some hostile interests? What the dogmatic certainty that our own line of thought, our own theory of truth, our own standard of ritual must prevail, or else that the faith and the Church must perish?

In the afternoon the President, the Bishop of S. David's, delivered the address of welcome. He showed in what ways he hoped the Congress would be a benefit to Wales, in opening the eyes of Welsh dissenters to the life and power of the Church of England.

The first paper read was by Dr. Edersheim, on

MISSIONS TO THE JEWS.

In the last fifty years more New Testaments had been distributed to Jews than in fifteen hundred years previous. Rev. H. A. Stern had bap.

tised 134 Jews in eight years, and in the Jews' Chapel in London, are recorded 700 baptisms of Jews since 1860.

The next papers were on

MISSIONS IN INDIA.

Mr. Wyatt said that "some time ago it was thought as ridiculous to teach a woman to read as to teach a cow to dance a hornpipe. There were now above 25,000 girls attending the mission schools. Gentlemen of the highest caste were now asking the missionaries to educate their daughters, well knowing that by such education they would be taught Christianity, and the young men would not marry the young women unless they could read. In order to show that the people of India would not join the Church from any mercenary motives, he pointed out that it embraced 1,000 gentlemen of the highest class."

Colonel Hardy spoke of the difficulties of *caste*, and of the greater difficulties arising from so many different Protestant forms of religion bewildering the people. He advocated medical men for missionaries, and complained of the Government not allowing its officers to exercise their influence in favor of Christianity.

In the evening, Bp. Harold Browne read a paper on

THE CAUSE AND CURE OF DISSENT.

Nonconformity first proceeded from political causes (as it is now chiefly political in its animus) when the State used the Church for its own purposes. It was identified with disaffection to Government, and often with rebellion. The High Church influence went down with the Stuarts, and under Hanoverian sway the Church had a "cold fit" till Wesley's revival.

If Wesley's revival, extravagant as in part it was, had been welcomed by the Church, it would have been an almost unmixed blessing. It placed the Throne of Christ where it should be, in the hearts of His subjects. It was rejected more by the laity than by the clergy, more by the clergy than by the bishops, for they were all but ready to accept it; but rejected, it became a power without, and so brought with it new weakness from division instead of being, as it might have been, a source of strength and vigor within.

The Bishop deprecated throwing all blame on others, as well as all concessions or compromises where real principle is concerned; thought it often possible to explain difficulties.

I am very confident that all Christians, from the Ultramontanist to the extremest Dissenters, have many more points of agreement than they have of difference; and that a great cause of difference is in the misunderstanding of conventional terms. The same words mean two different things on two different tongues. Yet somehow or other, men of all schools seem to delight in emphasizing differences, and even in placing their own views in the most offensive light possible, probably that by startling they may arouse, and so excite thought and attention. I admit that the policy sometimes succeeds; but, if it wins a few, it hopelessly alienates many.

The Bishop insisted on the Church as not a sect but a world-wide society, allowing "some room for extravagance" to the right hand and left.

Let us aim at uniting all in one body, and driving none away, avoiding the "cant" of any particular school. The Bishop insisted on more lay work and lay counsel.

Again, the clergy are charged with a large amount of party spirit and intolerance. I am sure that the laity have a great deal more of both. My lay brethren must forgive me, I must speak the truth. The layman, who is indifferent to all religion, is intolerant of all earnest religion. The layman who takes up religion is generally intolerant of all but his own. The so-called extreme men among the clergy are almost invariably goaded on by those whom we call their followers, but who really are their drivers. One great reason of this is, that laymen have not been systematically enlisted either as workers or advisers. Work for God, for Christ, for Christian souls, must soften and dispose to peace. And if men have on them the responsibility which belongs to accredited counsellors, they will learn; and two-thirds of our intolerance is the result of ignorance. Nine-tenths even of our educated laymen do not know the alphabet of the Churchman's belief. I would have laymen of all classes in our parochial councils, in our ruredecanal meetings, in our diocesan conferences, and, in some manner or other, associated with our provincial convocations. And I would see them working ten times more than at present in our schools, in our parishes, and in our mission-rooms. This will be a healing measure in every way, and we cannot use it too soon.

The Bishop also advocated a longer diaconate, and "irregular" devotional services.

Canon Curteis' paper on the same subject is not given in the English papers. He is the author of the Bampton Lectures on Church and Dissent. Earl Nelson, Prebendary Clark, Mr. Layman and Canon Ryle also made capital speeches that we are sorry not to find reported.

At the National Schools in the evening, Rev. C. A. Jones read a paper on

SUNDAY SCHOOLS.

How can the Church best gain and *retain* influence over the young by means of Sunday Schools?

Though a few isolated efforts had been made before to gather children together for religious instruction on the Lord's Day, the existence of Sunday Schools as a part of the parochial machinery dates from the year 1780, when, probably in the month of July, the first Sunday School was opened in Gloucester by Mr. Robert Raikes, the philanthropic journalist, with the able and energetic assistance of the clergyman of his parish, the Rev. Thomas Stock, a Fellow of Pembroke College, Oxford, and at that time curate in charge of the parish of St. John the Baptist. Thus in the early days of Sunday Schools, as should still be the case, the clergyman and the layman each did his part in the good work. In some quarters there is an impression that we owe the Sunday School system to the Nonconformists. This is not so; Raikes was a conscientious and devout member of the Church of England, and we learn from the attendance of the children at the early Cathedral services, from their subsequent teaching under the direct superintendence of Mr. Stock, who undertook to bear one-third of the expenses incurred, and from the frequent catechisings in the parish church, that Robert Raikes desired to make the Sunday School what it is now in every well-organised parish—an integral part of the Church's system.

Mr. Jones held Sunday Schools not to be a failure on the whole. The chief question is how to retain Church influence over elder scholars. To this end, the *rector* should take active charge in it—in selecting teachers, and *preparing* them for their work, ordering the text books, seeing lessons are not too long, and thoroughly taught: above all by children's services and catechising. Older persons who cannot be drawn into a Sunday School, may be into an afternoon Bible Class, or "Sunday classes for young gentlemen and ladies," as they have been called, where manners and personal influence in the teacher will go a great way.

As showing what may be done where the teachers of Bible Classes have their hearts in their work, and show real sympathy with their scholars, I may mention that I recently had some conversation with the superintendent of a Sunday School in the West of England, in which, there being 150 girls between the ages of seven and sixteen in the Sunday School, there are 200 over sixteen in six Bible Classes. When I asked how this was accomplished, she replied that it was entirely due to the fact that she had been able to obtain the right teachers for these classes.

I said, "What about the boys?" and she replied that in her judgment as much might be done with them, if only the right teachers could be found—gentlemen able and willing to give themselves heartily to the work.

Care should be taken not to offend these elder scholars by obliging them to join in hymns suitable only for young children, by making them walk to church with the other children, or by reproving one before the others. Elder girls are easily offended by what they think unnecessary interference with their dress. In such cases "*Example will be better than precept.*"

Most young people, especially boys, pass through what may be called a sensitive age; they are beginning to think themselves young men and young women, and are easily offended by what seems to us older people mere trifles, but which are not really trifles in their eyes, subject as they are to annoyance from the ridicule of their companions.

Teachers themselves should in all cases be intelligent and earnest members of the Church, understanding her system so that they can make the Prayer Book illustrate the Bible, and give their instruction a bearing upon Confirmation and Church duties.

In some parishes it has answered well to have one particular Sunday in the month or quarter on which the Sunday School teachers and the children who have been confirmed, communicate together, meeting for that purpose in one part of the church. Often, if the young communicant is getting irregular, his teacher will be able, in a quiet conversation, to detect and remove the cause.

In such places it is well to bind the young people together in some society or guild. In a parish with which I am connected the young people have been asked to join a Society for Christian Progress, the rules of which are very simple, and refer to the habits of private prayer, study of God's Word, regular attendance at public worship and the Holy Communion. The members of the society are invited, by a post card sent to each member, for a short address on the evening before Communion Sunday, and after a Confirmation the old communicants are specially invited to meet those who have been recently confirmed.

I need not add that it is well, as soon as possible, to give each young person something to do in the parish: some may be asked to join the

choir, some to collect the alms where there is a weekly offertory, some to act as secretaries to parochial associations, some to collect or work for missionary and other societies. By showing to young people some mark of your confidence you attach them to your parish and church. I would also suggest that some of the more promising elder scholars should be invited to attend the Sunday School teachers' weekly preparation class; by this means they will be trained to become Sunday School teachers themselves, and also be able to take the places of those temporarily absent.

In large parishes weekly classes for singing, drawing, or other instruction, during the winter months, and an annual social gathering, will please the young people, and keep them together in a happy and harmless way.

Commendatory letters should be given to those removing to other parishes. Some rectors at a Confirmation give each candidate a card marked "First Communion," to be presented when they come.

Let me also give an instance of what is being done with the best results in a rural Surrey parish. Each Easter, for many years past, I have been asked to spare for an afternoon those of my servants who come from that parish, that they may attend a social gathering at the rectory, at which, after tea, a few earnest words have been spoken to those assembled, time having been first allowed for pleasant intercourse one with another. The rule is to invite personally every young girl who has left that parish for domestic service, within easy reach of her old home.

So with New Year's cards of remembrance. I am convinced that these little personal attentions, showing that no individual is forgotten, do more than anything else to keep young people of the humbler classes attached to our Church and her ministers. Let them feel that they are cared for, and they will soon show how they appreciate it. I would therefore strongly recommend an annual social gathering of all the old scholars who can be collected together, at which one or two letters might be read from those unable to be present, some, perhaps, relating adventures in foreign lands, at which opportunity should be afforded for conversation one with another, and one or two short and bright addresses given which may remind of old lessons and old truths, and give many a one a helping hand on the right way.

A paper was then read for Mrs. Townsend, President of the Girls' Friendly Society:

Three or four ladies started the Girls' Friendly Society in January, 1875. The idea took shape silently, without noise or stir, but by the blessing of God that small unnoticed band has grown in five years to more than 30,000—about 8,000 ladies as associates and more than 22,000 working girls and young women as members—and these numbers are daily increasing.

Of the society's organisation, time would fail me to speak here. As regards its work, I would mention that it aims at providing for the needs of its members in body, soul, and mind, gives help in sickness, training for the duties of home or service wherever possible, religious instruction and help by its Bible Classes; spreads good and attractive literature by its libraries and Magazine; encourages thrift by bonuses on savings, and faithful service by premiums; provides lodges and registries for girls out of places, recreation rooms for young women in business, innocent amusement by its yearly festivals, and special "mothering" care for girls leaving provincial unions.

Of its principles I would say, first, that it provides an introduction to some friend for every one of its members in her path through life; sec-

only, that while it encourages self help, its members are also banded together to help each other, and *do* help each other in time of need; last, but not chiefest, that it encourages purity. "No girl who has not borne a virtuous character to be admitted as a member; such character being lost, the girl to forfeit her card," stands as one of its central rules. For this rule we have been called "Pharisaical," "hard-hearted," "self-righteous," "not a Gospel society," &c.; but to this rule we cling, in spite of every attack, as the rock on which our society is built. We will and must believe that He who so tenderly loves the fallen, in spite of their fall, will no less love and cherish those whose garments we would fain, by His help, keep stainless for His glory. We will and must think that to raise up in our midst a virtuous English maidenhood cannot be displeasing to Him who by His holy Incarnation consecrated womanhood for evermore.

We know well that many, looking to the example of the Good Shepherd, consider "Reformation" as the highest work. But I would venture to submit that thousands of those whom so many spend their lives in seeking and bringing back should never have been lost at all.

A "Young Men's Friendly Society" has been organised on the same lines. Besides these two Societies there are multitudes of Church guilds, each in their own circle setting forth the strength of unity and the power of mutual sympathy and help; while among local associations we may notice the "Metropolitan Association for Befriending Young Servants" (chiefly workhouse girls), which originated in the large and loving heart of one who now rests from her labours—Mrs. Nassau Senior—as also the numerous "Ladies' Associations for Friendless Girls," started by another noble worker, Miss Ellice Hopkins.

All these supply help for various forms of need, and yet as we descend into the deeper depths of that need, the question still presses upon us with greater force, How can the Church gain a hold on the masses of young people that are reached by no Sunday-school, no ordinary religious influence? If she does *not* gain a hold on them, *they* will gain a hold over her best-trained children, because by the present compulsory system of Government education, boys and girls from the lowest dregs of our population are drifting in to take their place amongst the children of more careful parents, and too surely to contaminate them. Earnest workers are awakening to see the terrible needs of that lower stratum of girls (I speak now only of girls and young women) which cannot in this generation at least join a band of virtuous maidens. It seems to me that, for the help of these, another association is needed, formed on entirely different lines from the Girls' Friendly Society, and from other guilds. To *band the workers together*, and to avoid all approach to banding the *worked-for* together, seems to me to be the right key-note which has not yet been struck. To band together in any long association women of doubtful antecedents, varying standards of morality, or degraded surroundings, would surely threaten some moral danger to society. Is it too much to hope for the establishment of something like a *Ladies' Church Mission* to meet this need? Above all they would try to influence the *homes*. As the modern principle of nursing is to "nurse the home" as well as the patient, so the principle of raising these degraded ones would be to influence their surroundings. Whatever the home may be it is still the home; family life is God's appointment, and when we can influence the home we go to the root of the evil.

On the same evening at the Guildhall a paper was read by the Bishop of Nottingham on Church Work among Seamen of England and Wales. On *Wednesday Morning* in Music Hall Canon Melville read a paper on

THE MAINTENANCE OF VOLUNTARY SCHOOLS, AND THE BEST MEANS OF PROMOTING RELIGIOUS EDUCATION IN THEM AND BOARD SCHOOLS.

As to religious teaching in public schools he showed that the Creed, Lord's Prayer and Ten Commandments were not "denominational" and that the School Boards were beginning to see that they were not prohibited by the Education Act of 1870.

At first the panic-born regulation of the London Board—mere Bible reading and moral principles—ran through the country under the force of metropolitan example, as the alone, or at least the highest, standard of religious teaching legally possible. Then here and there sounder conclusions prevailed; and the Lord's Prayer as well, as here early at Merthyr Tydvil, under a woman's wisdom, or the Ten Commandments also got systematically recognized. Then as at Manchester a settled scheme was drawn up; then the Apostles' Creed was whispered, till now in this year, only 1 per cent of English Boards are secular, and the very citadel of Secularism has acknowledged its morality insecure, which rests only on what is called "a scientific basis," or a balance of functions," without a hint of God, and a dream of heaven; whilst 500 instruct direct from the Bible itself, seventy are content with prayer and hymn. One hundred and thirteen add Lord's Prayer and Ten Commandments as distinct subjects; and sixty-two in England and Wales now formulate their religious instruction on the Lord's Prayer, Ten Commandments, and Apostles' Creed.

In Wales there are upwards of two hundred School Boards having schools, in Cornwall there are sixty-five. Yet of the fifty secular or non-religious School Boards in England and Wales together, forty are in Wales, ten in England; but in Cornwall no one of its sixty-five School Boards omits religious instruction or is secular. Now in Cornwall the enlightened and learned Bishop of Truro presides over a diocesan scheme of education which not only formulates and examines the religious teaching of School Board schools if School Boards so will, but has enjoined it as a "serious public duty" on the Church to instruct and examine children in exactly what is appointed by the Boards, without introducing topics at variance with their conscientious beliefs, for, he rules, "No mistake of ours could be greater than to say, 'We will not examine schools in any religious knowledge, unless we may examine them in our own full doctrine.'" Such policy seems to avail; for last year four thousand Board schoolchildren were thus inspected and examined, and there is a distinct syllabus or formulated and systematic method of instruction drawn up for such schools by the Diocesan Board of Education ranging from Holy Scripture, prayers, and hymns to the Apostles' Creed.

In the afternoon the Dean of Lichfield read a paper on

DIOCESAN SYNODS AND CONFERENCES.

Special honour and respect were paid to the presbyters in the early Church. They acted in conjunction with their Bishop, who scarcely did anything in the diocese without their counsel and concurrence; and this, not because he had no ruling superiority over his presbyters, but of his own will, and because he judged it most expedient. St. Cyprian, in one of his letters to his clergy, says, "From my first entrance upon my Episcopate I resolved to do nothing of my own private judgment without your counsel and the concurrence of the people. But when by the grace of God I shall have come to you, we will consult together of the things

to be done, as respect for each other requireth.—*Sicut mutuus honor poscit.* (St. Cyprian, Ep. xiv. 5, A.D. 250.)

In accordance with these views, we find Ignatius describing presbyters as the counsellors and assistants of Bishops; St. Chrysostom, as “the court and sanhedrim of the presbyters;” and St. Cyprian, “as the venerable bench of the clergy.” Special places of honour were assigned to the presbyters in the early diocesan synods. The Bishop sat in the centre, on a high throne, and the presbyters on either side of him in a semicircle, according to their seniority, on somewhat lower thrones; and so universal was this custom, that the expression, “they of the second throne,” became a synonym for presbyters. In the Epistles of Ignatius we find these two maxims laid down with equal authority, “Let nothing be done without the Bishop,” and “Let not the Bishop act without his presbyters;” and elsewhere, he happily combines the two maxims in one, when he says, “Let the presbyters be joined together with the Bishop, as the chords of a harp, to make sweet music to God.” It would further appear, that deacons were also admitted to these synods, those at least who were exercising ministerial function in the diocese, and who were “approved;” although they were present, as might be expected, in a lower rank or degree. For while the presbyters sat around their Bishop, the deacons are commonly represented as standing with the people. Then further, laymen also “of good repute” were speedily invited to these synods; the object of their attendance being to state any grievances of which they might have to complain, and to point out any matters which might require amendment in their parishes.

It would appear that before the Reformation in this country there was greater liberty of diocesan action than there has been since. For while the Papal power gradually influenced and controlled the action of the old provincial synods, it was not so easy to guide and restrain the independent action of the various diocesan synods throughout the kingdom.

It is to this greater freedom of action in the various dioceses that we trace the existence of the various liturgies or “uses” (as they were called) of pre-Reformation times, as the “uses” of Sarum, York, Hereford, Bangor, and Lincoln; which, although they indicate a common origin, nevertheless remind us of the ancient diocesan independence in respect of ritual. And although our Book of Common Prayer, compiled as it is for the most part from these old “uses,” corrected by a reference to the primitive sources from whence they came, now furnishes us with one admirable service book for the whole country, instead of many (and may it long remain to our Church in its integrity as far as all essentials are concerned,) still the ancient varieties of “uses,” are expressed to this day in the different musical cadences and the harmonies adapted to the versicles and responses in our different Cathedrals—the prolonged echoes, so to speak, of the ancient services, preserving the historical continuity of this our National Church before and after the Reformation.

The records of early British councils, whether national, provincial, or diocesan, are scanty, although there is sufficient evidence that they were not unfrequently held. And it is pleasant here to note that nowhere were they more continuous and influential than here in Wales, to whose brave inhabitants in former times we owe so much for having maintained the independence of the British Church in the days of its first contact with a foreign communion.

If it be asked how it was that the diocesan synods became less frequent in this country, the cause must be found in the gradual encroachments of the Papal power. As this power became more dominant in this country,

the Bishops gradually dispensed more and more with the advice of their clergy, and simply proclaimed their own decrees and decisions to the synod. Then the laity being unwilling to submit to the decrees of these synods when they perceived them to be not always the decrees of an independent Church, but often mere emanations from the Papal chair, the synod gradually fell into desuetude; although, as Van Espen says, "through their omission the discipline of the Church has greatly suffered, and abuses have taken their origin."

It was, therefore, one of the objects of the Reformers of the Church of England in the sixteenth century to revive the ancient custom of synodical action in every diocese. And in the book entitled *Reformatio Legum Ecclesiasticarum*, we find full and explicit directions for the holding of such synods. The history of this volume is the following: The Act (25 Henry VIII., c. 19) commonly known as the Act of the "Submission of the Clergy and Restraint of Appeals" provided amongst other things that thirty-two persons—namely, sixteen ecclesiastics and sixteen laymen—should be nominated by the King to revise the then existing canons; and that the result of their labours, when they had received the Royal assent, should be received as the ecclesiastical law of England. This Act was passed in A.D. 1534. Nothing was done for about seven years. In A.D. 1545 Archbishop Cranmer began an attempt to carry out the provisions of the Act; and again the same Archbishop took up the work in the fifth year of Edward VI., A.D. 1552. The result was this book, which has, however, at no time received either statutable authority or the Royal ratification. Still it is valuable as showing what was the mind of some of the ablest Churchmen of that day, both ecclesiastics and civilians, upon Church questions.

(To be continued.)

For the Church Eclectic.

THE WORDS OF THE INSTITUTION.

I.—THE WORDS OF THE INSTITUTION, EXAMINED GRAMMATICALLY.

THE words which the Lord pronounced when He instituted the sacrament of the altar (this is the name by which all the Anglican Bishops call the holy mystery in their "Ten Articles of Religion," "The Institution of a Christian man," and "A Necessary Doctrine and Erudition for any Christian man," A. D. 1536-1543), as recorded in Holy Scripture four times (Matth. xxvi., Mark xiv., Luke xxii., 1 Cor. xi.) are the following: "τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον;" "τοῦτό ἐστι τὸ αἶμά," &c., (leaving out, for the present, the commandment, "τοῦτο ποιεῖτε," &c., as not immediately bearing upon the grammatical construction of the words which precede it.)

In the language of all the writings of the New Testament and in the Septuaginta without exception, in the writings of the classical Greek authors as the regular construction, the following rule is observed: When the subject of a proposition is a demonstrative pronoun without a noun, and the predicate in that proposition is a noun substantive, the pronoun subject agrees with the noun substantive predicate in gender and in number, and

this noun predicate is mentally to be supplied as a noun substantive after the pronoun subject, that is, the pronoun is employed for this noun substantive; *e. g.* οὗτος (ὁ ἀνὴρ) ἐστὶν ὁ ἀνὴρ ὃν οἶσθα; αὕτη (ἡ πηγή) ἐστὶ ἡ πηγή πάντων τῶν κακῶν. τοῦτο (τὸ ἄνθος) ἐστὶ τὸ ἄνθος πάντων τῶν αἰδῶν. [See the largest edition of Raphael Kuehner's Greek Grammar, where the authors are cited.] In the Septuaginta we read (supplying the copula which in imitation of the Hebrew original has been left out there): οὗτοι (οἱ υἱοὶ) εἰσὶν οἱ υἱοὶ τῆς χώρας. Ἐσδρας δεύτερον (Ezra) ii. 1. αὕτη (ἡ βιβλος) ἐστὶν ἡ βιβλος γενέσεως οὐρανοῦ καὶ γῆς.—Gen. ii. 4. *Ib.* 12.—ταῦτα (τὰ δόματα) ἐστὶ τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ. In the New Testament: αὕτη (ἡ ἀγγελία) ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε. 1 Ep. Joannis iii. 2, and everywhere else, the same usage.—*Ib.* xxi. 24. οὗτος (ὁ ἄρτος) ἐστὶν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων. “*This (bread) is the bread which is coming down from heaven.*” John vi. 50—Etc., etc.

A construction entirely different from that which has been stated is that in which the demonstrative pronoun points at a noun substantive which is contained in the proposition which immediately precedes; but in this case, the noun predicate in the proposition must be of the same gender and in the same number as the noun substantive which is contained in the preceding proposition, and which is mentally to be supplied after the demonstrative pronoun; and, if the construction were complete, would have been placed after the demonstrative pronoun in the proposition which is in question; this construction, therefore, is an ellipsis: *e. g.*, οὗτος (ὁ υἱὸς τοῦ Θεοῦ) ἐστὶν ὁ ἐλθὼν.—*I. Ep. Joannis*, v. 6. In sentences of this kind, the predicate either is a verb, or holds the place of a verb, or is a verb which, according to the Greek idiom, has been transformed into a participle.

In the writings of classical Greek authors rarely, in those of Holy Scripture never, a demonstrative pronoun in the singular number and the neuter gender is used as an indefinite particle in the manner of a demonstrative adverb, signifying “*here*,” or it is used in the place of a whole sentence, signifying “*that thing*,” “*such a thing as that*,” “*such a mode of acting as that*,” in the latter sense, generally, for the purpose of expressing contempt or derision, or at an occasion when an orator speaks in a passion; *e. g.*, τοῦτο ἐστὶν ἡ δικαιοσύνη τοῦ Φίλιππου τοῦ βασιλέως.

Whenever in Greek a demonstrative pronoun refers to one certain noun substantive, it invariably agrees with that noun substantive in number and in gender; there is no exception from this rule; this rule is a fundamental principle of the Greek language and of the Latin language.

The demonstrative pronoun, which in the singular number has the form οὗτος (*this*) for the masculine gender, has for the feminine gender the form αὕτη (*this*), and for the neuter gender τοῦτο (*this*). The noun substantive which signifies *bread*, ὁ ἄρτος, is of the masculine gender in the Greek language; *wine*, ὁ οἶνος, is of the masculine gender; *body*, τὸ σῶμα, is of the neuter gender; *blood*, το αἷμα, is of the neuter gender.

Therefore, it is positively and absolutely certain that the demonstrative pronoun in the neuter gender, τοῦτο, can never refer to ὁ ἄρτος (*bread*), a

noun substantive of the masculine gender, or to *ὁ οἶνος* (*wine*), a noun substantive of the masculine gender.

Thence follows, with an absolute certainty, that, in the words of the Institution, *τοῦτο* (*this*) does not, and can not, refer to *ὁ ἄρτος* (*bread*) in the first proposition, or to *ὁ οἶνος* (*wine*) in the second proposition of the two assertions with which the Lord instituted the sacrament of the altar; and it is positively and absolutely certain that none other than two constructions are possible with each of those two propositions, and of those two constructions either the one or the other, only one of them; and that one of them (the first, as dated above) is by much the more probably true one, since it is the only one that is strictly grammatical according to the usage of classical Greek authors (considering the occasion at which the words were spoken by the Lord), and the only one that is ever found in all the writings of Holy Scripture.

According to the first construction, the Lord says: "*This (body) is My body, that which is being offered for your sake.*" "*This (blood) is My blood, that of the new covenant, that which is being shed for many unto the remission of sins.*"

All the translators of Holy Scripture have understood the Lord's words in this sense; they all make the pronoun *this*, which is the subject in each of the two propositions, agree with the noun substantive *body* in the first proposition, and with *blood* in the second, wherever the idiom of the language allows this agreement; e. g., the Vulgate: "*hoc (corpus) est corpus meum;*" "*hic (sanguis) est sanguis meus.*" They did not translate *hic (panis) est corpus meum*; they did not translate *hoc (vinum) est sanguis meus*. The English language has lost the distinction of gender for common nouns, adjectives, and demonstrative pronouns; there, consequently, are no means for showing the difference. Other translations (except that in Old Slavonic) have not been authorized. To prevent an error, it may be remarked that in the French language and in the German the laws of each of these two languages require that, when a demonstrative pronoun without a noun substantive is used as the subject in a proposition in which the predicate is a noun substantive, that demonstrative pronoun must invariably be in the neuter gender and the singular number, being used there as an indefinite particle; e. g., *ce sont mes amis*; *ce sont mes soeurs*; *dieses sind meine freunde*; *dieses sind meine schwestern*. They, accordingly, have been obliged to translate the words of the Institution: "*Ceci est mon corps.*" "*Ceci est mon sang.*" "*Dieses ist mein leib.*" "*Dieses ist mein blut.*" If, however, the authors of these translations had thought that the Lord meant to say: *This bread*; *this wine*;—they would have been obliged by the idiom of each of the two languages to render these words by saying: "*ce pain-ci est mon corps.*" "*Ce vin-ci est mon sang.*" "*Dieses brod ist mein leib.*" "*Dieser wein ist mein blut.*" Their not translating on this wise, makes it perfectly certain that they understood the words of the Lord to say: "*Here is My Body*"—"Here is My Blood." In the Spanish transla-

tion the difference can be seen ; it is this : "*Este (cuerpo) es mi cuerpo.*" "*Esta (sangre) es mi sangre.*" They did not translate: *este (pan) es mi cuerpo* ; they did not translate: *este (vino) es mi sangre.*

If the hypothesis be adopted, how improbable soever it may be, that those words of our Lord were written in a language different from that of all the other writings of His Holy Scripture, that *τοῦτο*, the pronoun subject in the proposition, does not refer to the noun substantive which is the predicate, even though it agree with this noun substantive in gender and in number, these words will signify, being translated into English : "*That which I here give to you is My Body, that which is being offered for your sake.*" "*That which I here give to you is My Blood, that of the new covenant, that which is being shed for many unto the remission of sins ;*" or, "*Here is My Body, that which is being offered for your sake.*" "*Here is My Blood, that of the new covenant, that which is being shed for many unto the remission of sins.*"

Under this construction, *τοῦτο* (*this*) would have been used as an indefinite particle, or as a demonstrative adverb, signifying "*That which I here give to you,*" or, "*Here.*"

Whichever of these two constructions may be adopted, each of them excludes all metaphorical interpretation, each of them makes it utterly impossible that any kind of metaphor be construed into these words of our Lord ; because each of the two propositions contains only one object, and with one object there can never be formed any metaphor, since every metaphor necessarily requires two objects which are compared with each other. The first proposition contains no other object than the Body of the Lord ; the second contains no other object than the Blood of the Lord. There, consequently, is no possibility for forming any metaphor, or any kind of comparison.

Thence we might draw, and we ought rightly to draw, the conclusion that there never were any men that ever thought of putting a metaphorical construction upon those sacred words of our Lord and our God. What answer does History give, to verify this logical conclusion ?

"The Lord God commanded the man, saying, Of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die."—(*Gen. ii. 16, 17.*) Did the man believe those simple and plain words which God spoke ? He believed them so long as he wished to believe them. As soon as the devil had instigated him to desire to be as God, and to conceive the devilish notion that envy had caused God to forbid him, the wishes of his heart overpowered his sound judgment ; and the same mental process has happened to every descendant of the man ever since, excepting them who by the grace of God have been cut off from that line of succession and have been made descendants of the Second Adam, those in whom the new man, born of water and of the Spirit in holy baptism, is stronger than the old man born by natural generation. Every human corpse bears witness to the truth of the words which the Lord God spoke to the man in Paradise.

When Christ, the Lord God, had prepared His disciples for receiving the doctrine of the sacrament of the altar by feeding five thousand men with five loaves of bread and two fishes, by walking on the surface of the sea, and by speaking of the manna (*"what is that?"*) with which God fed their fathers in the desert, and then had told them in plain words what He intended to do, to wit, to communicate with them the Life of God through His Own Manhood, and had announced to them that He would also do so after His ascension (John vi.), not only many of His ordinary disciples took scandal at His words and left Him, but even one of the Twelve Apostles seems not to have believed what the Lord said, Judas Iskariotes, whom the Lord calls an evil demon at that occasion (John vi.); and he was the first that received the Holy Things in the sacrament unto damnation (Luke xxii. 14-23; 1 Cor. xi. 27-29).

For fifteen centuries all Christendom believed what the Lord God says in simple and plain words, to wit, that He gives in the sacrament of the altar His Body, that which the Person of God the Son took from the substance of the Virgin Mary into the Godhead, that which Christ offered on the Cross to God the Father for the redemption of mankind, and His Blood, that with which He purchased His Church under the New Covenant, that which He shed on the Cross for the remission of sins; none of the many heretics during those fifteen centuries ever dared to touch that article of the Faith, on which depends the sustenance of the Life which man receives in holy baptism for the first time. The first man that ever expressed a doubt, after A. D. 33, concerning those words of our Lord, was Ulricus Zwingli, A. D. 1523, who, according to his own report, studied during several years how he might be able to explain the words of the Institution figuratively, until another man (Honius) suggested a method to him; that is, he first set his will, and resolved on finding a figure, and then, as he thought, he found a figure. The same mental process will be found with every heresy: a person first wishes that truth were not true; then the wishes of his heart influence his judgment so much as to cause it to judge falsely; his heart accepts this false judgment as if it were a true one; and finally the two powers of his soul assist each other in keeping him bound in error. Heresy, therefore, is accounted a sin in the sight of God, according to the Holy Scripture; because it has its origin in the will of man, and not in his understanding. Jean Chauvin (Joannes Calvinus), A. D. 1536, invented a more dangerous mode of explaining the truth away from the words of our Lord; he introduced a more refined, that is, a more satanic heresy, better adapted to deceive people; he made use of the word "spiritual," a dubious term which may be differently interpreted; it may signify such things of the higher world as are truly, really, and substantially present in this world, but cannot be perceived by the senses of man on earth; and it may signify such things as appertain only to God the Holy Spirit and are limited to spirit; but this difference, when applied to the sacrament of the altar, is the very difference between that which the Church

of Christ holds and that for which heretics contend; that term, consequently, evades the point of matter which is at issue between Catholics and heretics. Joannes Calvinus also decreed, by the authority which he took to himself, that it should be impossible for the Person of God the Son Almighty to make Christ's Manhood, which He took into His Own Person, present at any other place than a limited place in heaven during all the time from His ascension to the last judgment, and that the soul of every man who truly believes should be able during the celebration of the sacrament of the altar, to ascend into the highest heaven and there to commune with Christ. Against the plain, simple, direct, natural sense of the words of our Lord, that which has been universally and unanimously received by His Holy Church in all places and at all times, generally called now the real, objective presence of Christ in the sacrament, the opponents have never produced, as they would have been bound to do, a sense more probable, they never have produced a sense as probable, they have advanced a large variety of contradictory views, they have continually been occupied in putting up men of straw and in upsetting again those figures of their own making, one of their various theories refutes the other, and they agree only in this, as Zwingli happily suggests, that they make efforts to throw down the citadel of the Church. There is no position midway between the implicit acceptance of the literal sense of the words of the Lord, and the chaos of endless confusion and doubt that knows no rest.

To show that those men either are entirely ignorant of the fundamental principles of human speech and human thought, so much as to be unfit for being teachers in anything, or that it must be their will, and not their understanding, that rejects what Christ says, what the Church has confessed as an article of the Faith in all places and at all times, from A. D. 33 to the present day, what God announced by His prophets and by many typical ordinances in His Church under the old Covenant,—let us grant for a moment this supposition that God the Holy Ghost, the author of all language, made a grammatical mistake eight times, and left out eight times a noun substantive which cannot be supplied from the context, writing by His instruments, in Matth. xxvi. 26-28, Mark xiv. 22-24, Luke xxii. 19, 20, 1 Cor. xi. 23-25,—*τοῦτο* four times instead of *οὗτος ὁ ἄρτος* in the first proposition, and *τοῦτο* four times instead of *οὗτος ὁ οἶνος* in the second proposition of the words of our Lord (*this* in the neuter gender instead of *this bread* of the masculine gender, and *this* in the neuter gender instead of *this wine* of the masculine gender); which supposition has been invented by those men, as it would seem, only for the purpose of being thereby able, as they think, to put a figurative construction upon the words of our Lord; it will be evident, by fundamental principles of language and by the operation of the human mind in forming thoughts and expressing them by words, that even on that supposition it is utterly impossible to construe the words of our Lord so as to make them figurative, and that, if the attempt be made thus to construe them, they will be turned into nonsense.

G. A. W.

DIFFERENT SPHERES OF SCIENCE AND FAITH.

A Sermon before "British Association for Advancement of Science," by the Archbishop of York, Aug. 24, 1879.

THE Archbishop of York preached a sermon in the parish church at Sheffield before a large congregation, many members of the British Association being present. His Grace chose for his text the words, "When I consider Thy heavens, the work of Thy fingers, the moon and stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" After an elaborate comparison between moral and intellectual things, pointing out what was the genius of the Christian faith, and how far behind were the researches of science, his Grace expressed satisfaction at the fact that the present meeting had not been marked by any of those collisions between advocates of science and advocates of religion which seemed to him needless. The Archbishop proceeded to say:

Science aims at generalisation; faith seeks the perfection of the individual. Science seeks to know, while faith strives to do. Science is intellectual; faith is ethical. Science throws light on the world's history and upon the arts of life and the wonders of creation. Science is now, and must long continue to be, the possession of the few; religion is universal. If there are some exceptions, as some contend, these are such as by their degradation furnish the best comment on the rule, and in every nation he that fears God can come to Him and serve Him. Science makes no pretence to supply those motives which religion has furnished through all the ages for devotion of life and high endeavour. All epochs in which faith has prevailed have been the most heart-stirring and fruitful, both as regards contemporaries and posterity; whereas, on the other hand, all epochs in which unbelief has obtained its miserable triumph, even when they boast of some seeming brilliance, are not less surely doomed to speedy oblivion. Can either of these two agents of progress dispense with the other? I think not. And if that be so, the misunderstanding that exists between them—and that seems to be a gulf widening daily—is to be deplored.

The aspiration of science, or as some at least interpret it, is that all men may bask in a sunshine of knowledge with no mist of prejudice or feeling to tint its dry light with illusive hues, no cloud of personal hopes and longings to soften its vivid beam. Vain hope! Be the light as pure as it may, all that I can receive of it is that which is glassed in the mirror of my own mind, and the colour of the mirror, its situations, its narrowness, its false curves, will all affect the image that it renders back. What we have a right to complain of is that so many persons say that religion may now be dispensed with, pointing to the very safeguards which religion has wrought for society as a proof that order is so firmly rooted that science needs no help. We read the signs of the times differently. If you could persuade me that we are the children and heirs of a strife for existence; if you could prove—as you cannot—that love of kindred and country and that remorse for sin and hopes for the future are but modified reminiscences of the time when we were represented by some soulless, speechless, unconscious tribe of animals, is there not cause to dread the results? Nay, do you not see something of the danger about you? In one country¹ girls of fifteen and youths with down upon their chins drag-

¹ Russia.

ged into exile or to death for trying to overturn society by flame and blade; in another, a fair city,² given over to the lowest of the people to waste with fire; in another³ a hideous creed of pessimism.

It is a bad world, and the more we avoid its concerns and the less we have to do with them the better for us. Creeping like mildew over the minds and will of a people and in the country where materialism has most strongly established itself, these are what you find. Are you not afraid to remind man of his low origin, of his schooling of strife for existence, at the same time that you tell him that no master eye is upon him and no care is felt anywhere for what he shall do? Will not the answer be, "If I am a child of strife, let me strive. If I am descended from the brutes, brute passions are my oldest inheritance?" When trouble comes upon him, and you have taken from him those high motives for patience and submission which at present are powerful—thanks be to God for it—to soothe a thousand beds of pain, and to speak hope in a thousand dark and starving homes, and when the struggle for existence has been made and has failed, you must expect despair, for there is nothing else.

We are bound, before we deprive men of the motives which came from above, to see what we can give in exchange. There is nothing. We discourse of hereditary social instincts which have come to us from the ant, the swallow, and the beaver, but if a man is a bundle of inherited instincts, he is not at all responsible for the sickness or the poverty of his inheritance. He is not free; he is what those instincts make him. As for the future, a writer tells us that the progress of civilisation, the store of good, will increase, and that as the race improves in education, sin and evil will fall off and wither away. But our life is "now," replies the patient to whom this soothing medicine is offered, and now we are imperfect and unhappy. If progress meets some of our wants it increases the number of them in a greater degree, and the more we have given us the greater the surface we offer to pain and to loss, and the more joys we indulge in the more clear it becomes that such joys will never fill and satisfy a soul. Is this all the utilitarian morality can do to meet the cry of a great sorrow? It is dealing with a Samson, and it binds him with green withes that we break "as a thread of tow when it touches the fire."

At this point let religion speak, for the words you bring to a crying trouble are not understood by most of those whom you address, and are ridiculous where they are not understood. Religion can supply hopes and motives as "thousands of lives devoted to God can witness in the present and in the past." It can mold a life anew and make it strong and consistent. It has turned submission into content; it has invented resignation; it is no mere test of the power of believing hard propositions; it is a returning of the soul to God, with a recognition that God is its author, its hope, its home; it is a purifying of the soul that it may be like its Lord, for He is pure; it is a devotion of the life to love and to duty—even Jesus wrought the works of Him that sent Him; it is a message of ineffable love to our profound sorrow; it is no credulous acceptance of paradoxes, no surrender of the intellect to æsthetic emotions; it is a consecration of the soul and will to its highest duty.

Shall religion survive the shocks that it daily sustains? The suffering heart makes answer, "Lord, to whom shall we go? Thou hast the words of eternal life." To you, men of science, belong the secret harmonies of the world, its immense history, the wealth of wonder and beauty; to us man's sorrows and aspirations. There is room for both. Both represent

² Paris.³ Germany.

a real need. Sometimes, in the flush of your success, in the triumph of a new discovery, when you are tempted to think that the satisfying light and sweetness of scientific truth shall now be all in all, remember that your word of scorn for religious work might happen to spill the cup of consolation from the very lips of one to whom it has hitherto been sweet, or quench the light in some much afflicted home, which may hear of your sneer and never master your discovery. There is room for both and a call for both. To you belong the wonders of the heavens, of moon and stars, of sun and earth; to us it belongs to convince each man he is not lost and forgotten in a universe that widens as we gaze. God is mindful of you too. He counts your sorrows, compassionates your sins, wakes up your love in Him, bids you work for Him, and calls you home to Him.

VAGARIES OF MODERN SCIENCE.

If the president of the British Association may be accepted as the current mouthpiece of science, we are pleased to observe that science is disposed to make this year a more sparing use of its destructive negative than has been its wont. Leading scientists indeed, both in Germany and in England, have admitted that as yet no satisfactory dissolvent of the mysteries of faith has been discovered. But they have too often evinced a keen delight in the indulgence of imaginative inferences. They have taken care to let it be known that the destructive process is suffering only suspension and that agnosticism may be soon expected to advance to absolute denial. Dr. Allman, possessing all the zeal of the scientific student, and accepting with enthusiasm every recent discovery, displays also the true modesty of knowledge. He declares not only that science has not been able to bridge over the gulf between life and not-life, or between thought and the properties of matter, but that no bridge between the two latter at least is even conceivable. In the opinion of this *savant*, therefore, the recent most advanced conclusions of science interpose no logical or intellectual difficulty in the way of faith, leaving it to be inferred that the unbelief of scientists must be attributed to much less worthy causes. The least unworthy of these causes is the weakness of the human mind, which soon loses its balance through a too exclusive devotion to one pursuit. Christianity is a great historical and mental possession, which it is just as absurd to call upon us to surrender, as any other similar possession, without proving it to be untenable. To expect us to give up believing in God because in the course of investigations into the properties of protoplasm, and with increased knowledge of the inner life of jelly-fishes, or ants, or monkeys, or gorillas, the assumption that such a thing as spiritual substance exists may possibly turn out to be unnecessary, is to expect us to cut off our nose to spite our face. The heir to an entailed estate might as reasonably be asked to make himself a beggar because "it is a wise son that knows its own father."

The speculations of a mind probably more powerful though less mature than Dr. Allman's, and certainly less reverent, have been recently given to the world in the shape of essays and addresses by the late Professor Clifford. This gentleman, prematurely taken away from the scientific world, was marvellously cheery and joyful in the magnificent belief that by no possibility can there be a God, or a Spirit, or a future life. His *confrères* in Germany walk the earth like gloomy shades, hate everything, bewail the cruel fate that turned protoplasm into humanity, go mad, commit suicide, or die of *delirium tremens*. Mr. Clifford was inspired by the thought that all his magnificent mental powers might next moment, become of less account than a leg of his study table. His biographer

liberally exclaims, far be it from him to envy anyone the consolation he derives from believing in God and immortality, only Mr. Clifford is an evidence that a man who knows himself to be on the brink of chemical dissolution can die as happily as the most fervent Christian. We admit that this reverse of apotheosis of an unbelieving mathematician removes a great question out of the region of argument altogether. We feel ourselves in the land of the Houyhnhnms, where things are turned backward, and where the new definition of sound sense calls upon us to rejoice and be merry because we are Yahoos. Mr. Clifford and his biographer are unable to conceive how permanence can be an element in the value of anything. Mr. Clifford, says his biographer, enjoyed life and made a noble use of it, but the thought that life and its uses would shortly be turned into base and unregarded things in no wise detracted from their enjoyableness and nobility. We are certainly in a world which Mr. Clifford had already conceived, in which it is by no means necessary that three angles should be equal to two right angles. We cannot reason, we cannot argue, we cannot judge any longer. Great Anarch reigns in the intellectual world, if not in the material. If continuance forms no element in the value of a thing, it is evident that the premature death of this promising mathematician is no proper subject of regret to his sorrowing friends, and supposing one knew that a tender and beloved child or wife was to be transported out of one's sight to the antipodes at twelve to-night, never to be heard from or of any more, this could not cause a pang in the heart that had grown to her. We have been struck by the different tone in which the *Saturday Review* and the *Spectator* comment in the same week on the posthumous works of the deceased professor. The former paper, we presume, enjoys a superior reputation for "orthodoxy," yet it is the *Spectator* alone that writes like a Christian.—*Aug. 30th, 1879. Church Review.*

SHAKESPEARE—No. III.—*Continued.*

SHAKESPEARE A TRUE CATHOLIC.

ON the subject of his supposed domestic infelicity, I beg leave to quote from Mr. Hudson, by whom that suspicion has been set at rest forever:

"There was never anything but mere conjecture for this notion. Rowe mentions nothing of the kind; and we may be sure that his candor would not have spared the Poet, had tradition offered him any such matter. As for the passages in question" [the principal one of which has been quoted from the charming dialogue between the Duke and the disguised Viola in *Twelfth Night*], "I know of no reason for excepting them from the acknowledged purity and disinterestedness of the Poet's representations; where nothing is more remarkable or more generally commended, than his singular aloofness of self, his perfect freedom from everything bordering upon egotism."

Following this is Mr. Hudson's response to the outrageous attack of "our Mr. White" on the Poet's wife, and which I here condense: 1. That the marriage, however objectionable on the score of difference in age, was plainly "a love match," having the consent and approbation of parents and friends on both sides; in which the abused Ann Hathaway "had as

good a right to lose her heart in his company, as he had in hers;" nor was it any evidence of her want either of taste or sense. 2. That the idea that the Poet had his own sorrowful experience in mind when he wrote "the mad rapture of jealousy" which Leontes makes against his wife in *The Winter's Tale*, is not only wholly gratuitous, but rather an evidence to the contrary, inasmuch as Shakespeare was not a man who would be likely to "expose, in any way, this foulness of his own nest;" and I may add what in my judgment appears to be absolutely certain, that any suspicion of its personal application to himself would have prevented the writing of it at all. 3. That the idea of the Poet's going to London to escape "the hated society of his wife," is not only another gratuitous slander, but is contradicted by what we know of his life there, *i. e.*, his work, and by what was evidently the darling object of his ambition, *viz.*, to "return to his native town with a handsome competency, and dwell in the bosom of his family;" and by his continual visits home at a time when travelling was not so cheap and easy as now, plainly showing the longing desire of his soul "not to forget them, or be forgotten by them." 4. That the special Sonnets confessedly addressed to his wife, attest the depth and sincerity of his affection "from the first morn of love up to the last moments of their separation — (how he got time to write any at all is the wonder!) — *i. e.*, from those of his boyhood playing upon his name, and scarcely worthy of him, up to the 97th, 98th, 99th, 110th, 117th, from some of which Mr. Hudson quotes, not however the 39th, in which the Poet so tenderly bewails his separation and which may here perhaps be read with profit; and certainly I have as much right to suppose it was originally addressed to his wife, as any one else has to make of it a kind of Swedenborgian Double-entendre, or an enigmatical expression of free-love.

O! how thy worth, with manners may I sing,
 When thou art all the better part of me?
 What can mine own praise to mine own self bring?
 And what is't but mine own when I praise thee?
 Even for this let us divided live,
 And our dear love lose name of single one;
 That by this separation I may give
 That due to thee which thou deserv'st alone.
 O absence! What a torment would'st thou prove,
 Were it not thy sour leisure gave sweet leave
 To entertain the time with thoughts of love,
 Which time and thoughts so sweetly doth deceive;
 And that thou teachest how to make one twain,
 By praising him here, who doth hence remain.

Mr. Hudson concludes his defence of the Poet's domestic happiness against the aspersions of our Mr. White, by quotations from the Sonnets. But I gather from other parts of his *Life of Shakespeare*, as also from unquestionable facts, exhumed from the Public Records, that Stratford-upon-Avon, was always the Poet's Home; in that place his affections were centred; to it his heart gravitated, no matter where the place of temporary

abode; and though his business required him to dwell much in the metropolis, yet "*he lived in Stratford*," as soon as possible he purchased "New Place," the largest and most beautiful residence in the town, for his permanent abode; in that house he gathered his family around him; not his own wife and children only, but with filial reverence and affection, not often exhibited in this world, his father and mother, now reduced in worldly wealth, and not unlikely also his sister and brother-in-law, Dr. Hall, and their children, for, as Hudson says, "the house was large enough for them all;" and from that time forward until his death, "New Place" was his home, Anne Hathaway, the beloved wife and mother of his children, on whose tomb are inscribed the affections of the household and the veneration of all who knew her, for the memory of a faithful Christian wife and mother; nor is there any evidence of any family feud or domestic trouble or social discord or conjugal infidelity, either on her part or on his—all this at a time of life the most dangerous and portentous to any man, and absolutely destructive to Shakespeare, had he been given to the indulgence of ungovernable passions, or had he not been defended and protected by the mercy and providence of God. What he was to his wife and what she was to him, I have no doubt, is expressed in the words of Troilus to Cressida, nor would it be strange, if the sad contrast in the Play had inspired him to speak as well for her as for himself, in language of special significance;

As true as steel, as plantage to the moon
As sun to day, as turtle to her mate,
As iron to adamant, as earth to centre."

But what has all this to do with the question, Was Shakespeare a true Catholic? Much every way. Let me illustrate. Gervinus thinks he was a converted rake; that his early life was one of great criminal self-indulgence, and that subsequently he was "*renewed*" to use a word in one of his Sonnets, and became "a man new-made." He argues this opinion on the following basis:

Had he not drunk so deeply of the cup of passion, he would scarcely have depicted with those master-touches the power of sensuous courses; he would scarcely have depicted with such fervor and depth the charm of their allurements and the curse that lies in their excess. Had he not once crossed the threshold of crime, how could he so accurately and profoundly have penetrated into its innermost recesses? Man issues from the hand of nature endowed for good or for bad, and unfortunately predominant propensities have ever the hardest struggles."

Shakespeare, therefore, according to Gervinus, must have been a very great sinner at some time of his life. Having come to this conclusion for the reasons above stated—in which by the way there are some expressions which betray the defect in the criticisms of Gervinus, splendid as they are—he then appeals to the Sonnets as autobiographical, even those which are most plainly nothing but creations of art; nor is there anything in them dark or black or horrible, which he does not regard as intended by the Poet to depict his own experience.

Now it is not intended here to deny that the Poet, in early life, *may* have fallen into some great sins of sensuality and even beastly intoxication, like St. Augustine, whom in depth and peculiarity of mind he somewhat resembles; nor would it be strange if he had; nor if that had given him an insight into the tortuous labyrinths of criminal self-indulgence, and the horrible consequences which otherwise he could not have had, from this same source of instruction, *i. e.*, from human experience.

But for myself, I do not believe it at all; 1. because there is no positive evidence in support of the theory, nothing but stories which Gervinus himself acknowledges have the appearance of "mere invention;" 2. because there is much evidence to the contrary, *viz.*, the fact that his criminal self-indulgences must have coincided with his life-work, and we see not how they could both have been performed together; how, for, instance, he could be beastly drunk day after day, or a frequenter of brothels night after night, and at the same time producing his immortal Dramas. 3. Because no such theory is necessary to account for the exploits of his genius in the delineations of human nature, its vices or its virtues, its internal workings of remorse or happiness—nothing but the supposition of *his education as a true Catholic is absolutely necessary to account for everything of that kind.*

Not that he was not a great and grievous sinner, nor that he did not feel himself to be such, more and more as time went on; more and more as he offered up that prayer of the Litany which he had been taught *in his infancy*, and which he had said with his father and his mother upon their bended knees, "Have mercy upon us, miserable sinners," and by which from the first moments of his being he must have felt himself identified with all humanity, no matter what the outward forms of distinction; not that there were not special occasions of sinfulness in his life as in the lives of the best of men, when this conviction was visited upon his conscience, producing nothing but anguish and remorse, and leading almost to despair of mercy as though "God had clean gone forever"—but that all this was alone sufficient to enable him to understand what must be the remorse and wretchedness of the thief, the liar, the adulterer, the seducer, and the murderer, without himself plunging into their crimes, and so much the more as he felt in his own conscience the terrible consequences, even of the slightest transgression; for "as face answereth to face, so the heart of man to man." Away then with the narrow-minded folly of supposing that in order to portray the strange horrors and mysteries of sin, we must taste ourselves of all its guilt and defilement! God forbid!

Moreover it was enough for Shakespeare that he knew from his own experience the depth of his own corruptions and the deceitfulness of his own heart, and looking faithfully into this mirror, he read the hearts of all men. All his characters are based upon this fundamental axiom of Catholic Theology, that "man is very far gone from original righteousness, and is of his own nature inclined to evil." At the same time, the Poet recognizes another fact of Catholic Theology found in the Bible, though in other systems

practically denied, that notwithstanding the corruption of poor fallen humanity in its best estate, there is always a difference *in nature* between one person and another, as between Jacob and Esau, and hence the figurative language of the Bible representing the different natures of different individuals by the names of animals, as lions, wolves, doves and sheep—a figure of speech which Mr. Ruskin speaks of as peculiar to Shakespeare in delineating the *nature* of his different characters.

His men—the worst of them—only seem to be carrying out, as all critics confess, the natural bent of their inclinations. And his women, the best of them, not excepting the divinely intellectual Portia, or the bright and gentle Rosalind, or the impressive Juliet, all “love itself,” or the dreamy and enchanting Ophelia,—all are “endowed by nature” with the peculiarities developed in subsequent character, and yet with cautions, warnings and prayers to testify the faith of the Poet in the necessity of what, even in their case, he would call, quoting in part from the Catechism,

Not by might master'd, but by *special grace*.

Already I fear I have exceeded the proper limits, more than anybody will have patience to read, and yet have scarcely touched upon anything originally intended.

In conclusion, please let me give a few extracts from Gervinus, establishing, most unwittingly of course, just exactly my idea of Shakespeare as a true Catholic, though he does not call him such, and though expressing in generalities what I think, when arranged into particulars, will identify him as neither Puritan, Protestant nor Roman, and which really constitute the secret of his magical power as the Poet of Nature, viz., his *Catholicity*.

“Never has a man stood so equally open to the most different sides of life; never has any one suffered subjects of every kind to affect him with such equal force, nor received from them such unbiassed, genuine and true impressions, that he might do justice to everything.”

And what is this but Catholicity?

“We need not repeat that free from all sectarian spirit and all party feeling, he knew how to grasp and to honor in religion every conviction, in the state every form suitable to the age, among men every complete character true to itself, among the vocations of life every one which earnestly pursues its aim.” “He read in all ages, in all nations, in all the relations of life, and, as it were, everything in his own tongue, and with appreciation for every kind of mould and nature.”

What is this but Catholicity?

“Human forms of character were familiar to him, from the demi-god to the distorted original, all inclinations and vocations he seemed to know from his own experience, for he is whatever he chooses to be—a lion-hearted warrior and a child harmlessly at play, a genius and an idiot, equally acquainted with human strength and weakness, his head in the clouds and his feet upon the earth. It is for this reason that the most different men have delighted in him, and been amazed at him, even those by nature the farthest removed from him, for every one has found a side in him which

speaks to himself; there seems, indeed, scarcely aught in human nature which does not find an analogy in him."

How could all this have been possible, had he not been a true Catholic?

"The sectarian spirit alone, which has strayed in one-sided directions, finds it hardest to agree with this man of many sidedness; Platonic enthusiasm, sickly sensibility, the intellectual barrenness of a Voltaire, or the zeal of the religious—adversaries whom every one would wish to possess."

Exactly the fact in regard to the true Catholic—all sectarianism is against him, notwithstanding his Catholicity.

"And this many sidedness which his works declare, must have been also the characteristic of Shakespeare himself!"

What have we here? Shakespeare and his works both one, an exponent of each other. How then could the one be Catholic, and the other a narrow-minded and illiberal sectarian! An impossibility, and hence the fact as proved by Gervinus, most unwittingly, that Shakespeare was a true Catholic.

JAMES A. BOLLES.

Miscellanea.

ANECDOTES OF ROBERT HALL.

Reminiscences of College Life in Bristol during the Ministry of the Rev. Robert Hall, A. M. By Frederick Trestrail, F.R.G.S., Late Secretary of the Baptist Missionary Society. London: E. Marlborough and Co., Old Bailey.

IN this work there is a great deal of entertaining local gossip connected with the Baptist Church and Community in Bristol, going back quite fifty years or more; Mr. Trestrail's connection with the College in Stoke's-croft as a student dating from 1823. We gather from the "Life" that the author was not very young when he entered the College—belonged to the *seri studiosorum*, in fact; having previously been an ironmonger, *à propos* to which he tells an amusing and remarkable story. He had purchased just before determining to join the ministry several volumes of the *Edinburgh Review*, opening one of which soon after they were sent home the first sentence that caught his eye was this:—"An ironmonger is a very respectable man so long as he is merely an ironmonger, and if he be a religious ironmonger he is an admirable man; but if he sets up for a bishop or a dean, and lectures on theology, he is a great fool for his pains." "What was there curious about that, sir?" said Robert Hall, to whom he told the story. "It is witty, but not very striking or profound." "Why, this, Mr. Hall: I was an ironmonger, and, being a member of the church, was, of course, a religious ironmonger, and was just then handing over my business to my brother-in-law, and coming to the academy." "That was remarkable, sir, didn't it stagger you?" "Yes, it did indeed stagger me for the time, certainly." "And you came to the academy after that, sir? You must have had great faith in your call to the ministry. That would have stopped me, sir!"

We have frequent mention of Bristol persons and Bristol places, both well known to us, at least to the more elderly of us; and, on the whole, it is an agreeable, chatty, little work, the interest of which is not confined to Nonconformity. "College Life" will repay a perusal, especially if the reader be not easily offended by an occasional and characteristic remark, such as "The Tory party were always the persistent foes of public liberty"—meant no doubt as savoury meat for some of his more Radical readers."

As might be expected, the greater part of the reminiscences refer to Robert Hall, with whom the writer, when a student at the Stoke's-croft institution, appears to have been a favourite, so that he saw a good deal of the great preacher in his home. We have marked for extract the following:—

THE AUTHOR'S IMPRESSION OF BRISTOL AND BATH IN 1823.

The road to Bristol lies through Collumpton, Wellington, and along the celebrated Vale of Taunton; the town possesses some fine ecclesiastical buildings; the tower of St. Mary's is not surpassed by any in the kingdom for elegance and beauty of proportion—along the well-stocked extensive plains beyond, through Bridgewater, with its lofty tapering spire and imposing market-place, the fine range of the Mendip hills skirting the distant horizon, until, at the end of a couple of stages, we crossed the high ridges on the west of Bristol, and caught the first glimpse of that city. Clifton was then in its infancy, but the hills overlooking the Hotwells were crowned with terraces, forming a striking object in the distance; while the grand old church of S. Mary Redcliff, the narrow crowded streets, antique houses, bridges, the shipping, whose masts rose up like a forest in the midst of the city, formed a picture which can never be forgotten. The stir and bustle seen everywhere led me, on alighting from the coach, to inquire if anything unusual was going on, an inquiry which occasioned no small degree of surprise. Subsequently we went over to Bath, and one wondered that cities so near in position could be so unlike in character. Pulteney Street, with the Sydney Gardens at the end, seemed to me then about the finest that could be imagined. Bath was at this time the resort of wealth and fashion, and one saw a class of persons little known or seen before.

AN UNFLATTERING COMPARISON.

I was not favourably impressed with the first sight of the (Baptist) academy. The tutor's house seemed commodious and comfortable, but the building appropriated to the students looked more like the wing of a prison than anything else. Subsequently I was informed that the plans were drawn by Mr. Alexander, the architect of Dartmoor prison and other Government works, and that the plans and his services were rendered by him gratuitously. This first impression was curiously confirmed when I was a student. A friend from Falmouth, who was on a visit to Bristol, wishing to see me, asked a lad at the bottom of Stoke's-croft where "the Baptist Academy was."

"Do you mean the parson manufactory, sir?"

"Well, I suppose I do."

"Then keep this side of the Croft, and the first place you see like a mad-house, that's it!"

My friend followed these directions and found me!

The following is an account of a well-known character at Brick Street chapel fifty years ago, and who is still remembered by the older Baptists of Bristol:—

A very remarkable man in humble life, Mr. Thomas Jones, though not formally installed as pastor, had the general oversight of this people; and

no shepherd ever looked after his flock with more affectionate and constant care. He totally lost his sight in early life; first one eye, and subsequently the other; some savage fellow having thrown quicklime at him. But he went about Bristol with as much safety as those who could see. He knew every part so thoroughly that he was appointed collector to several societies, and he possessed a wonderful power of remembering persons who had spoken only a few times to him. He also knew every student and every study; and though there was nothing to distinguish one door from another, except a number, which of course he could not see, he would walk up to the one he wanted with the most unfaltering precision. He invariably made an early call on "the fresh men;" and, after he became familiar with their names, would begin at once to interest them in Brick Street. If subsequent interviews satisfied him that he had succeeded, he would get them over there, and his conversation very soon became frank and affectionate. You might perhaps wonder why he occasionally put his hand on your shoulder, and then down to your hands, and still more when, after some playful remarks about the difficulty of knowing people, he would pass his hand gently over your face.

"There, now, my dear, I shall always know you again."

His next move would be to measure your feet, and when you inquired why, he would quietly say,

"Well, you see, when your shoes are too much worn for you to wear, I shall know exactly which of my poor people they will fit."

He invariably called the student whose turn it was to conduct the service; and until we became accustomed to him, we were often startled by some warning of a deep muddy hole, or a rough, ugly place in the pavement. Nothing of this kind escaped his notice, and thus, during our walk, when the darkness was so great that we could scarcely see anything, he guided us with the utmost care.

"There now, my dear, mind the dirty hole to which you are coming."

ROBERT HALL'S SERMONS CRITICISED BY HIS OWN HOUSEHOLD.

He invited me to supper one Lord's Day evening, and, as most of my fellow students were engaged, I was the only person present except his family. For two or three weeks his discourses had not been, intellectually, up to the usual mark, and on this evening the subject was the stone raised by Samuel, which, in commemoration of the Divine goodness, the prophet had named "Ebenezer," saying, "Hitherto the Lord hath helped us." He applied it to Brick Street, the Academy, and Broadmead! The closing part was both eloquent and fervid; but it was more like a flash of light than the peroration of a well thought out and sustained discourse. So during supper Mrs. Hall remarked:

"Well, my dear, if you go on preaching so poorly as you have done lately, our friends will begin to think that your intellect is decaying."

"Quite a mistake, quite a mistake, my love. There may be less brilliance and play of the imagination, but quite as much force, and if the sermons are plainer, they are much more useful."

"But, Mr. Hall, just think of to-day's sermons, especially the one this evening. They were poor indeed."

"No, no, my dear, very useful and very pious. You are utterly mistaken."

Turning to his eldest daughter, he asked:

"Eliza, what do you think?"

"Well, papa, if you wish my opinion, all I have to say is this—that you seemed to me like a blind man groping about for an idea, and could not catch one."

"Mr. Trestrail, did you ever hear anything like that? My wife and daughter have both forsaken me."

Of course I held my peace. So turning to his other daughter he asked her :

"Jane, my dear, what do you say?"

"Well, papa, I think I could find as good in any twopenny-halfpenny religious book."

I saw he was a good deal mortified, and that he really felt the criticisms were, for the most part, just. But he was not disposed to give in : so, turning to me, he said :

"Now, sir, you know something about this matter, for you both make sermons and preach them. What do you say, sir?"

"Mr. Hall, if you will kindly excuse me, I would much prefer being silent."

"Why, sir? Why, sir?"

"You see, Mr. Hall, if I give an opinion contrary to the ladies, that will be ungallant; and if contrary to yourself, I shall come within the stroke of your mighty arm."

"That remark is very ingenious, sir, but very slippery. Don't take to slippery ways, sir. I always respected you for your frankness and candour; don't give them up for slippery ingenuity. Speak out your mind, sir."

"I scarcely knew what to do, or what to say, and Mr. Hall was evidently expecting a reply."

"If you insist on an answer, sir, I can only say that as the celebrated Sydney Smith, whom you once lashed so severely, was present, I did wish your discourse had been equal to those you usually preach."

His countenance instantly changed, and he was evidently exceedingly annoyed.

"Sydney Smith there, sir? Impossible, sir; you don't know him, sir."

"Quite true, Mr. Hall; I don't know him in the ordinary sense of that word, but I heard him preach this morning."

"That you didn't, sir, for you heard me. I saw you taking notes;" and bowing to me with marked courtesy, and wishing to intimate his gratification at my doing so, he added, "You always pay me the compliment of taking notes. I hope you find your labour not always lost. But you could not hear Sydney Smith and hear me too."

"It may appear extraordinary, Mr. Hall, but I did."

"Why you know, sir, it is simply impossible."

Mrs. Hall quietly remarked, "Let Mr. Trestrail explain. See how flatly you are contradicting him."

"Beg your pardon, sir. Beg your pardon, sir. But you could not, you know, sir, be in two places at once."

"Nor was I, Mr. Hall. Our service began at 10.30. Mr. Smith preached in the Mayor's chapel, where the service did not begin till 11.30. And there was all that long preliminary service before the sermon. So when you had finished I slipped out, and was there before he began to preach. Besides, no one who had once seen his face could ever forget it. He sat this evening in Counsellor Smith's pew, just under your right hand."

"Well, sir, I knock under. I preached very badly. Mr. Birt was with me all the week, and we talked incessantly. He is a very remarkable man, sir, and old men love to talk of old times. I had no time to think, sir, and I cannot preach without thinking, sir. The sermons were plain and useful, but they were poor, sir, very poor."

ROBERT HALL AND HIS PIPE.

If any one called to see him, his first salutation would be followed by the well known words:—

"Take a pipe, sir."

And he was pleased when this invitation was complied with. The students who could smoke always did so; and if any objected, or suggested that smoking was disagreeable to many persons, he would reply,

"Quite a mistake, sir. It is the spitting they don't like. Smoke, but don't spit, sir."

And it is remarkable how little inconvenience his smoking occasioned. He did not pour out an incessant volume of smoke. You would scarcely know he was smoking at all."

A WINDCLIFF GUIDE.

Going up the beautiful valley of the Wye, I stopped first at far-famed "Windcliff." As we were ascending the path, the guide said to me,

"Be you fond of scenery, sir?"

"Yes, my friend, I am indeed."

"Then, please take hold of my coat, and don't open y'r eyes till I tell 'ee."

When we reached the summit, he turned round on a small level platform, and with evident delight exclaimed:

"There, sir, now open y'r eyes as wide as you like, and you'll see summat."

The scene which presented itself was certainly one of exquisite beauty. The weather was exceedingly fine. A rich blue sky, over whose face were passing those delicate fleecy clouds which we often see on a fine spring morning, throwing on the landscape beneath shadows as light as gossamer—the broad majestic Severn in the distance washing the feet of the Gloucester and Somerset hills—the Wye, winding around the rich meadows spread out at our feet—the noble ruins of Chepstow Castle just below, with the bridge resting on its lofty pillars and elegantly curved arches, constructed to suit a tide rising sometimes sixty feet—the beautiful woods on every side, and the summits of the lofty hills of several distant counties—made up a scene on which any one of taste would look for the first time in silent admiration. At last I spoke. My guide at once said:

"I see, sir, that you enjoys it, you do."

"My good fellow, how do you know that?"

"How do I know it, sir? Why, in course I do, you don't chatter."

"Well now, tell me, have you ever had any persons up here who didn't enjoy it?"

"Only about two, I think, sir, and that wor last year. I took 'em by their looks for gen'lemen. But they worn't gen'lemen at all, for they hadn't the feelin's of gen'lemen. For when I brought them up here, as I did you, sir, and told them to open their eyes, sure enuf they did, but not on that pictur out there, but on me, and said, "Is this all?"

ROBERT HALL'S TEXTS.

Occasionally he would fix on some passage without taking the precaution of ascertaining its place in the Bible. If, however, his brother-in-law, Mr. Isaac James, formerly the classical tutor in the Academy, who was jocosely styled "a living Concordance," happened to be at hand, no difficulty arose, for he would say in a moment where the passage was to be found. I was told that, on one occasion, Mr. Hall had prepared a sermon "On the uncertainty of life and the nearness of death," associating the subject

with the words, "In the midst of life we are in death;" but while turning over the Bible in the vestry, and unable to find them there, he said :

"Mr. James, I cannot find the text; where is it?"

"If you will tell me, Mr. Hall, the words of it, I will try and help you."

"Why, sir, that wonderful passage, 'In the midst of life we are in death.'"

"Do you think, sir, that passage, fine and striking as it unquestionably is, is in the Bible?"

"Of course I do, Mr. James. It is my text, and must, therefore, be in the Bible, sir."

"I don't see that, Mr. Hall. You may have been thinking of a topic to which these words are suited; but they are not in the Bible, sir; they are in the Prayer Book."

"Whatever am I to do, sir? That is my text, sir, and you know I cannot preach without a text."

"There are plenty of passages in the Bible, Mr. Hall, which express the sentiment of those words with far greater distinctness and force. What think you of David's language to Jonathan—"There is but a step between me and death?""—*Bristol Mercury*.

DR. EWER'S CONFERENCES.

Catholicity in its Relationship to Protestantism and Romanism. Being Six Conferences delivered at Newark N. J. By the Rev. F. C. Ewer, S.T.D. 8vo. pp. x-296. New York: G. Putnam's Sons. 1878.

IN the United States of America, the religious problems of the present day are presented under conditions which enable a juster estimate to be made of their conflicting elements than is possible in Europe, where political and social complications have for centuries obscured the real matters at issue. It is quite impossible to guess, for instance, what would have been the result in Spain and Sweden now, if Protestantism had not been forcibly stamped out in the one country, and Romanism in the other; how France would be affected had there been no violent interruption of the Church; what the popular influence on Protestantism would have been without the patronage of German princes; how the absence of an Establishment would have modified the state of ecclesiastical affairs in England, Scotland, and Ireland.

The United States, having had nothing in the least resembling a civil religion since the Revolution, exhibit the result of absolutely unrestricted competition in theological matters, since there is not even any social disadvantage, more than any political one, attached to membership, of this or that communion, with the single exception of Mormonism. Protestantism has had its full swing there, as it never has been suffered to have it in the most tolerant Protestant country in Europe, and Protestantism has confessedly broken down as a barrier against intellectual bewilderment and moral error. Roman Catholicism, suffered to do exactly what it chose, unhampered by the checks which confine it in Great Britain, France, and Germany, and incessantly recruited by a vast Irish immigration, is not only gaining no hold on the intelligence of the country, but has been surprisingly unsuccessful in retaining the allegiance of its own adherents.

It is only the other day that the *Tablet*, treating of "Catholic Dangers in the United States," quoted the *New York Tribune* as expecting the following results from the census of 1880. Population of the States, 50,000,000, made up as follows: Celts, 30.5; German, 27; English, 25;

Dutch or Scandinavian, 2; uncertain, 15-5. The Celtic element, being nearly one-third of the whole, ought to bring up the Roman Catholic numbers to at least 15,000,000 of all nationalities, of whom 11,000,000 would be Celts. But the most trustworthy returns do not warrant an estimate of more than eight or nine millions of Roman Catholics, so that they are actually no more than half what they should be from mere immigration, though, it is to be carefully borne in mind, there are none of the peculiar social inducements in America to cause secession from their ranks which are at work in this country, and seriously check the growth of Roman Catholicism here.

These two great failures at once prompt the questions, Does all this mean that Christianity itself is a decaying power in America, and that the goal of universal unbelief, towards which Secularists and Agnostics are hastening, is the ultimate future of thought in the United States? And are Protestantism and Romanism the sole factors of Christianity, so that their sum makes up their totality, and their failure means its ruin? These are the topics handled by Dr. Ewer in the volume before us, wherein he prints a series of addresses delivered by him, in consequence of a request from a body of laymen from every parish in the city of Newark, New Jersey, that he would "deliver a series of Conferences on the Church as the custodian and teacher of Divine Truth, in opposition to ultra-Protestantism and to the anti-Catholic claims of the Papal Church." Dr. Ewer, regarding modern unbelief in all its forms as a mere variety of Protestantism, considers it doomed, along with the many other Protean shapes of that aspect of theology, and is convinced that it does not and cannot satisfy the cravings of the intellect and affections, which demand a religion, and not a mere speculative makeshift.

The opening Conference is on Catholicity, as a continent of Certainty, and Protestantism as an ocean of Conjecture. The attempt made by Protestants to show that the nineteenth century, and notably the improvements in mechanical science, which are its chief characteristic, are identical with, or at any rate caused by, Protestantism, is refuted, and that by simply referring to the intellectual awakening of the human mind four centuries earlier than the Reformation, and its steady onward progress ever since, so that Protestantism is but one effect, and not a cause, and, moreover, one of the bad effects, of the stir which followed on the apathy of the tenth century. Two hundred and fifty years ago, Protestantism was a great religious power, and held the intellectual as well as the masses in the great thoughtful nations of Europe. Now it has lost both, and its dogmas are universally discredited, itself is breast deep in scepticism; and that because its premises are essentially anti-Christian, and must needs end in infidel conclusions. And as Protestantism not merely admits, but asserts, and even boasts, its own fallibility, it cannot claim to be a teacher of infallible truth.

Nor can we get much help from the authority which does boast itself infallible, for the Pope's assertion of his own infallibility is worthless as evidence of it to others, while, if the dogma be supposed to rest on the vote of the Vatican Council, then that Council, by declaring something else, and not itself, to be infallible, averred its own fallibility, and thereby proved itself incompetent to decide the question at all. Some other term than Papalism must therefore be sought, and that is Catholicity.

In the Second Conference Dr. Ewer shows that Catholicity is a life and an organizer, Protestantism, contrariwise, a disorganizer and death, and though he has put the matter more rhetorically than as a piece of hard reasoning, he gives quite facts enough to illustrate his position.

The third Conference urges that Catholicity is the "Yea" of Christianity, and Protestantism its "Nay;" enters into a discussion of the causes which led to the Reformation; and defines the three great competing systems thus: Protestantism is diversity without unity; Romanism unity without diversity; Catholicism diversity in unity. Here also he shows the mischievous working of the sectarian spirit of Protestantism on practical religion, both in the past and in the present day.

The fourth Conference treats of the function of Reason in religion, and discusses the difference between the Roman and the Catholic view of the Unity of the Church, pointing out that the former regards this unity as being like that of a single person, and the latter like that of a family. The former rests this unity on a something coming from man only, to wit, the consent of men's wills and minds to the mind and will of the Pope, while the latter rests it on the Sacramental bonds between the Head and the Body. The latter portion of this address, exhibiting the logical and historical contradictions of the Roman position, is very ably put indeed, especially as regards the modern claim of Rome to be the *whole* Church, and not merely the most important part of the Church, much as if England should claim to be the whole United Kingdom, or even the whole British Empire.

The fifth Conference is chiefly devoted to investigating the Constitution of the Church Catholic, in its several functions, priestly, sacrificial, prophetic, and regal; and to showing that its scheme of government is not Papal, but Episcopal, as evidenced by the history of the Councils, and the acknowledgement of the Popes themselves in connexion therewith; besides incidentally noting the illogical basis of Gallicanism, which prevented it from being an effectual barrier against Papal encroachments; just as in our own day the untenable position taken up by the "Inopportunist" against the Infallibility dogma could not for a moment check the strategic advance of the Ultramontanes, who had the merit of knowing what they wanted and determining to have it; and were able to meet the trivial plea of their opponents with the unanswerable reply that if the dogma were Divinely true, which the Inopportunist dared not openly deny, then it was no more than the Church's duty to proclaim the truth, and leave the consequences in higher hands.

The sixth and last Conference is on the historical contradictions to the systems of Papal autocracy. This matter, as in one of the previous addresses, is treated mainly from the Conciliar point of view; and there are besides some useful warnings as to the trickiness of Roman controversy, notably by interpolations and mistranslations of patristic authorities, and by the publication of the False Decretals, which, if not absolutely instigated by Rome was at any rate accepted, encouraged, and traded on by Rome, which had perfect disproof in its hands, seeing that the documents in question must have been in the Roman archives, if anywhere, and they certainly were not and are not there. The volume closes with a Sermon on the subject and meaning of the Catholic movement in the Anglican Church, which is a very able statement of the question in a popular form. We have noticed various misprints and minor slips in the course of perusal, but nothing which seriously interferes with the weight of the argument and the felicity of the expositions, and we trust that a new edition will be called for speedily enough to enable Dr. Ewer to make all needful corrections at once while the subject is fresh in his mind, and thus defeat the cavils which might be based on trifling errors of detail, as though they affected the main scope of his brilliant addresses.—*Church Times*.

THE BISHOP OF LICHFIELD'S VISITATION.

WE have often, amongst the too frequent occasions for blame with which the Episcopate has furnished us, pointed out that there has been hitherto but little effort on their part to stimulate clerical diligence either by praise or blame, that neither their Visitation Articles nor their Charges have as a rule grappled with the problem of pastoral work, irrespective of the views and methods of the pastors themselves, and tried to raise the average level of efficiency in their dioceses.

We have at last seen a set of Visitation questions which takes a step at least in the right direction. It has been just issued by Bishop Maclagan of Lichfield in view of his primary Visitation; and the immediate anger and suspicion which it has excited, is the surest proof of how much a change is needed in documents of the sort. We insert it here in full, as it appears in a letter of angry remonstrance to the *Record*:

1. Is your church or chapel in good repair, and carefully kept? 2. Is it duly provided with all things necessary for the decent performance of Divine service according to law? 3. Do your churchwardens regularly discharge their duties? 4. Are they communicants at your church?

5. What are the average numbers of your congregation? 6. Are they increasing or decreasing? 7. If decreasing, to what do you attribute the deficiency? 8. What special means do you employ to influence those who neglect public worship?

9. Has any special Mission been held in your parish during the last three years? 10. If so, by whom was it conducted? 11. What is your deliberate judgment or hope as to its results?

12. How often, and at what hours, do you administer the Lord's Supper? 13. Are the words of administration addressed to each communicant separately? 14. In giving warning of the celebration of the Holy Communion, how often do you read the whole of either the exhortations provided for that purpose? 15. What has been the average number of communicants at the great festivals during the last three years—(a) Easter, (b) Whitsun Day, (c) Christmas Day? 16. What has been the average number monthly during the past twelve months, exclusive of the festivals? 17. Do you keep a list of your communicants? 18. What is their number? 19. How many of them are resident in your parish or district? 20. Have you any communicants' classes? Bible classes for adults, or guilds or societies for help in spiritual life?

21. What services are there on Ascension Day? 22. On other holy days and saints' days? 23. Do you give notice on each Sunday of the holy days and fasting days in the week following?

24. Is there daily prayer in the church? 25. Is the church kept open for private prayer?

26. What hymn book is in use in your church?

27. Is the Athanasian Creed used at all the appointed seasons?

28. When and where do you catechise the children of your parish? 29. Have you any special services for children? 30. If so, of what form and at what hours?

31. Are there any Church schools, viz., for boys, girls, infants, mixed adults, Sunday schools? 32. In the case of Sunday schools, specify how many attend, also the daily school, and how many only the Sunday school? 33. Has the number of scholars attending your day and Sunday schools increased or diminished of late?

34. At what hour and for how long is religious instruction given to the children and to the pupil teachers in your daily school? 35. By whom is such instruction given? 36. Do you or your curate regularly visit the schools? 37. Do you accept diocesan inspection? 38. Are you able to retain your young people in your Sunday school after they have ceased to attend the daily school? 39. Have you adopted any other mode of retaining them under your instruction? 40. Has it been successful? 41. Has your school been built or enlarged since 1870; if so, at what cost, distinguishing public grants, if any, and private subscriptions? 42. Has your school been reported efficient and sufficient, and accepted as a public elementary school under the Act? 43. Is there a School Board in or for your parish, and if so, what is the proportion of Churchmen and Dissenters upon it? 44. Is there a rate-built or rate-supported school in your parish, under a School Board? 45. If so, has your school been rented or given for the use of the Board, and under what conditions as regards your use of it out of school hours? 46. What religious instruc-

tion is given in the Board school? 47. Have you obtained the use of it for Sunday schools? 48. Do the children or pupil teachers of the Board school come to you for religious instruction? 49. Do any of them compete for diocesan prizes?

50. What number of candidates have you presented for Confirmation during the past three years? 51. What proportion of them have become habitual communicants? 52. Do you take any special steps to insure this? 53. How often do you think it desirable to have the opportunity of presenting candidates from your parish for Confirmation? 54. Have you had during the past three years any baptisms of persons of riper years? How many?

55. State the different objects for which collections were made at your church or churches during 1878? 56. What were the total contributions from your parish for (1) Home Missions, (2) Foreign Missions, (3) Diocesan Objects, (4) Local, *i. e.* Parochial and County objects during 1878? 57. What means do you employ to interest your parishioners in foreign missions?

58. Has your church been restored or rebuilt within three years, and if so at what cost? 69. How much of this sum was contributed by voluntary subscriptions?

60. Do you publish an account of all church alms received by you? And how?

61. Have you a parochial association of church workers, parochial council, or any other form of lay society for church work?

62. What Dissenting places of worship are there in your parish? 63. What is the prevailing form of Dissent? 64. Is there any strong hostility towards the Church?

65. Is intemperance increasing or decreasing in your parish? 66. Have you any coffee palaces or cocoa houses, or places of sober recreation for working men?

67. Have you any knowledge as to the prevalence or neglect of family prayer among your parishioners? Have you adopted any special means to provide the observance of this important duty?

69. Have you any book in which you keep a record of parochial events, or of any matters of special interest affecting your parish?

70. Can you mention anything which specially impedes your own ministry or the welfare of the Church in your parish? If so, can you suggest any remedies?

71. Is there any other matter which you think it expedient to bring under the Bishop's notice?

In some respects these questions are not quite searching enough as regards the issue of progress *v.* decline, but they do certainly go with a will into the matter of parish work. And the only queries on the list which partisan ingenuity can torture into being partisan, are simply as to compliance or non-compliance with certain known and acknowledged injunctions of the Prayer Book, namely, 13, 14, 23, 24, and 27.

Now, as regards these, it is plain that the man who complies with them can have no possible objection to the questions being put; and the man who does not comply with them can have no just objection to their being put, if he can give a satisfactory reason for non-compliance. Take the daily service question, for example. What Bishop could refuse to accept such an excuse as this—"There is no parsonage, so I am obliged to live three miles away from the church, am in bad health, and am too poor to keep either a curate or a horse, so that the daily walk of six or twelve miles is beyond my powers." Unwillingness or refusal to answer must, therefore, mean that no good reason can be offered in defence, and accordingly that the complainant has no just ground of objection.

But the *Record's* correspondent is very wroth indeed. He declares the questions to be of "the most inquisitorial nature, some of the most private kind, others 'frivolous and vexatious,' and of what may be called the red-tape type, the tendency of the whole being towards the revival of episcopal absolutism," and assures the public of the "feeling almost of indignation that this attack on the independence of English clergymen has roused throughout the diocese."

As strenuous opponents ourselves, from the foundation of this journal, of all inquisitorial and autocratic action on the part of the Episcopate, we

must say that the charges thus brought against Bishop Maclagan's articles are purely groundless and wanton.

Every one of the questions concerns the public duties of the clergyman as a public servant, and are put by that other higher public servant, whose title means "overseer," whose consequent business, therefore, is to see that those over whom he is set, do really perform the duties for which they are paid.—*Church Times*.

TEWKESBURY ABBEY.

RESTORED, AND REOPENED SEPT., 23.

TEWKESBURY Abbey is one of the most interesting structures in the country, whether considered from an historical or an architectural point of view. The very name of the place keeps alive the memory of a British hermit, one Theoc, who some twelve centuries ago lived at the confluence of those two famous streams, the Avon and the Severn. The beginning of the Abbey dates back to this remote period, and the very actual church, as we now have it, to a Norman noble, Robert Fitz-Hamon, a nephew of the Conqueror. It was actually consecrated on the 20th of November, 1123; and the fabric remains practically unaltered from altar to western door, save by the addition of a splendid groined roof, and a magnificent east end, which bears a most striking resemblance to that of Westminster. It was into this very building that Edward IV., after the carnage of Tewkesbury, pursued the fugitives, and was diverted from his fell purpose by the Abbot Strensham, who bore down into the *melée* the Host, and speaking in the awe of the Divine Presence, forbade the pollution of the House of Peace. On this memorable Church, the blight of the Reformation had fallen with more than usual iniquity. The house had been charged with no particular abuse, and seems to have fairly discharged its holy functions throughout the greater part of its long history. It had filled, moreover, the place of a parish church; but the Grand Larcener declared it "superfluous," and made the parishioners buy back their own church for a sum equivalent to more than £5,000 of modern money. Left wholly without endowment, it gradually fell into a miserable plight. It is unnecessary to detail the familiar story of desolation which time, and damp, and churchwardenism had wrought. Nothing could well have been worse, but happily the mighty masonry of the Fitz-Hamons proved incapable of more than superficial harm. At last the church claimed the restorer's care; God blessed the efforts of his servants—

And once more His house is standing,
Firm and stately as of yore.

Pews, and damp, and whitewash are gone; the waste places are restored; the altar once more stands in its old place; the beautiful chapels have been thoroughly repaired, and the tombs of the Clares, and Despensers, and Beauchamps, and Nevilles, and Plantagenets, who sleep around the last resting place of the Founder have received reverent treatment. Never was there an occasion when the preacher of a reopening sermon should have felt less disposition to mar the joy and exultation of the day. Even if he had good cause for misgiving or complaint, good taste would have suggested that the occasion was inappropriate for the introduction of such a theme. And to do Bishop Ellicott justice, a great part of his discourse was conceived in a very suitable spirit. Taking the history of the Abbey for his text, and Mr. Green's history for his authority, he tore

to pieces the dreams—more crazy than Rousseau's "social compact"—of those who would represent the Church as a foreign body adopted, and bargained with, and patronized, and protected, and endowed by the State. He showed that so far from the State having created or fostered the Church, the Church was the real mother of the State—that it was the Primatial Chair of Canterbury and the Church's synods which suggested, and rendered possible, and supplied models for, the Throne and Parliament of England. The Bishop also denounced the sacrilegious rapacity of Henry VIII.; and eloquently descanted at once upon the revived glories of the Abbey, and upon the future hopes of the Church of England which the restoration of Tewkesbury seemed to foreshadow.

So far good; but Bishop Ellicott would have had to renounce his nature to have stopped there. He must needs go on to bewail certain perils which he represented as troubling everybody's conscience, but of which, so far as we know, he enjoyed the sole possession—the dangers that he says arise from "party spirit" and "innovation," or, as he afterwards called it, "restlessness!" What special need the good people of Tewkesbury have for admonition on these points does not appear, for the Bishop spoke in rapturous terms both of the restoration and of the service. But in any case it is impossible to read this part of his sermon without thinking of King James's delight at the invective of Steenie and Baby Charles on the subject of incontinency and dissimulation. Restlessness and innovation! Really the right rev. prelate might have remembered that no further off than Cheltenham a distinguished Clergyman, now a Dean, once denounced as the worst of all innovations "the Restoration of Churches," for, he said, it was "the Restoration of Popery." Nor can he have forgotten that the leading topic of attack in the Knightsbridge and Pimlico cases was that very choral service in parish Churches which a couple of hours afterwards he described at the Luncheon as "noble."—*Church Times*.

SCIENCE AND GOD.

"PHYSICAL CONSIDERATIONS DO NOT LEAD TO THE FINAL EXPLANATION OF ALL THAT WE FEEL AND KNOW."

IF asked to deduce from the physical interaction of the brain-molecules the least of the phenomena of sensation or thought, we must acknowledge our helplessness.

The mechanical philosopher, as such, will never place a state of consciousness and a group of molecules in the relation of mover and moved. In passing from the one to the other we meet a blank which the logic of deduction is unable to fill.

Physical considerations do not lead to the final explanation of all that we feel and know.

We meet a problem which transcends any conceivable expansion of the powers which we now possess.

We may think over the subject again and again, but it eludes all intellectual presentation.

Having thus exhausted physics and reached its very rim, a mighty mystery still looms beyond us. We have, in fact, made no step towards its solution. We try to soar in a vacuum when we endeavour to pass by logical deduction from the one to the other.

Religious feeling is as much a verity as any other part of human consciousness; and against it, on its subjective side, the waves of science beat in vain.

I could see that his (Carlyle's) contention at bottom always was that the human soul has claims and yearnings which physical science cannot satisfy.

It seemed high time to him (Virchow) to enter an energetic protest against the attempts that are made to proclaim the problems of research as actual facts, and the opinions of scientists as established science.

We ought not, Virchow urges, to represent our conjecture as a certainty, nor our hypothesis as a doctrine ; this is inadmissible.

The burden of my writings in this connection is as much a recognition of the weakness of science as an assertion of its strength.

If asked whether science has solved, or is likely in our day to solve, the problem of the universe, I must shake my head in doubt. Behind and above and around us the real mystery of the universe lies unsolved, and, as far as we are concerned, is incapable of solution. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages.

There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact.

And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution.

After speaking of the theory of evolution applied to the primitive condition of matter, as belonging to the dim twilight of conjecture, the certainty of experimental inquiry is here shut out.

Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent.

In reply to your question, they will frankly admit their inability to point to any satisfactory experimental proof that life can be developed, save from demonstrable antecedent life.

I share Virchow's opinion that the theory of evolution in its complete form involves the assumption that, at some period or other of the earth's history, there occurred what would be now called spontaneous generation. I agree with him that the proofs of it are still wanting.

I hold with Virchow that the failures have been lamentable, that the doctrine is utterly discredited.—[*Professor Tyndall in the Fortnightly Review.*

HOW MYTHS GROW.

AS a curious illustration of the myth-making tendency of the human mind, the following instance, taken from the address of Mr. Taylor on Anthropology at the recent meeting of the British Scientific Association, is interesting and instructive.

"The report had spread far and wide that all Catholic children with black hair and blue eyes were to be sent out of the country, some said to Prussia, while others declared that it was the King of Prussia who had been playing cards with the Sultan of Turkey, and had staked and lost 40,000 fair-haired, blue-eyed children ; and there were Moors travelling about in covered carts to collect them ; and the schoolmasters were helping, for they were to have five dollars for every child they handed over. For a time the popular excitement was quite serious ; the parents kept the children away from school and hid them, and when they appeared on the streets of the market-town the little ones clung to them with terrified looks."

The real history of all this commotion was that the Anthropological Society of Berlin had induced the authorities to make a census throughout the local schools to ascertain the colour of the children's skin, hair, and eyes:—

"Had it been only the boys, to the Government inspection of whom for military conscription the German peasants are only too well accustomed, nothing would have been thought of it; but why should the officials want to know about the little girls' hair and eyes? The whole group of stories which suddenly sprang up were myths created to answer this question; and even the details which became embodied with them could all be traced to their sources, such as the memories of German princes selling regiments of the people to pay their debts, the late political negotiations between Germany and Russia, etc. The fact that a caravan of Moors had been travelling about as a show accounted for the covered carts with which they were to fetch the children; while the schoolmasters were naturally implicated, as having drawn up the census. One schoolmaster, who evidently knew his people, assured the terrified parents that it was only the children with blue hair and green eyes that were wanted—an explanation that sent them home quite comforted. After all there is no reason why we should not come in time to a thorough understanding of mythology. The human mind is much what it used to be, and the principles of myth making may still be learned from the peasants of Europe."

How much of the Pseudo-Christian mythology of Roman teaching is illustrated by this example, it would be instructive to inquire, *E. G.* the myth of S. Ursula and her 11,000 virgins so devoutly honoured at Cologne.

Correspondence.

ROME—II.

THE approach to Rome from the south by the Via Appia Nuova reveals the ancient magnificence and the irremediable decay of the great Mistress of the world. As the approach from the north introduced the traveller to her in her modern dignity and beauty of churches, piazzas, fountains and sunny hillsides crowned with verdure, so the road from Albano over the silent and houseless Campagna, along by ruined and desolate tombs and the gigantic piers and arches of mighty aqueducts through which rivers once flowed, tells an overpowering story of greatness and decline. Passing among these colossal bones of the dead Empire, the wayfarer from the south comes upon that southeast angle of the Coclean mount which symbolises in its buildings and traditions the conversion of Constantine, the establishment of Christianity as the fruit of it, and the mighty change which this evolved in Church and State. Behind the gate of St. John, through which the road passes, on the edge of the hill, crowning a grassy slope stands the great basilica of St. John Lateran, the original cathedral of the Bishop of Rome. Its site was that of an imperial palace built

on the domain of the Senator Plautius Lateranus. Infamous for his crimes, put to death by Nero for a conspiracy, he has had the fortune to preserve his name in connection with one of the oldest and most famous foundations in Christendom, as of a "victim whose memory the people had perpetuated in the designation of an imperial palace basely acquired" Here Constantine bore witness to the sincerity of his conversion by setting apart a portion of the spoils of his great victory over Maxentius, for the church and home of the Bishop of Rome. Here, then, the Church emerged from the Catacombs, to become the ally of the "Imperator Pontifex Maximus."

But before we enter the walls through St. John's Gate, let us pause and look around us. To the left are the flanking towers of a gate now bricked up. This was the Porta Asinaria, famous in many a crisis in modern Rome. Through this marched Belisarius and his army in 536, while the Goths were hurrying out by the Porta del Popolo at the other extremity. The turn of the Goths came again, and in 546 this gate was unbarred to let in Totila and his host, by the famine and fever stricken garrison of the Eastern Emperor, while Belisarius was beating himself into a fever against the obstructions of the Tiber which stopped his advance from Ostia to the relief of the city. But the next year he went in and the Goths went out, to enter it again under Totila at the Gate of St. Paul for a last sojourn and utter overthrow by the troops of Narses. Here stands the same towering rampart, and churches and palaces crown the hill as they did then, but Goth and Greek have been alike absorbed in the common nationality which owns them to day. Five centuries after, Robert Guiscard, the Norman, came here to rescue Gregory VII. with torch and sword, and eight centuries have not wiped out the stains of fire and blood with which he vindicated the cause of that turbulent and aggressive Pontiff. Entering the gate and taking a road to the right, we pass close to the frowning wall of Honorius, which for more than fourteen hundred years has shut in the people and kept out the enemies of Rome. How many surges of invasion have beat in vain against that grey and moss-grown rampart! how those casemates scooped out of its prodigious thickness have resounded with the shouts and songs of the reckless soldiery! what hosts have lined those battlements while clouds of arrows darkened the same blue sky!

How calm and peaceful now this scene once alive with all the energy, the passion and the horror of war, the only reminder of which are a few battalions of the Italian army at drill on the same greensward where the Pretorians were wont to exercise. That renowned band of warriors had a station near by, of which the "Amphitheatrum Castrense," a Colosseum in miniature, forming one of the bastions of the city wall, is the only remains. By the side of this stands one of the seven "basilicas" of Rome, the "Church of the Holy Cross in Jerusalem," founded by St. Helena, mother of Constantine, for the preservation of the portion of our Saviour's Cross which she brought from Calvary.

Whatever we may think of that relic system which this foundation symbolises ; how much soever we must condemn the base impostures and degrading superstitions which that custom has produced and fosters ; yet no one can look upon anything which recalls that venerable and pious mother of the first Christian Emperor, without reverence for her holy example and gratitude for her good deeds. "Santa Croce in Gerusalemme," consecrated by St. Sylvester about A. D. 316, rebuilt about 715, and again in 1144, was restored in the last century under Benedict XIV. In the crypt is deposited the sacred relic, which no one is permitted to see without the Pope's especial authority, and no woman on any terms ! So strangely have they forgotten who found the relic and founded the church. A lady, on being told that a similar exclusion was intended as a stigma on Herodias' crime, answered with admirable point, that *men* betrayed and forsook Christ, while *women* stood by His Cross and went first to His Sepulchre. St. Helena sought to give a special sanctity to the church by laying the foundations on earth brought from Mount Calvary, which is commemorated in its title "Jerusalem."

Turning northward from this ancient and reverend shrine, we pass under an arch of Nero's aqueduct and find ourselves in presence of one of the grandest and most interesting gates of Imperial Rome, the ancient Porta Praenestina, now Porta Maggiore. Here are gathered to a point the most impressive memorials of her greatness and glory. The gate itself was formed by two stupendous arches of the aqueduct of Claudius, which he built over the Via Labicana in the fashion of a triumphal arch. At that time it was beyond the circuit of the walls, but Honourius made use of it as a gate in his fortification. It might be taken for the façade of a church rather than an entrance to a city, so large are its proportions, and so elaborate its ornamentation. Its chief interest is in its being the spot where six of Rome's greatest aqueducts meet, tapping the sources of the streams that ran among the distant hills, and bringing lakes and rives to gush and leap in her fountains, and sparkle in the marble and porphyry basins and vast reservoirs of her baths. The first was built 271 B. C. by Manlius Curius Dentatus, and finished with the spoils of the Greeks after the triumph over Pyrrhus, and was 43 miles long. The Praetor Quintus Marcius raised over it the second 60 miles in length, 145 B. C. The third was constructed over that 126 B. C. by Cn. Servilio Cepio and L. Cassius Longinus, and brought water from Tusculum, ten miles distant. The Aqua Julia was the fourth, finished 45 B. C. by M. Agrippa, fifteen miles long. Caligula began and Claudius completed the fifth, called the *Claudia*, 45 miles long, about 50 A. D. The sixth, called the *Anio Nova*, was commenced and finished by the same emperors along a course of 62 miles. Thus we may survey the meeting-place of *two hundred and thirty-five miles* of water courses scaling distant mountains and carried across the Campagna on stupendous arches of enduring masonry, which has defied the storms of over twenty centuries, and yielded to no violence but that of

barbarian men. The grand arches of the Claudia still stride across the Campagna from the Porta Maggiore, a majestic monument of the buried ages. One of the few remains of Nero which have been spared is a branch which conveyed the water from the Claudian aqueduct over the Coelian to his Golden House and the Palatine. The piers are $11\frac{1}{2}$ feet thick, built, like his palace, of deep red brick of a remarkably fine texture, and considered one of the finest specimens in Rome of the ancient masonry.

"There is but one step from the sublime to the ridiculous," is a saying illustrated by a curious and unique monument planted directly in front of the central pier of the Porta Maggiore, and known as "the Baker's Tomb." It is so truly placed before the magnificent structure that its position with reference to it seems designed; but it was probably erected before it during the last days of the Republic, and owes its site to the junction of the Via Labicana and Via Praenestina which meet at this gate. Its realistic grotesqueness is made more striking by the contrast with the stately portal which bears on its attic, in letters as sharp as when they were cut, the names of its founder and restorers, the emperors Claudius, Vespasian and Titus, each with his imperial titles drawn out in full blazon. And yet in another place it might be admired for its honesty and strict fidelity to truth. It must be the delight of the admirers of realism in "Memorial Art." It has evidently no deception about it, and idealism is rigorously excluded. It is the tomb of Marcius Vergilius Euryax, and furnishes a very complete biographical sketch of himself and his wife. He must have been a Greek by origin, a well-to-do, prosperous and moneyed baker and farmer of the revenues, not ashamed of his calling; a domestic man and a good husband; somewhat vain and eccentric, and a humourist withal. Wealthy gentlemen of Euryax's occupation erect sumptuous monuments in their family lot in the cemetery nowadays, adorned with coats of arms furnished by the College of Arms at fifty guineas apiece and cheap at that, without any allusion to the honourable trade by which they made their money. But he paid no attention to such nonsense and imposture as that, and made his tomb the monument of his art and of himself. It is 60 or 70 feet around and about 20 feet high, in three stories. All the implements and processes of the art are represented on it from the grinding of the grain to the baked loaves. The inscription in large letters around the frieze records that "This is the monument of Marcius Vergilius Euryax, Baker and Farmer of the Customs—and no mistake." The kneading troughs are like ordinary kitchen mortars for grinding spices. The mills are fixed upright solid cones of stone, such as those found in Pompeii, on which corresponding hollow cones revolve, with holes in the apex for supplying the grain, turned by a mule. In the crypt of this curious and instructive monument were found three or four of the ancient conical mills which the honest baker had undoubtedly used himself. Full length statues of himself and his wife were also discovered, the latter identified by a characteristic inscription :

"The remains of Alistia, my wife, one of the best of women, are in this bread-bin."

It sounds to us like waggery over a grave, but it was probably only an expression of the bereaved husband's irrepressible devotion to his trade. He may have lived on this very spot, for no more suitable place could have been found for plying both his trades in selling bread and collecting duties, than this junction of two great highways.

The mausoleum of Augustus is a theatre and circus, that of Adrian a fortress, that of Cæcilia Metella an empty ruin, but the singular chance which closed up one of the arches of the Porta Maggiore and huddled together against it some poor dwellings, has preserved the Baker Vergilius' tomb, with no small profit to antiquarian studies. It was discovered in the course of removing the intruding huts and opening the closed arch, which was effected under Gregory XVI. in 1838, and all the relics belonging to it are preserved in an enclosure near by, which that Pope erected especially for the purpose.

The joint aqueduct of Claudius and Nero traverses the Villa Wolkonsky, a lovely domain belonging to a Russian family. The closed-up arches, moss grown and clothed with luxuriant vines, furnish stupendous niches for antique groups, statues, capitals, and every variety of relic of ancient art. A columbarium in the garden discloses the receptacles for the ashes of the dead; while memorials and busts of distinguished Russians illustrate in this imperial quarter of Rome a stranger nation of which the Romans never dreamed.

M. V. R.

SUBSTANCE AND PRESENCE.

AMONG the various analogies by which men have endeavoured to explain away the great mystery of our Christian worship, the latest has been the relation of paper currency to coin, of the "greenback" to the gold or silver dollar. The argument was that as we say of the paper note, "This *is* a dollar," meaning "This represents a dollar," so the words "*This is* in a certain text of Scripture are to be interpreted "*This represents.*" It may be interesting to consider how the same illustration may be used rather effectively on the opposite side of the controversy.

What is a *dollar*? Not so many grains of gold; for an altogether different number of grains of silver bears the name as well, and a hundred copper coins constitute a dollar also. So neither material nor quantity pertain to the *substance* of the dollar: for the same amounts of metal uncoined would not rightly receive the name. The dollar may consist of one gold or one silver piece, or four silver quarters, or ten silver dimes, or twenty nickel half dimes, or a hundred copper tokens, or these and other coins in varying proportions; and each of these combinations can be offered as a *dollar*, and can be properly styled *a dollar*. From this it would appear that a dollar is that which can be authoritatively offered in exchange

for a certain value in labour or commodities. This, and nothing else, constitutes the *substantia* of the dollar. I do not enter into the question what gives it its equivalence, and causes it to be received. That point is not essential to the present discussion.

When we say, then, of a paper note, "This *represents* a dollar, do we mean that it represents a certain gold or silver coin, which actually *is* a dollar? No: for the gold or silver coin merely represents the dollar too, in any sense in which the paper money represents it. As the coin *is* a dollar, so the paper also *is* a dollar. The fact that the paper note is made a dollar by the promise to pay for it a certain amount in coin, does not affect the fact that it actually *is* a dollar, and does not merely *represent* it.

Now what is the conclusion that may legitimately be drawn from this? The paper as mere paper has nothing of the substance of a dollar in it; but when it is turned into a note, it is given the substance of a dollar. That which made the coin a dollar is *transubstantiated* to the paper. The *accidents* of paper still remain. The note can be torn, can be burned, can be used as a wrapper for any small parcel as the same quantity of unprinted paper could have been; but when we use it in this way, we destroy the substance of the dollar. If a man lights a fire with it, or uses it as a wadding for a gun, or lets his children cut it into bits, or in any other way treats it as a paper *substance*, he deprives it of its *substance* as a dollar. Consequently, when the paper is made a note, it is correctly said that its *substance* as paper is transformed to the substance of a dollar. Therefore this illustration, on which so much stress has been laid, can be employed far more effectively for the scholastic theory of transubstantiation than it can be *against* it.

And now for a word or two on the way in which this illustration has been employed. The argument is that as the paper note *represents* the dollar, so the bread and wine *represent* the sacred Body and Blood of Christ. If the bread does *represent* that Body, then it is an *idol*; for it is a visible material image of an object of Divine Worship. For we cannot separate the Body of Christ from the Son of God Himself. It belongs to Him, and He is in it, and has never severed it from Himself from the time when He took it in the Virgin's Womb. He was in it in the sepulchre as on the Cross, or He never could have risen in it. And where He is, He is the object of our worship. Therefore to regard the material bread and wine as *representations* of the Body and Blood of Christ, is *idolatry* of the most serious kind, *ido'latry* which sets up a material thing as an image of a Divine Thing, while it is really something else. And there can be nothing more repugnant to the doctrine of the *Real Presence* than any such theory as this. For the theorists immediately proceed to talk about a *virtual* presence, or a presence of *effects* while the Cause of the effects is absent—that is, they attribute in some way to those material elements that which does not belong to them, but to something very different from them. Now can effects be thus dis severed from their proper cause? Can effects

wrought only by the Body and Blood of Christ be wrought where that Body and Blood of Christ are not *present*? There seems to be a lack of clear comprehension as to what it is that constitutes *real presence*. In the true scientific sense, a substance is *present* wherever its effects are wrought. The sun, for instance, is the centre of our solar system. It is not *present* only where its material particles are gathered together, but wherever the attractive power of its mass is felt, wherever its light and heat are radiated forth. It is *present*, therefore, at the same time in Uranus and Mercury, in the Asteroids and Jupiter, in the Earth and in the Moon; *really present* just because it is materially absent; for if its material particles were actually in Uranus its presence to regulate the orbits and impart the due proportion of heat and light to the planet, would be destroyed. But we can not dis sever the attraction and light and heat from the substance of the sun, and transfer them to something else, or regard them as *virtually present*, or exerting an effect disconnected with the substance of the sun. It is because the sun *is*, and is *where it is*, that these effects are wrought; and the *real presence* of the sun, and nothing else, is certified by these effects, which can proceed from nothing else.

So we must perceive that it is just because the glorified Body and Blood of Christ are *materially present* on the Throne of God that they are *really present* in the sacrament of the Lord's Supper. If they are the cause and source of a renewed and sanctified humanity, it is because they are glorified; and they are only glorified because they have ascended to the heavens. Now if, as all Churchmen believe, spiritual grace and sanctification do come to us in the Eucharist, these can come from nothing but the glorified Body and Blood of Christ; for no effect can proceed from any other than its own proper cause; we cannot separate an essential attribute from its proper *substance*, and transfer it to any other *substance*. Consequently, if the spiritual grace is really given in the Eucharist, the source of that grace must be in the Eucharist; the Body and Blood of Christ must be *really present* in the Eucharist, and *really present* only because they are *materially absent*, in their glorified estate in heaven. Let us bear in mind the great truth that it is because the Son of God took human flesh and blood, and so gave human nature a new life, and then ascended in that flesh and blood to heaven, that the Holy Spirit can ray forth from that flesh and blood its sanctifying grace for other flesh and blood, as the sun sends forth its attraction and heat and light, that there is any grace in the Eucharist at all, and we can understand what we mean when we ask God to "Bless and sanctify with Thy Word and Holy Spirit these Thy gifts and creatures of bread and wine; that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most Blessed Body and Blood." We can understand too why the Body and Blood are spoken of as *really present* not in the *elements*, but in the *sacrament*, though it is sometimes said that they are to be adored under the *forms* of bread and wine. The

great danger of that kind of Eucharistic Adoration, as of the theory of *Transubstantiation* is that men cannot *practically* keep the ideas of substance and matter, real presence and material presence from confusion if there is any opportunity afforded for passing from one to the other, and so any theory of representation, any theory which makes the bread and wine anything but outward forms used to certify us of the real presence of the true Body and Blood, a presence that is *real*, because the grace is *real*, is gravely to be deprecated. *Consubstantiation* is an impossibility; *Transubstantiation* is an absurdity, except in a sense which deprives the material elements of that worship which is offered them in the Church of Rome. The Church doctrine of the Real Presence is the only one which is free from idolatry, and consistent at once with *material absence* and sanctifying grace, and actual Communion with the Body and Blood of Christ.

HENRY R. PYNE.

THE LAW OF TITHING.

TO THE EDITOR OF THE ECLECTIC:—Please allow me to thank “W. G.” for his kind effort to help me out of my “difficulty” about the law of tithing. I have not time just now to enter fully into the questions suggested by your correspondent, but as a matter of courtesy to him I will say thus much: 1. I am quite as fully convinced that we Christians are under no “divine law concerning the seventh of our time,” as I am that we are under none “concerning the tenth of our income.” The same reasoning applies, in a measure, to both; though, as “W. G.” intimates the New Testament evidence against the continuance of the former is stronger than that against the continuance of the latter. 2. I must plead “not guilty” to the charge of “making every man his own law-giver.” I most respectfully refer my friend to what St. James says about “the law of liberty” and “the royal law,” upon which, as our Blessed Lord declared, “hang ALL the law, and the prophets.” 3. I believe it is true wisdom to set before our people the very highest motives, and to encourage them to walk as Christ’s freemen, by principle, rather than to attempt to bind them with the bands of Judaism; which, it seems to me, is to “pour new wine into old bottles.”

At some future time, when I have more leisure, I shall be glad to treat this subject more at length, if your columns are open to me. H. F.

Church Work.

THE CATHEDRAL.

THIS Institution is more and more felt among our Bishops to be a necessary and prominent part of Diocesan machinery; nay, we might say that it is a chief part. When once the Cathedral is a generally established

and working system, and conducted on truly Catholic principles, may we not hope for a solution of many practical difficulties of the Bishops in the administration of their dioceses?

Where each one is aided by a staff of Priests working harmoniously under him in hearty loyalty to the Church, and has surrounded himself with needed appliances for education, for evangelization, for charity, he will have a strong combination to oppose the money-power which now afflicts the Church, and under whose tyranny all the Clergy groan. Of course, time is needed to erect a Catholic and Apostolic system, and many experiments, some simple, some elaborate, must be made before we can settle upon the true plan. This plan must be something which is neither Roman nor Anglican, nor a compromise between the two. It must avoid the one-man power of the one, by which the Bishop is autocratic; and the independent Chapters of the other, which render the Bishop merely a sort of lay-figure, or at best tolerate rather than recognize him. Again, it must not be ambitious of being an "American" plan, something emanating purely from our boasted "progressive ideas," and claiming to be the only thing of the kind adapted to "this Nation." Many among us are prone to think that "the new is better," and that it is beneath a young, great and growing people to adopt ancient ideas and methods; forgetting that the Church of God is older than the Nations, and that she is to embrace and, so far as possible, unify them in the One Lord by the one Catholic regimen.

But, with one or two exceptions, so far as the trial of the Cathedral system has been made among us, the tendency seems to be toward the mediæval and modern Roman plan. The Bishop, indeed, is given a headship, but there is from the start a full "organization," perhaps an expensive one, before the *work* has been created, before even material has been found to work with. There is danger here that our Cathedrals may prove to be "castles in the air," structures without foundation; "*chateaux en Espagne*," futile attempts to place on a soil hostile to mere mediævalism a system savouring of it so strongly.

Organization, and the power of organization, are admirable, nay necessary to successful working, in any enterprise. But there is a possibility of *over-organization*; and this is a vice of Americans. Even out in Kansas an elaborately drawn Canon was passed by the Diocesan "Convention" last May, setting up a grand "Cathedral organization" in the youthful little city of Topeka. Surely the mediæval idea must be singularly captivating if a Bishop but a few years ago a moderate Low Churchman, can have fallen in love with it to this extent! Another could be named, of equally decided *Catholicity*, who has begun his Cathedral not as a "system," but as a humble, apostolic "work"—the simplest "organism," and yet the living "*germ*" of a true Cathedral. Which of the two has begun at the right end? This is said in no disparagement of such "foundations" as that at Portland, Me., or at Garden City. As soon as means can be had, by all means let

us have Cathedral Churches, cloisters, schools and homes; and let them be built on as grand and solid a scale as is consistent with practical uses. But these are only means to an end; and they are in most cases the work of years, or even generations. The main idea and end is, efficient *combination under the Bishop for work*. Beginning with a few necessary tools and a little simple machinery, we shall find that these will give place to more and larger *as the work grows*.

—*The Cathedral Guild* of Albany, N. Y., has for its objects: (1.) "The mutual benefit of its members in Christian Faith and Duty; (2.) the promotion of reverence and zeal in worship and the diffusion of the principles of the Church Catholic; (3.) the hearty coöperation of its members in works of mercy." Its members are taken only from the Cathedral congregation. Annual, monthly and weekly meetings occur; and the Superiour, who must be the Dean of the Cathedral, can call special meetings. The funds are raised (1) by regular dues, (2) voluntary subscriptions, an alms-box at the Cathedral door, and other means as directed by the Council. Each branch of work has its "Ward," presided over by its "Warden," whose meetings are separate from the Guild meeting. There are eight of these, each with its separate object as follows: (1) The gathering of people to church, and of scholars for the schools; (2) The seating of strangers and poor in the church; (3) The dissemination of Church literature, and charge of Sunday School and Parish Libraries; (4) Oversight and instruction of choristers (under the Precentor), and care of vestments; (5) Holy Day decorations and Guild entertainments; (6) Care and instruction of Sunday School; (7) To visit and aid the sick; (8) To visit and aid the poor.

CHARITIES.

THE Trustees of *S. Barnabas' Hospital*, Poughkeepsie, N. Y., have made their Annual Report. The Hospital is now in its ninth year. While it is not a distinctively Church institution, it is largely under the control of Church people, its Vice President and Secretary being clergymen, who are also on the Board of Trustees. Since its foundation there have been 507 patients. The whole number treated during the year past is 66. The Treasurer reports the receipts from all sources to be \$2,002.81, and expenditures \$1,917.04. The Hospital is conducted on a scale of great neatness and economy, and does a beneficent work. Its worst cases come from among the employés of the Railroad; and as a class they show a high appreciation of its benefits. The trustees justly urge the matter of a Permanent Endowment. At present the institution itself lives by charity. Its case is not peculiar. We need endowments everywhere, both for charities and for support of the clergy.

—*The Almoners' Society* of Grace Church, Brooklyn Heights, makes its tenth Annual Report. Its objects are, (1) to prepare and send missionary

boxes to Western Dioceses; (2) to collect and distribute clothing to the worthy poor of the parish; (3) to make surplices and stoles for missionary stations. The boxes sent during the year amounted in value to \$781.98. The complaint is made that but few of the female members of the crowded congregation attend the morning meetings. It is the common complaint, of indifference among the lay people at large to active Church work.

—*Grace Church Employment Society*, of Brooklyn Heights, makes its fifteenth Annual Report. Like the first, this is a female society. Its object is stated in its title as given entire—"For relief of Industrious Poor Women." During last winter 40 women received work, and 1018 garments were cut and distributed. The "Visiting Committee" have devoted themselves assiduously to visiting and aiding the poor, trying to teach them habits of industry, and to elevate them by Christian sympathy and influence. The treasurer reports \$1,161.89 received, all of which has been expended.

EDUCATION,

MRS. Sylvanus Reed's School for Young Ladies, Nos. 6 and 8 East 53^d Street, New York, was opened in 1864. Within fifteen years it has risen to the first rank among our schools for the "higher education of women." As a finishing and fashionable school of high grade it seems entirely the equal of the late Madame Chegany and Madame Oakill. In several respects it is probably their superior; and to say all this is to say a great deal. Mrs. Reed is not satisfied, however, to teach thoroughly the daughters of wealthy and fashionable people, in all the branches of a finished and polished education. But she is a Christian woman of earnest character, who trains up her pupils to be what she is.

The *curriculum* of her school is full and thorough, and her corps of instructors is of the best that New York can afford. Besides Italian and Spanish, French is thoroughly taught, and the school "claims to give a more correct and critical knowledge of the French language than is usually attained by American girls in Paris schools." Great attention is paid to the health and physical development of the pupils. The terms are much more moderate than those of many schools offering fewer advantages. Mrs. Reed says not much about *religious training*; but it is evidently at the bottom of her system. Nay it penetrates the whole. Like the oil in a well-dressed salad, without obtruding itself it yet gives softness and tone to the entire school-life. As a member of the Church and widow of a clergyman, she could scarcely undervalue the benefits of a fixed faith and a distinctive religious training. If any one doubts this, there is her advertisement in a leading Church paper; while in the Course of Study, beside general Biblical studies, Palmer's Church History is given a prominent place.

Mrs. Reed's "references" embrace some of our most distinguished names, clerical and lay, and among them seven of the Bishops. To these she refers by permission."

AN ENGLISH FUNERAL.

SOMEHOW we poor Catholic workers always find ourselves most at home in poor neighbourhoods and mission churches, and so on Tuesday evening I found myself one of a large and attentive congregation at St. Saviour's little church at Coley, the poorest part of St. Mary's parish. I had heard that the active priest in charge was away for his rest and holiday—moreover that he is shortly about to exchange home for foreign mission work, in going out to Calcutta. All honour to him! Perhaps it is easier to get men for home work, but even *they* are not too plenty. However, St. Saviour's had no loss that night, for the young assistant priest, who most reverently conducted the Service and preached a telling, earnest little sermon, had not only all his heart in his work, but evidently a good deal of preaching power. I heard afterwards that he was trained at Dr. Gott's Clergy School at Leeds, which takes men for the year of their preparation for Holy Orders. If this young man is a sample, may many more be sent south, say I. I was struck by his deep feeling in asking for the Church's prayer for a chorister then dying close outside the walls. Hearing next day that the little fellow had died that night and was to be buried with no "maimed rites" on Saturday, I thought I would go and see how they "do these things" in Reading.

On entering the temporary church before 3 o'clock I found it well nigh filled with "its own people"—the boys and girls who had so lately played with him, the neighbours and friends to whom his short but very suffering illness had made him an object of extra interest during the last fortnight. The men and boys of the choir were already in their places, while the young priest, in his cassock, was quietly explaining to them their part in the Service to follow. In the centre of the aisle before the Altar a catafalque of ferns and flowers was beautifully arranged whereon to receive the coffin. The Altar was vested in white, and all looked so pure and bright as if for a marriage Service, and so it should, when the dear Bridegroom gathers to Himself a well-nigh stainless soul.

A few moments of waiting and then the choir and priest leave the church to meet the coffin, while the strains of Hymn 274 ("Through the night of doubt and sorrow") reach the ears of those within, till the procession reaches the west door, when the solemn words "I am the Resurrection and the Life" meet and precede the happy dead up the aisle, covered with a violet pall and white cross almost hidden by wreaths and crosses of flowers. The senior curate of St. Mary's (now in charge of the whole parish, in the absence of the vicar) walks in front of the coffin carrying a beautiful wreath, which he reverently lays on as soon as it is placed down on its bier of flowers. Not only the boy's parents seem mourners now: from one part and another of the church you hear the sound of grief till the choir take up Psalm xxxix. in solemn Gregorian tone. The lesson was beautifully read (almost recited) by the young priest (Mr. Hilliard), under whose direction the whole was arranged. This over, the senior curate, from the Altar steps, gave an excellent address on this, the first funeral under that church roof, winding up with the beautiful words of the familiar hymn—

Lord all pitying, Jesu blest,
Grant him Thine eternal rest.

The coffin looked so small and light as the choirmen again raised it upon their shoulders, and to the solemn strains of the *Nunc Dimittis* bore it down to the aisle and to the hearse. Though it was quite a mile and a-half to the cemetery, clergy and choir kept with their charge to the

grave, which was like a cradle bed, almost lined with flowers. The bright tones of "There's a friend for little children," "For ever with the Lord," and "Jesus lives," together with the casting in of glorious flowers at the words "in sure and certain hope of the Resurrection," all tended to teach what a Christian funeral should be—

To fall asleep is not to die,
To be with Christ is better life.

As I mingled with the crowd on coming out of the church gate it was curious to hear the comments of the rougher denizens of that quarter, who probably had never seen such a funeral before. "There now; that's what I call showing such *respect*," said a tidy-looking woman. "Why, they couldn't have done more if it had been the vicar's son," said another; while a man in reddened smock, from the brick fields, who *looked* as if he knew more of the inside of some of the many small beershops I had passed on my way than of the inside of the church, scratched his head and said, "Hang it, if I don't think there's something in it." "There, they *do* care for the likes of we," was one of the bits of good sentiment and bad grammar that greeted my ear. Altogether I left feeling sure that the loving care and thought bestowed on this first Church funeral will bear good fruit in more ways than one.

At to-night's Evensong all the funeral hymns of yesterday were again sung, and a quiet, earnest, thoughtful sermon on the words, "Is it well with the child? And she said, It is well," was preached by the young priest of whom I have been led to speak so much. The church was crowded and all by the right sort of people—workingmen with their little children, mothers with their babies, and old tottering couples, whose "day's march nearer home" could not be a very long one. God is evidently blessing the work done at Coley, and next Sunday, when far away, your "vagrant" will wish himself back there again.—*Cor. Church Review*.

ECCLESIASTICAL ART EXHIBITION AT THE CHURCH CONGRESS.

AMONG the works of art in the loan collection the most noticeable is perhaps a model of the shrine of St. Ursula, valued at 2,000 guineas. The original of this shrine, one of the most renowned works of Hans Memling, is at the hospital at Bruges, and contains an arm of the saint. The copy here shown is by Vandenbroeck, who was engaged for several years upon the work. The artist has succeeded in reproducing the Memling spirit and brilliancy in a very remarkable way. The shrine, which is about three feet in length and of proportionate height, is mounted on an ebony stand. In form it resembles the nave of a Gothic cathedral, with a high sloping roof, the sides presenting each three compartments under Romanesque arches, containing the six pictures which tell the story. At each of the ends there is also a picture, and on each of the upper slopes are three medallions, a centre and two smaller ones: thus the pictures are eight in number, and the medallions six. All the spaces unoccupied by paintings are profusely gilt, and the upper angle of what is architecturally the roof is surmounted by a florid gilt cresting. Space is devoted to a collection of choice photographs, being copies of Raphael and others of the old masters, and the committee have arranged with the owners of these reproductions for their sale at stated prices. Amongst the architectural designs, lent by Mr. Bowes A Paice, vicarage of St. Tyfaelog, Pontlottyn, and another exhibit of local interest is a drawing of St. Margaret's Church, Blackwood, near Newport, the complete scheme being shown. In the

collection of engravings of ancient chalices and patens is a chromo-lithograph of a chalice from the church of St. Domenico, Perugia. This superb vessel is probably the most sumptuous of the few good specimens of the Italian Church plate of the middle ages which have survived. Tradition relates that it was presented to the Dominican monks attached to the church in which it is now preserved by Pope Benedict XI., but from its style this specimen of workmanship might rather be referred to a period at least fifty years subsequent to the death of Benedict, which occurred in 1304. The chalice, which is of silver-gilt, is very remarkable on account of its size, which is the same as that shown in the lithograph. Photographs of church plate are in South Kensington Museum, and numerous other highly interesting specimens, are included in the exhibition.

Works of ancient and modern art—autotypes, pictures, photographs, &c.—have been sent by the Autotype Company, the Rev. E. Hoskins, and the Rev. D. Elsdale, vicar of St. John the Divine, Kenington; Mr. H. R. Gough and Mr. E. B. Ferry, architects, London; Mr. M. A. Smale, Mr. Frank Randal, and others. An altar frontal of needlework of the fifteenth century, from a convent in Rome, is lent by Lieut.-Colonel Hill, of Llandaff, and a variety of chasubles, stoles, frontals, &c., are contributed by the Rev. Ernest Geldart, the Sisters, House of Charity, St. Raphael's, Bristol, and the Rev. Dr. Marshall, Manchester. The Church Guilds Union show a collection of the badges, rules, &c., of various guilds, and a new edition of "Christian Care of the Dying and Dead." A carved ivory deptych (passages in the life of our Saviour), Nuremberg, thirteenth century, (kindly lent by Sir Watkins Williams Wynn, Bart, M.P.), concluded the list; and our readers will perceive that the loan collection is of considerable merit.

Literary Notes.

A Memorial of Louis Sandford Schuyler, Priest.
New York: Pott, Young & Co. Pp. 153.

We read this book through upon receiving it. Brief life, indeed, but a story of intense interest. One knows hardly what to say—more than if one should see an angel suddenly shoot across the sky. One thinks, however, of the rather cold remark of a veteran at the charge of Balaklava, "Magnificent, but not war." We cannot replace clergy so easily as Turenne thought he could replace soldiers, and we cannot but think that if the advice of friends and relatives was too interested to decide a question of duty, the views of clergy on the spot, who had the best right in the world to direct, would have been sufficient. At any rate, it is an example that has hardly been followed, and one that justifies the prohibition that has been laid upon unacclimated

persons undertaking such work, at least so long as persons amply qualified in that respect can be found. The Primitive Church was obliged to take stern measures against voluntary martyrdom. There is a historical romance of religion and there is what the Oak Hill parishioners in their Minute call a "*passion* of religion," which in the case of sensitive natures and nervous and delicate constitutions (not infrequent we fear, in these days) has a constant tendency to become morbid. One cannot but admire the practical wisdom of the Superior of the Cowley Brotherhood. But it was a beautiful character and a heroic death. Hobart College should be proud of such a record. The book is exceedingly well written and well sustained to the end.

The letters of classmates, and of many distinguished Bishops and clergy at the end, are the best of testimonies to the beauty and value of the young life thus sacrificed.

One of the most instructive parts of the book is the account of the young man's being sent to *Dr. DeKoven* for light, by those who feared the consequences of his morbid doubts on the question of Rome and the Reformation. It only shows that none but a really Catholic Churchman is qualified to deal with the Roman Controversy in a manner that can satisfy an honest and earnest mind. And yet many thought *Dr. DeKoven* disloyal to the Church! Both are now where they see face to face.

—The *Atlantic Monthly* for November has an extraordinary article by Goldwin Smith, with the sensational title, "The Prospect of a Moral Interregnum," by which he means the collapse of the system of morals in civilized nations as a probable consequence of what he appears to regard as the *certain* collapse of Christianity. He shows well enough that morality has always been based upon religion, even in the Pagan civilizations, and never upon science, though Aristotle attempted it; he quotes the famous passage of Polybius in regard to the ideas of virtue in the Roman commonwealth as based on the fear of the gods: the "cataclysm of selfish ambition, profligate corruption and murderous faction," which came in with the Empire as a result of the skepticism imported from Hellas, against which in its incipency Cicero and Cato struggled; he declares it to be a *fact* that "hitherto only men with a religious belief and a divine sanction for morality have been able to live under a government of law;" there is a thread of connection between the eclipse of faith and a government of brute force; that Force and Violence in the Middle Ages never paid homage or yielded to anything but Religion; in each historical eclipse of faith there has always been a Nemesis of superstition: in Hellas' soothsaying; in Rome, astrology and thaumaturgy; in the present day, *Spiritualism*!

But he holds that a complete collapse of religious belief is now at hand—not the Deism of the last century, which retained Christian morals,—but absolute disbelief in God, or Providence, or De-

sign in Nature, or miracles. He says science and criticism "have destroyed" faith in the inspiration and genuineness of the books of the Bible, and in the immortality of the soul, and that a blind Evolution is destined to be the creed of the world, &c. Agnosticism and secularism are all that is left. It seems to us the main purpose of the article was to get in these last statements in as short and matter of course way as possible, not giving the least proof of them. When and where has the Bible been overthrown?

He goes on to give instances of the decline of morality, and simply raises the problem what substitute social science will find, without attempting to solve it. We know, and he knows, that Evolution has *not* been proved yet: that it is nothing but a hypothesis. All we say is that the man who goes about poisoning wells is worse than a thief or a burglar. Robert Ingersoll's open blasphemies are not so mischievous as the subtle poison of such periodical literature as this, and no Christian has any business to be a partaker in its sin. We wonder if Protestant sectarianism will let itself be driven to abandon the Bible as a Divine Book *before* it will consent to go back and take up Primitive Christianity in its entirety. It looks much as if it would. If so, its essential principle is not Faith, but skepticism.

Mr. Smith does not recognise the fact that religion is the uppermost subject in all the world to-day; that there never was such a theological and devotional literature as there is now; that volumes of sermons, even, never got so many readers; that even men of science cannot pursue their vocation without much inquiry as to how it bears on religion; that never were there so many laymen writing on religious questions—laymen, too, of mark in the political affairs of the world, and never such missionary activity; that even in this country, where religion is more or less degraded and vulgarized by illiterate sects, it is yet stronger than all the politicians and secularists put together, and commands their involuntary court and patronage: and it will be more

and more so, till the believer's daily prayer is realised:

Thy kingdom come, O God,
Thy reign, O Christ, begin:
Break with Thine iron rod,
These tyrannies of sin.

A Contribution to the Cause of Christian Unity: or, the Thoughts of an Indian Missionary on the Controversies of the Day. By Simeon Wilberforce O'Neill, M.A., Society S. John Evangelist, Cowley. J. T. Hayes, London. Pp. 258. (Mission House of S. John Ev. Staniford St., Boston, U. S.

Father O'Neill's little treatise on *Christian Unity* will be a wonderful surprise to those who look upon "the Cowley Fathers" as the embodiment of something nearly equivalent to Romish bigotry and exclusiveness. He has for some time been laboring in India, where a Bishop and a Brahmin both belong to the Order. And, seeing the weakness that results to Christian effort, when the Christians who try to convert the Hindoos are themselves split up into a variety of contending communions, he has come to the conclusion, and boldly proclaims it, that "Catholic and Protestant Missionaries . . . have to so great an extent one faith, that they are bound to regard each other's operations with favour, and mutually to assist one another, and that they ought *in general* rather to avoid proselytizing each other's converts, than to encourage it." He goes on to show that *both* adhere to the fundamental truths of Christianity "With unfeigned sincerity they accept Jesus Christ as their Lord, and His Word as their law. They adore Him with the highest adoration man can pay, recognizing that He has a right to it, as being true God. They find in Him the progenitor of a new-born race of men, because they doubt not the reality of that flesh which He has made His own, in order that He may be made one with men, and men one with Him. They hold the same doctrine on this point, and recognise in it the key to eternal life." Still further he proceeds to say: "Catholics are wont to say that many Protestants belong to the soul of the Church, if not to the body, and that, not wilfully or knowingly disobeying the command of Jesus Christ,

they are saved by faith in Him.. Protestants allow that many Catholics have a pure and unfeigned faith in Jesus Christ, and use with pleasure many Catholic hymns, as well as some Catholic books of devotion."

From all this he infers that "It may be taken as a proved truth that both Catholics and orthodox Protestants agree in recognizing each other's religion as belonging to the class of saving creeds. In the heat of controversy some may deny it, in selfish isolation some may ignore it, but when they consider the matter thoughtfully and dispassionately they are obliged to acknowledge that this is the case." And from this he at once draws the rule of obligation as follows: "It is a duty for our Indian Missionaries, both Catholic and Protestant, to rejoice in each other's successes, and grieve for each other's failures, in the work of the mission field." From this, he very soon deduces his second conclusion: "That it is the duty of both Catholic and Protestant Missionaries to abstain from aggressive controversy, and not to seek for proselytes from the converts others have made."

The sweet and loving tone of the whole treatise may be gathered from these extracts. There is great spiritual and practical wisdom also in the Chapters on "Asceticism and Mission Work," on the relation between "Ministries and Gifts," on "Confession," on "Absolution," on the "Word of God," as meaning Holy Scripture, and in favor, somewhat, of "Extempore Prayer." It would appear that—if this treatise be a specimen—the Ritualistic school of workers are bent on combining *all* the points of strength and fervor found in *both* the old parties of "High" and "Low."

Sermons Preached on Various Occasions. By James DeKoven, D.D., late Warden of Racine College. With an Introduction by Morgan Dix, S.T.D., Rector of Trinity Church. New York: D. Appleton & Co. 12mo., pp. 384. 1879.

There is probably no clergyman in the American Church who has gained in his life time so many devoted friends, and so many sympathizers with him in his lofty aims, as JAMES DEKOVEN. There is also

probably not one who has been so generally and widely lamented, not only by those enjoying the pleasure and profit of his personal intimacy and acquaintance, but by large numbers who never saw him, and knew him only as the Warden of Racine College, the able and energetic defender of the principles which he had adopted, and the eloquent and powerful preacher and public speaker. It was a natural impulse to wish for some memorial of a great and good man in the form of a printed volume of his discourses; and when it is known, as the Reverend the Rector of Trinity Church states it, that the publishers generously give every cent of profit which may accrue from the sale of the volume, to the increase of the endowment fund of Racine College, it may be reasonably expected that the sale will be very large indeed.

Dr. Dix's Introduction to the volume is marked by a tone of loving reverence towards the deceased, which comes very touchingly from his hands who knew him so well, and expresses no doubt the sentiment of thousands of hearts, among both clergy and laity, in reference to Dr. DeKoven, throughout the entire Church. It sets before the reader the salient points in the life and character of the deceased, with generous sympathy and skill; and for the present, at least, it must answer in place of a full and detailed biography, which at no distant day is to make its appearance.

Of the Sermons themselves it is certainly unnecessary to indulge in criticism. Dr. DeKoven would probably have revised and rewritten some few of the thirty sermons here printed, had he sent forth a volume himself, as he was often urged to do. As it is, there was no other decision to be arrived at than that which was adopted, viz., to publish the sermons just as they were left by the writer, simply advising the reader of the facts of the case.

We may well conclude in the glowing words of Dr. Dix: "O patient soul! rare character, whom discipline made what thou art! O man greatly beloved, who didst not despise the chastening of

the Lord, nor faint when rebuked of Him; whose way toward thy Master was safe and direct; now dost thou rest in God, 'to whom nothing is great or small but the doing His will.' And to us it shall suffice, if we see thee once more in the celestial city, where all is calm and unshaken, and where no cloud rests upon their perfect day." S.

—A brother clergyman sends us the following letter, which he says he found in a copy of the "Library of the Fathers" which he purchased a short time since at second hand, doubtless from the library of some English clergyman. There is nothing in it to forbid publication, but on the contrary, a nice bit of criticism on a *vexata questio* which many of our readers will appreciate, and some, perhaps, may be able to enlighten us as to the parties to the correspondence:

RECTORY HOUGHTON CONQUEST, }
AMPTHILL, Oct. 27, 1866. }

MY DEAR DR. MOUNTAIN:—It is always a great pleasure to me to have a little conversation with a friend like yourself, and especially when it turns upon matters of scholarship, in which you excel so much. You will not therefore be surprised, if my pleasant little drive in your carriage tempted me to consult my Tertullian this morning. It happens that I have two—one a mere pocket edition of the *Apologeticus*—the other Rigault's edition of all the works of Tertullian. In the latter, the word which you shewed me yesterday is written as I conjectured it ought to be, "*cogni*." If you have referred again to the passage, I fear you will have so completely anticipated what I am about to add, that it will seem like a twice told tale.

The mention of *cooks* is quite in place here, as we see from the context. Tertullian complains of the injustice of charging a Christian *with every dreadful crime*, merely on his confession that he is a Christian. You deal not so, he argues, with others who are accused of crimes; you require evidence, you require the time, the place, the comparisons, &c., to be denoted.

Now the specific charges against the Christians were Cannibalism in the shape of infanticide, with a sacramental meal on the victim, ("de sacramento infanticidii, et pabulo inde, et post convivium incerto, quod *eversores luminum, canes, lenones scilicet, tenebrarum, et libidinum impiarum invrecundia* procurent.—Cap. vii. sub. init.), and after this the extinction of the lights and horrible impurities. This was the charge; Tertullian says—You ought to investigate, when you charge a Christian with such crimes, how many infants he has tasted, how many crimes he has committed in the darkness—*what cooks* [there were, to prepare the meal]; *what dogs* [to extinguish the lights].

The passage thus becomes quite clear, I think, with the exception of one slight uncertainty, to my mind. That is, whether *biped lenones* are called *canes*, or quadruped *canes* are called *lenones* from their office in this work. I am inclined to believe the latter is the true sense; and after making up my mind to that, I found Rigault's note confirms the view, and appeals to the passage in Cap. viii. sub. finem, "*canes aliqui et offulsi*," &c., *verbum sap*—so I conclude.

You see what you have inflicted on yourself by shewing me that little bit of paper! I shall be very glad, some day, to have my revenge by *shewing* you something, which seems to require explanation, and I doubt not I shall obtain a very satisfactory one.

With our very kindest regards to Mrs. Mountain and your daughters, I beg you to believe me, now and ever, my dear Dr. Mountain,

Yours, affectionately, H. J. ROSE.

—Mr. John Blackwood, the senior editor of *Blackwood's Magazine*, and the sixth and last surviving son of its founder, Wm. Blackwood, died Oct. 29. He has been a great leader in literature, and knew how to bring out to view young writers of genius, for which purpose he never allowed *signed* articles in his Magazine. It was he first brought out "George Eliot," Mrs. Oliphant, and a host of other writers, all of whom he made his life-long personal friends.

—The writer of the article on "Froude's 'Cæsar,'" in the current number of the *Quarterly Review*, is Mr. Strachan-Davidson, M. A., of Balliol College, Oxford, who was also the author of the article on Polybius in the July number of the same review.

—Messrs. Macmillan & Co. will shortly publish a small volume on "The Manliness of Christ," by Mr. Thomas Hughes, Q. C., author of "Tom Brown's School-days."

—The first issues of the New Shakespeare Society next year will be Mr. Walter D. Stone's edition of "Henry V.," with a long introduction and notes, and Mr. W. G. Craig's reprint of "Cymbeline" from the first folio, with full collations of the other folios.

—The Clarendon Press has just issued, along with other smaller works, an enlarged and improved edition of Andrews's "Latin Dictionary," by Mr. C. Lewis and Prof. C. Short, of Columbia College, New York. The work seems fairly well done, and will, no doubt, fill a useful place,

until the *opus magnum* on which Prof. Nettleship is understood to be at work is completed.

—The *Athenæum* says: "We understand that Miss Colenso, a daughter of the Bishop of Natal, is engaged in writing a history of the late Zulu war.

—*Words for Peace*, now published in book form by G. J. Palmer, was written by a layman—probably the editor of the *Church Times*.

—Dr. Nicholson, of Leamington, writing to the *Guardian* on the subject of Swedish orders, communicates the following ceremonial details:

The second statement, that there are "*no priests*" in the Swedish Church is to me unaccountable. The name under which a clergyman is described in all parts of Sweden is certainly "*priest*" (*prest*). It is true that in the Office for Ordination of Priests the term "*preacher*" is used; but there is no doubt that the intention is to consecrate the persons to the second order of the Christian ministry. They are ordained by the imposition of the bishop's hands; they are invested, in the presence of the Church, in the vestments of the Mass; and, finally, in the office of the Holy Eucharist, the terms used throughout the rubrics are *priest* and *altar*, not minister and table.

The full vestments of a Swedish priest are the white *surplice* and a *chasuble* of velvet. The chasuble is worn "*concurrently*" with the surplice, and bears a large embroidered cross on the breast and another on the back. Every parish church that can afford it keeps two sets of chasubles, for different functions, one of crimson velvet with gold crosses, the other set of black velvet with crosses of silver.

I may add here that the ornaments proper to a bishop are a *pectoral cross* of gold, worn at all times; a *cope* of crimson velvet, richly embroidered in gold; the Episcopal *mitre*; the pastoral *staff*.

At ordinations and at the consecration of churches bishops wear the surplice "*concurrently*" with the crimson chasuble. The Archbishop of Upsala is distinguished from the suffragan prelates by the addition of a *gloria* round the pectoral cross, by a gorgeous cope made of cloth of gold, and by a golden mitre.

Records of the Past. Vol. IX. Assyrian Texts. London: Samuel Bagster and Son. S. A. Pp. 160.

This volume of the interesting series of translations of Assyrian and Egyptian Monuments, published under the sanc-

tion of the Society of Biblical Archæology, supplies some most valuable rendering of inscriptions of the times of Sargon, Sennacherib, Cyrus, Darius, Xerxes, and other monarchs. First in importance, we have a translation of the great inscription in the Palace of Khorsabad, by Dr. J. Oppert, which narrates the wars of Sargon, mentioning, among other victories, how he besieged and occupied Samaria, taking 27,280 of its inhabitants captive, and how he punished the rebellion of Ashdod, a remarkable confirmation of Isaiah xx. 1. The phrase which these mighty potentates employ to denote the annihilation of a foe is amusing: "he fled, and no one ever saw any further trace of him." In an inscription of Sennacherib (son of Sargon), we find the important chronological fact that 418 years intervened between this monarch's reign and that of Tiglath-Pileser I. Another monument confirms the statement of Herodotus (i. 107) that Cyrus's father was named Cambyses; another establishes the identity of Xerxes (called Khsayarsa in the monuments) with the Ahasuerus of Scripture. Then we have some inscriptions, or landmarks, ending with most elaborate maledictions on the daring violator. Some of these texts, as noted by Mr. Rodwell, their translator, are curiously like the denunciations in Deut. xxvii. 17, and Psalm cix. 12, 16, 17. There is also a very remarkable intimation in the famous Chaldean account of the Creation, that the Babylonians believed the Sabbath to have been ordained from the first: "on the seventh day He appointed the holy day, and to cease from all business He commanded." But these monuments of hoar antiquity comprise not only dry historical details, but contain, also, mythology and romance. The great fight of Bel and the Dragon is recorded in one place, wherein figures a flaming sword that turned every way; and Mr. Fox Talbot has contributed a translation of a tablet, representing a portion of the story of Ishtar and Izdubar, which recalls a scene in the life of Ulysses, as well as other well-known tales of Greek mythology. Altogether, it would be difficult to exaggerate the value and interest of this volume.—*Lit. Churchman.*

The Guide of Life: a Manual of Prayers for Women, with the Office of the Holy Communion, and Devotions, by C. E. Skinner (Rivingtons), is quite deserving the attention of the clergy, and they will find it very suitable for the purpose expressed in its title page. It is due to the devotion of a lady: and besides the special prayers which it contains, the warmth and fervency of its petitions, and a strain of emotionalism which is very apparent in its pages, though not excess-

ive, is very successful in superadding to Catholic devotion the peculiar element congenial to the sex for which it is proposed. One criticism we must make. It is hardly accurate or right to *offer up to God our sins* (page 211) when we plead the one Perfect Service in the Holy Communion. This Collect ought to be struck out. The book bears the *imprimatur* of Mr. Hewett, the vicar of Babbacombe.

—There can be but little doubt that the mixed cup was used by our Blessed Lord at the institution of the Holy Eucharist; that its use was continued in the primitive Church is shown by the following extracts from the early fathers:

St. Justin Martyr, in his first Apology (written about a hundred years after the Crucifixion of Christ), describing the Eucharistic Service of the Christians of his day, says, "Bread is then brought to the President of the brethren and a cup of wine *mixed with water.*"

St. Irenæus, who was martyred about A.D. 202, in the fifth book of his work "Against Heresies," writes as follows: "Both the cup which is *mingled* and the bread which is made receiveth the Word of God, and the Eucharist becometh the Body of Christ."

St. Cyprian, who won the martyr's crown A.D. 258, in his sixty-third Epistle, says: "In consecrating the cup of the Lord water alone cannot be offered, *as neither can wine alone.* . . . But when *both are mingled*, and by an *infused union each is joined with the other*, then the spiritual and heavenly Sacrament is perfected."

—The inventor of Evening Communion in the Church of England was the late Rev. Thomas Dale, Vicar of St. Pancras, Canon of St. Paul's, and lastly Dean of Rochester (1797–1870). We are not sure of the date of the innovation, but think it was about 1848. There was a complete break in the traditions of Divine service under the Commonwealth, and after the Restoration the common usage in cathedrals and the like was to have morning prayers very early, about six o'clock, and then the Litany followed by the Holy communion at nine. Even this died out in the eighteenth century. Rev. T. W. Perry, is the author of *The Anglican Authority for the Presence of Non-communicants* (Masters).

—People kneel during the Epistle at early Celebrations for the very simple reason that there are no rubrical directions for a change of posture till the Gospel, and there is less fuss in staying quiet. Turning to the East at the Gospel denotes recognizing it as the Word of Him Who is the "Dayspring from on High," the "Sun of Righteousness."

Christ's Nativity.

BY HENRY VAUGHN.

Awake, glad heart! get up and sing!
It is the Birth-day of thy King.

Awake! awake!

The sun doth shake
Light from his locks, and, all the way
Breathing Perfumes, doth spice the day.

Awake, awake! hark how th' *wood* rings,
Winds whisper, and the busie *Springs*

A Concert make;

Awake! awake!

Man is their high-priest, and should rise
To offer up the sacrifice.

I would I were some *Bird*, or star,

Fluttering in woods, or lifted far

Above this *Inne*

And Rode of sin!

Then either Star or *Bird* should be
Shining or singing still to thee.

I would I had in my best part

Fit roomes for Thee! or that my heart

Were so clean as

Thy manger was!

But I am all filth, and obscene;

Yet, if Thou wilt, Thou canst make me clean.

Sweet *Jesus*! will then; let no more

This leper haunt and soyl thy door!

Cure him, ease him,

O release him!

And let once more, by mystic birth,

The Lord of life be born in earth.

Summaries.

FOREIGN.

All Saints' Day, the Rev. A.W. Sillitoe was consecrated Bishop of New Westminster, British Columbia, by the Archbishop of Canterbury and others at Croydon Parish Church. The Rev. Earl of Mulgrave, vicar of Worsley, preached the Sermon, and a most earnest sermon it was, as if he would almost protest against or apologise for his title.

—About all the Dioceses now have Conferences, except London, and Bishop Jackson says he is willing to be guided by his clergy in establishing one, if the difficulties about representation in so many parishes that have been cut up into districts can be overcome. The *Church Times* even talks of a *General Convntion*, as a voice for Parliament to hear. The secular papers see in it a movement that

makes the Church more formidable to them than ever.

—Canon Ashwell, editor of the *Literary Churchman* and the *Church Quarterly Review* died suddenly Oct. 24, of a disease of the throat and lungs. He was buried at Lavant near Chichester, the funeral being held by the Bishop in the Cathedral. It is almost an irreparable loss to the Church. He was a theologian indeed, and one of the soundest divines in the Church. He was engaged on a *Life of Bp. Wilberforce*, the first volume of which has been published.

—A Mr. Colley, who has become "archdeacon" in the diocese of Natal, under Dr. Colenso, ex-bishop, states publicly that before he left England, he had the "best wishes and Godspeed" of Abp. Tait: also a letter of encouragement from the Bishop of Exeter, another from the Bishop of Worcester, who "though he did not agree," &c., yet "wishes Godspeed to the Bishop of Natal (?) and all who labor with him;" another from Dean Stanley, and others too numerous to cite. Does the Archbishop suppose he can set aside the action of the Lambeth Conference, and all the Provincial Churches represented in it?

—The Bordesley Sacrilege continues to exercise many minds in England, but as to the idea of "reparation" urged upon the C. B. S., we rather agree with Father Benson about that.

—Notwithstanding the Judges of King's Bench and Court of Appeal were four against four, Lord Penzance goes on to suspend Mr. Mackonochie and probably Messrs. Edwards and Green. The Church Association is getting desperate. The *Church Review* shows very clearly by the *Guardian* reports of Convocation that Berdmore Compton and Canon Bright were right in stating that the Bishops gave an assurance or "understanding" "that the Bishops would not interfere with vestments where the congregation is satisfied."

—In many dioceses schemes of religious instruction are drawn up for use in Board Schools, to be carried out under diocesan inspection.

—Lord Alwyne Compton has been appointed Dean of Worcester.

—Canon Ashwell's place as Principal of the Chichester Theological College is filled by the choice of Rev. Wm. Awdry, head master of S. John's College, Hurstpierpoint.

—The Rev. J. C. Ryle's parish church of Stradbroke, has been restored at a cost of £5,000. The Canon restored the chancel in memory of his father, placing a fine *veredoss* back of the altar.

—Spohr's "Last Judgment" is sung during Advent in S. Paul's.

—By the generosity of Mr. C. McIver. of the Cunard Steamship Co., a magnificent two-light Munich window has just been erected in the Sailors' Orphanage Chapel, Liverpool. The subjects represented are "Elijah" and the "Raising of Jairus's daughter." It is from the studio of Messrs. Mayer & Co.

—S. Raphael's, Bristol, is still closed by Bp. Ellicott. It has a "league" of over 1,000 members, who are holding on patiently for their church and worship to be restored to them.

—The consecration of S. Mary's Cathedral at Edinburgh was an imposing affair. Early celebration was in S. John's Church; high celebration and consecration at 10.30. In the procession, besides a choir of 150 voices, 250 clergy and officials of the diocese, were the Bishops of Madagascar, Argyle and the Isles, Brechin, Glasgow, Aberdeen, S. Andrew's, Down, Oxford, Peterborough, Bangor, Durham, and the Primus—the Bishop of Moray—attended by their chaplains, the rear being brought up by the Right Rev. Henry Cotterill, D.D., Bishop of Edinburgh, preceded by the officers of the Cathedral and his chaplains, Rev. J. M. Cotterill and Rev. W. M. Meredith, the last named bearing the crozier.

Dr. Nevin, of this country was present. Bp. Magee of Peterborough preached the sermon. The celebration was choral, Dr. Dyke's service being used, omitting the *Agnus Dei* and *Benedictus*. The congregation numbered 2,500. After service, sixteen sycamore trees were planted by the Bishops present and the Dean, in

a walk on the south side of the Cathedral to be known as "the Bishops' Walk."

The new S. Mary's Cathedral has stirred up the Presbyterian authorities to authorise the restoration of old S. Giles' Cathedral. It had been cut up into four places of worship. It never was built for a Cathedral, but was a collegiate church used as a cathedral after Charles I. made Edinburgh a bishopric. It is hoped that S. Mary's will have all its seats free.

—The paper of Dr. Phillimore at the Church Congress had such an effect on Dr. Hayman (formerly head master of Rugby), that though in no way sympathising with Ritualism, he wrote a letter to the *Standard* summing up the matter, and declaring that if any other class of the community but the clergy were put in such an unjust and oppressive position by the confessed ignorance of the Courts on any special subject, it would not be endured for a moment. He also referred to the publications of Mr. Parker as clearly showing that the Courts had assumed matters of fact which were not so, notably the "*Advertisements of Elizabeth*," which had no authority or applicability as regards the Ornaments Rubric. Lord Selborne attempted to answer this by saying he had just found an edition of the *Advertisements* (*without* date) printed by John Day, who died in 1584. There is no proof it had royal sanction, and as it is without date, some think Lord Selborne has been imposed upon. And if the act of 1662 refers to the ornaments of 1548, the *Advertisements* are virtually superseded.

The *Church Times* says of it:

We are really very sorry for Lord Selborne. The appalling mess into which the Privy Council has got itself seemed to render it impossible for him to hold his peace; but the only result of his speaking has been to bring out in still more glaring prominence the blundering—we prefer to use the mildest term—of the noble and learned lord and his colleagues. In the first place, Mr. Parker, in a letter to the *Standard*, has torn to threads the theory that because John Day printed the *Advertisements* they have the authority attributed to them by the Privy Council. Next, Dr. Hayman shows that what had been "of late commanded, as

well by Her Majesty's letters and also by her proclamations," was simply that the Bishops should enforce the laws that were then in existence, not that they should make any new ones. Then Mr Grueber disposes once more of the "omission is prohibition" craze. Lastly, Mr. J. D. Chambers quotes Lyndewood to show that the Canon ordering that "every minister ministering the Sacraments, shall wear a comely surplice with sleeves," is simply the constitution of Bishop Reynolds (A.D. 1322) "nullus clericus (Lyndewode adds, by way of gloss, 'parochialis') permittatur in officio altaris nisi indutus sit superpellicio." What is, of course, still more to the point, is the rubric of 1549, which directs that "whosoever the Bishop shall celebrate the Holy Communion, or execute any other public ministration, he shall have upon him, besides his rochette, a surplice or albe, and a cope or vestment." Hence there is no ground whatever for the theory that the use of one linen vestment would necessarily preclude the use of another upon it.

—The new buildings of the S. P. C. K. in Northumberland Ave., Charing Cross, have been formally opened, with a Sermon by Bp. Lightfoot and Address by Abp. Tait. This old Society, founded in 1698, is now one of the most active and useful we have. Robert Nelson was one of its original Committee. In his address the Archbishop said:

Well, I was a little surprised, certainly, to find from the book of Messrs. Abbey & Overton, which has recently attracted a great deal of attention by its elucidation of a period which in my younger days every one thought was dead and worn out, but which now, it appears, has a good deal of life in it—I was surprised, I say, to find from that book that Nelson's *Fasts and Festivals*, according to Dr. Johnson, had in his time a larger circulation than any book which had ever been printed except the Bible. This certainly seems to show that there was a time when the type of Anglican theology which that book represents was a living power in the Church of England and in the nation of England—(hear, hear)—and we, who in our wisdom are in the habit of thinking that those were merely dead times in which this book was circulated, may, perhaps, on further examination, be inclined to think that after all the generations which had passed were not so very much inferior to our own. (Cheers.) I mention the name of Robert Nelson because of this fact, that he was, I suppose I may say, a non-juror. At all events he was

more or less a non-juror, hanging a little between the two, a sect which had separated itself from the Church of England and the old Established Church; but on the platform of this society he was able to meet with men like Bishop Beveridge and others, who partially but not entirely shared his opinions.

—The Bampton lectures of the Rev. Edwin Hatch (Vice Principal of S. Mary's Hall, Oxford,) for 1880 will treat of the same subject as M. Renan's Hibbert Lectures, viz: "The Influence of Rome on Christianity."

—Over 15,000 persons attended, and £700 were collected at the offertories of the Services connected with the reopening of Tewkesbury Abbey.

HOME.

The leading article in this number was admitted with reference to Advent, as an interesting question of exegesis and eschatology, which we suppose to be within the fair limits of Catholic speculation.

The article from the *Church Quarterly*, on the Real Presence has roused the wrath of the *John Bull*, which probably in this case represents only Canon Trevor and his cadaver theory. He says:

The Fathers are express, both in the Sacrifice and the Communion, that the Sacrament *is* what it signifies and conveys.

Hence the Anglican doctrine of the Real and Spiritual Presence. A Spiritual Presence may be said to be either *in*, *with*, *under*, or *by* the Sacrament, as Andrewes observes: we might add the *Church Quarterly's* new phrase, "at the back" of the Sacrament. But Dr. Pusey pronounces this a Real Absence; the Real Presence must be "Objective," "like a diamond in a casket, or wine in a bottle." Now, this is plainly a Corporal Presence, and it is idle to say that its supporters reject Transubstantiation.

The *proton pseudos* of Trent is not Transubstantiation but the Corporal Presence, Transubstantiation and Consubstantiation are metaphysical conceits, invented to bring the Corporal Presence into harmony with philosophy. They are rationalistic heresies: the dogmatic heresy is the seating of our Lord's whole living Person in the Sacrament of His Body and Blood, "like a diamond in a casket."

His quarrel seems to be with Dr. Pusey's term "objective" which he treats as if it meant *material* or *corporal*: and yet,

what is *corporal*? There is a "spiritual body," S. Paul says. The only sense of the word *objective* is, external to the recipient, which it must be if it is a *gift* that is "*given*, taken and eaten." We do not know of any one who is not satisfied with Bp. Andrewes' description both as to the Presence and as to the adoration of Christ in His Sacrament. We were never any admirer of Dr. Pusey's vague way of expressing himself, and his peculiar English style, but we really do not understand any better all this hue and cry against him.

We have made a pretty complete abstract of the papers and discussions at the Swansea Church Congress, about half of which we give in this number. There are no papers we care to print in full. Every point in Dr. Phillimore's paper has appeared in these pages time and again, and all the science papers put together were not as much as Abp. Thomson's sermon at Sheffield.

Our readers will find great relief from heavy theology in the interesting sketches of Dr. Van Rensselaer and Dr. Bolles. If we could have secured a literary department like this all along, our circulation in families might have been much larger. Still, *non omnes omnia*. We know the CHURCH ECLECTIC is doing a good work for Catholic churchmanship.

The article on the "Words of Institution, grammatically examined," is the first part of a treatise in MSS. of very thorough and exhaustive learning, by a gentleman now connected with the schools of the Church of the Advent in Boston. If a publisher can be obtained, the whole work will be issued in book form. We hope it may be done. It is a complete refutation of the Zwinglian interpretation of the "Eucharistic is."

—We have a great quantity of contributions on hand, and we have not room for one quarter of our selections. Hereafter all persons who wish "extra copies" or a "pamphlet edition" of any article will be accommodated by means of a "Supplement," at cost.

—A most valued correspondent writes us in regard to an inferential remark in

our editorial notes of last month that matters not "ecumenically and dogmatically defined" must be more or less "matters of opinion." He says that according to this statement, not only Eucharistic Adoration as Keble and DeKoven held it, Prayers and Eucharists for the Dead, &c., but also Eternal Punishment, "Infant" Baptism, and Apostolic Succession will fall into the category of mere "opinions" or "corollaries of devout meditation." He also objects to ecumenical councils or creeds being taken as *exhaustive* authorities or summaries of Christian faith and practice, because these were called and framed to meet and correct errors and heresies as they arose from time to time, leaving a vast body of Christian truth that was never called in question, like the real presence in the Eucharist, &c.

We have no special objection to this view. Some things like Apostolical Succession are as clearly defined and established by canons and rules of ecumenical prevalence as if they had been codified by an Ecumenical Council. This is the meaning of S. Vincent's criterion, *Semper, ubique et ab omnibus*. It is what we meant by matters of *fact* as well as of doctrine: just as it is a question of *fact* that our article from the *Church Quarterly* on the Real Presence is now discussing. As for Infant Baptism, it is manifestly included in the "One Baptism for the Remission of Sin," for *all* men are conceived and born in sin.

Still, not all inferences and deductions from the Ecumenical Faith and Practice, which even a Thomas Aquinas may make are to be put on a level with the undisputed dogmas out of which they are evolved. At any rate, we cannot deny Catholic communion to those who have not got half as far as Dr. DeKoven in recognising what the Catholic faith implies. As Hooker says, the first four Councils certainly provide against every heresy that might possibly arise in regard to the Person and Natures of Christ, and this is the great Providential safeguard of the Church on earth. Beyond this standard of Ecumenical authority we must trust to that enlightenment of the

Holy Spirit which is promised to the pure in heart, and them that diligently seek truth. For there is an after illumination beyond that of intellect that seems to be realised only by those who have "given up *all* to follow Him!" for "the secret of the Lord is with them that fear Him, and He will show them His covenant." The "corollaries of devout meditation," however, are not *revelations to the world*.

We do not differ from our correspondent when he puts as the test, "whatever was believed and practised by the undivided Church," as that is clearly ascertained and established.

—The Letter of Father Benson in our last has attracted great attention, and opened up considerable correspondence in the way of criticism. One learned Professor, who does not accept Dr. Pusey by any means, denounces this letter as "pure Calvinism," as teaching that Christ is Personally absent until His coming again: that while it speaks of the real presence of Christ's Body and Blood, He is Personally absent (which, if a true representation of the letter, would be like Canon Trevor's *Cadaver* theory).

Another learned Professor says he is astounded, or else does not understand it, for "it *seems* to divorce the Eucharistic Body from the Personality of Christ, somewhat as *Freeman* does:" that it is difficult to see how his statement that "Christ is personally absent from earth until His coming again, and the Holy Ghost *takes His place* in the exercise of the functions belonging to His Body" can be reconciled with *any* theory of the Real Presence but the Calvinistic.

Perhaps we ought to say here

Non nostrum tantas componere lites,

but we may be allowed a few suggestions. We did indeed remark of the first book we ever read of Father Benson's that it "had a flavor of Calvinism about it:" but after all, there is much in this letter utterly incompatible with Calvinism. We are sure Mr. Benson does not adopt Trevor's theory, but it might be well for some of the Brotherhood to give us an explanation of the matter: though we do

not know that any proposition can be formulated on this subject that would not be faulted in some respect.

Our Lord was Personally present with His disciples under the conditions of time and space, but not so as to interfere with His existence after the manner of the unseen world; for the greater includes the less. Yet that He went away, ascended into Heaven, sitteth at the right Hand of the Father, and *shall come from thence*, is only what the Creed declares. If then He is Personally present at our Altars, it is only after the manner of the Unseen World, in what Father Benson calls a "supra-natural, supra-local presence," which is precisely what Bishop Gheste, who said he "penned" the XXVIIIth Article, meant by the words "heavenly and spiritual manner." The whole point seemed to turn on Father Benson's definition of the word "*substance*," which is certainly more in accordance with modern science than that conception of Trent and the schoolmen. It is not what we call the material parts of Christ's earthly body we partake, but *its substance*, which is *conveyed* to us in (with, by, &c.) the consecrated elements, effected to us by "His Word and Holy Spirit," so that we are made one Body with Him, that He may dwell in us and we in Him. This is a *real* Presence (in accordance with the philosophy of Realism) and an *objective* presence, "no untrue figure of a thing absent," &c. So Christ's presence with or in His humanity, seems to us necessarily implied, not contradicted, by the Letter, only it is after the manner of the Unseen World, or by the might of the Holy Ghost, who is the Spirit of the Father and the Son. When He shall appear again, He will *manifest* Himself once more within the sphere of the Finite, so that *every* eye shall see Him, though now He manifests Himself to us as He doth *not* unto the world.

There are those who say they believe Christ is present in the sacrament, but not in the elements. This is a sort of timid finessing. The Catechism says the "Sacrament" embraces the "outward visible sign" as well as the inward spiritual

gift, and the Article declares that the wicked press the "sacrament" with their teeth, but are not made partakers of Christ. The distinction is hardly worth insisting upon. The elements by consecration become to us the Body and Blood of Christ, because by them, in them and with them, the Body of Christ is "*given, taken and eaten,*" not as a material *opus operatum*, but as food of the soul as well as of the body, that is, of our whole human nature. And this view, though some may construe it differently, seems to us to cut off the whole practice of *reservation* for purposes of worship: though God forbid we should omit to worship our Great High Priest in the Offering of His own Memorial Sacrifice before God the Father, of which He makes us partakers.

We append a few sentences from a letter of one of our best contributors:

In Christ's *Human Nature* a *Divine Personality* takes the place of a *Human one*, and that *Personality* of course can not be "*absent*" anywhere; It is *Divine; It is God*. Now the Holy Spirit has come to abide on earth, in order to impart that *Divine Humanity* to individuals—"overshadowing" them, and thus extending the Incarnation by taking them up into "the *Heavenlies in Christ Jesus,*" so that "*Christ in them is the hope of glory.*" It seems contradictory to speak of a "*Spiritual Presence*" which is not a "*Personal Presence*"—for you cannot separate His *Human Nature* from Its *Divine Person*. His *Humanity* cannot be a "*material substance*"—It is a *Power, a Life, a palin-gensis, the New Creation*. We cannot limit It by the laws of *locality*. It is in Heaven before the Eternal Father, and It is on earth "in the *Heavenlies*" of the Church. He presents It in Heaven and He *re-presents* It by us on earth also continually. The *Person* of the Eternal Priest offers the Sacrifice of His *Humanity* on the Altar of His *Divinity*—and this Sacrifice is no "*material substance.*" "The last Adam is made a *quickening* (i. e. *life-giving*) Spirit."

What seems to mortal eye *Bread and Wine* is, "in the *Heavenlies,*" where we offer It, and is the *Humanity* of Christ,

which "cleanseth from all sin" those who receive It worthily. We dare not express in words all we think about It, or all that we know It to be—but we offer *not* any material Bread and Wine to the Eternal Father (for we do not know what matter is)—but only Christ's Glorified Humanity present in us and in the *Sacraments* by the operation of the Holy Ghost, and present in Heaven also. It is Christ who offers, and who is offered by us, and therefore is present *Personally* and not *absent*. I prefer, therefore, to think of Christ's second Advent, not so much as the Coming of One who is *absent*, as the *παρουσία*, the *appearing* of One who *disappeared* at His Ascension, but who will *appear again* in the clouds of Heaven—who is always present till the end of the world—and will then *manifest* Himself with all the "sons of God." The laws and conditions of the "*Chronotope*" will hardly apply to the mystical Life and Presence of the Theandric Humanity.

—Rev. Dr. Schuyler's 25th Anniversary Sermon as rector of Christ Church, S. Louis, is exceedingly interesting and satisfactory. The times that tried men's souls and religion too, the times of the civil war, were an ordeal indeed to our clergy in the border States. Dr. Schuyler passed it bravely and safely. And yet what an illustration it gives of the shallowness of much of what is called popular Christianity, which snaps and cracks like tow in the fire at the least strain of political partisanship or pecuniary interest.

—One drawback upon extemporaneous preaching that we do not recollect to have seen mentioned in the various controversies on the subject, is the *absorption of mind* it causes in the preacher till the sermon is delivered, preventing that due and hearty engagement in the service which one would desire, by the effort to retain the grasp upon the outline of what is to be said in the pulpit. It requires long experience to remedy and overcome this. Another disadvantage is that the old man who has extemporised all his life finds that he *has no sermons*. A good sermon is what Thucy-

dides called an "acquisition for all time"—*κτήμα ἐς αἰῶν*—which an enthusiast treasures more than he would bank notes.

—The position of those who are opposed to the present Parochial or "Vestry System," may be expressed in the following words of the *Western Church* :

Under due and proper canonical regulations, the Diocese should hold its own property & Priests should be sent to their different cures and paid by the Diocese acting through its executive the Bishop. In this way or some way like it, the rights of Bishops, Priests and Laity would be respected, and no one factor in the body ecclesiastic be abnormally exalted to the detriment of the whole body.

But there is no such abstraction as the *Diocese* apart from the parishes that compose it. Whatever we put for the *Diocese* must be the creature of the parishes. It may be the Methodist system was best for the purposes of Church extension, but the principles of parochialism are rapidly gaining ground among the Methodists, tending to supersede the old itineracy. The Methodist system in many respects was modelled on that of Romanism, but we doubt if ever any Protestant body can be brought to approximate to it. We believe fully what Dr. Hopkins says in a letter to the same paper:

We must recollect that in other branches of the Church the Civil Government now occupies, to a great extent, the proper sphere of the laity, besides its special functions touching property interests. And keeping this in mind, I assert fearlessly, that there is not now, and has not been for more than a thousand years, any branch of the Apostolic Church, in which the position of the laity has been so well guarded, and so desirable in itself, as here in our American Church. Moreover, it is utterly idle to dream of changing it in the direction of a more purely hierarchical constitution. No such change can ever be made but by the vote of the Laity as an order. And the Laity of the American Church are too intelligent ever to commit *felo de se*.

—Pott, Young & Co. send us *Bible Stories in Words of One Syllable*, by M. A. B., and *The Child's Acts of the Apostles*, a narrative and commentary written in simple language for the little ones.

Both are from the London Society for Promoting Christian Knowledge, and

are finely illustrated with copies from Raphael's cartoons and other pictures.

—The election of Rev. Dr. Starkey to the Episcopate of New Jersey, is eminently gratifying to all good Churchmen. He is a growing man, not one who makes the Bourbon boast we have heard some make, that they have learned nothing and forgot nothing in forty years; in other words, that the standpoint of our "revolutionary fathers" marks the limit of human progress for this Church of ours. He is one too in whose attainments, judgment and qualities of heart, the utmost confidence may be placed. The new diocese will make no new departure in its principles and practice of Churchmanship. We could have asked nothing better in the way of succession to Bps. Odenheimer and Doane. It is a noble thing, too, to see a diocese reverting to the primitive law of selecting from its own clergy.

—We are rejoiced to see the formation of a "*Church League*" in New York for the publication of salient tracts and treatises on the burning questions of the day, such as will supply in brief information on many subjects which our current literature is rather afraid to handle, and yet information which is ardently desired by a multitude of readers. We have received the first two numbers, being "*The Real Presence*" and "*Prayers for the Dead*," both by that perfect marvel of literary work, the Rev. Dr. Littledale. (Church League Press, N. Y.)

—The "unwritten speech," prompted by the discussion on the "Authority of Dogma" at the Church Congress in Albany, which we rather hastily promised in our last, though already placed in the hands of the printer, must give way to the interesting article on Bp. Whittingham which reached us so late as the 24th of the month, but which, we know will be heartily welcomed by all our readers. Perhaps the "speech" will be better justified or understood after the *Report of the Proceedings* of Messrs. Mallory has made its appearance, if it was not destroyed by the unfortunate fire that occurred in their office a short time ago.

—In Dr. Van Rensselaer's letter on Rome will our readers please make the following corrections in the margin: page 694, for "Coclean mount" read *Calian* mount, and page 606 for "Porta Praenestina" read *Porta Labicana*.

—A Batavia paper gives us a well-written account of the visit of the Erie Supervisors to the Institution for the Blind in that place, which has 160 inmates, more than half of them orphans, or half orphans. It is doing a splendid work, in general education, and training for various branches of industry. The blind have very tenacious impressions of what they learn by hearing, and they can be saved from an immense amount of evil and trash by the selection of what they shall hear. Their minds are here stored only with what is best in literature and life. Their proficiency is simply marvelous. In an incredibly short time they learn to read the Bible, Church Catechism, and other books in raised letters. But their most wonderful progress seems to be in music, under the teaching and drill of Prof. Geo. W. Dixon, who has made himself an enviable reputation in this department, and secured a love and respect from his pupils which amounts to an affectionate attachment. He is one of those rare men who loves and enjoys his life-work, has the enthusiasm of his profession, and so gets into the very minds and hearts of his pupils. These blind people soon get a sort of instinctive perception of the difference between what is classical and artistic, and what is trash and clap-trap in music, or any other subject. The work is altogether one of the most interesting kind. It is a joy to see how many of these children of misfortune are made perfectly happy and contented here.

—S. Paul's ministry was affected by the manner of his conversion, and the vision on the road to Damascus:

"He perceives that Jesus is alive, and that not merely with the life which departed spirits might be supposed to possess, but alive in a real and perfect humanity. The humanity, it is true, is transfigured, is spiritualized, is glorified with the glory of God; but there is no mistaking its character. With all its sufferable blaze of splendour it is a liv-

ing human body upon which Saul is now intently gazing. Now this circumstance must have coloured all the Apostle's conceptions, and consequently all the Apostle's teachings about the future state of existence. It must have furnished him with the germs of thought which he afterwards developed in his first epistle to the Corinthians. There flashed in upon him, then and there, a revelation about the natural body and the spiritual body—about the first Adam, who was a living soul, and the last Adam who was a quickening spirit—about the first man, who is of the earth, earthy, and the second Man, who is the Lord from heaven; and this revelation, although it may be he was not conscious of possessing it at the time, streamed forth from him presently when he was led to speak to the Christian Church on the great subject of the resurrection."

—The Curate and the Bricklayer: A Manchester curate walking along a street in the dinner hour passed a lot of bricklayers smoking their pipes, and he heard one of the men say, "I'd like to be a parson and have nowt to do but walk along in a long black coat and carry a walking stick in my hand, and get a lot of brass." There was an approving laugh all round, whereupon the curate turned quietly round, and the following conversation ensued: "So you would like to be a parson? How much do you get a week?" "Twenty-seven shillings." "Well, I am not a rich man, but I'll give you 27s. if you will come with me for a week and see what my work is like." The bricklayer did not like the proposal, but his mates told him it was a fair offer and he was bound to accept it. So reluctantly he followed the parson down an alley. "Where are you going?" he said. "To see a sick parishioner," was the reply. "What is the matter with him?" "Small-pox." At that the man drew back. His wife and bairns had never had small-pox, and he was afraid of taking it to them. "My wife and bairns have never had the small-pox," said the curate: "come along." The man hesitated. "Oh, but you promised to accompany me wherever I went," urged the curate. "And where be you going next?" asked the bricklayer. "To see a poor family huddled in one room, with the father dead of scarlet fever in it, and themselves all down with it, and after that to see another parishioner ill with typhus; and tomorrow there will be a longer round." Thereupon the bricklayer begged to be let off. Twenty-seven shillings would be poor pay for that kind of work, and he promised that he would never speak against the parsons again.—*Lich. Ch.*

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(Concluded.)

DIOCESAN SYNODS.

THE Dean also argued that the revival of Convocation had made that of Synods and Conferences more necessary as the only means of expressing the mind of the clergy and faithful laity of the country to be a guide to Parliament in legislation.

F. H. Dickinson, Esq. read a paper noting the Synods in the American Church, in Canada, and other colonies, and quoted Bingham as to the *corona presbyterorum* around the Bishop, and added:

I ought now to say a few words on the necessity of periodical meetings of clergy and laity as an integral part of the government of the Church. I have never felt satisfied with a sort of autocracy commonly attributed to the Bishops. There was an expression attributed many years ago to Keble or Cardinal Newman—I do not remember which—that the lightest word of the Bishop was of immense importance, an expression, I venture to think, exaggerated, and peculiar to this country, which has uncomfortable recollections of Rome and Presbytery, and therefore, perhaps, has not studied sufficiently the peculiarities of either. Partly from this neglect we have come to establish a gulf that seems immeasurable between the Bishop and the presbyter, while the presbyter and the deacon are much the same thing. This is different from what exists in the rest of the Church, and different from what existed in primitive times; and I venture to think it ought to be reformed.

The more we approximate the *status* of the presbyter to that of the Bishop the more monstrous it will seem that in a diocese of five or six hundred clergy the Bishop should act alone, without their advice, and it may be against their wishes.

He spoke of the laity in America being obliged to acquaint themselves with Church questions, such laymen as Mr. Hoffman and Hugh Davey Evans, and of the admirable debates in General Convention. (Our laity are as a rule—*sic videtur*—wonderfully proficient in Church dogma, Church history, and Church Literature! Do they get it from the daily newspapers?)

Rev. G. Greenwood read a paper on the same subject. We extract a good passage on Bp. Lightfoot's treatise of the "Christian Ministry:"

I am obliged to assume here—what, if I had more time, I would gladly attempt to prove—that the Episcopate, instead of growing up, as the

Bishop of Durham appears to maintain in his essay on the "Christian Ministry," by a more or less rapid evolution from the presbyterate, descended by a more or less rapid devolution, from the Apostolate. It is impossible to get over the fact that this was the view of the matter universally taken in times so close to the event that there seems hardly room for a false tradition to have arisen; and the testimony of St. John and his disciple, St. Ignatius, appear so to fit into, and interpret, one another in this sense, that, now that the genuineness of the Shorter Greek Recension of the Epistles of the latter may be regarded as established, there can, I think, be little doubt that this view must finally prevail. The only supposition, I venture to assert, which really accords with the language used of, and to, the "Angels of the Churches" in the Apocalypse is, that the Churches to which the Seven Epistles were addressed had each its presiding officer, to whom had been entrusted powers similar to those exercised by St. Timothy and St. Titus in Ephesus and Crete—powers of ordaining, sending, reproving, judging, excommunicating—and who could therefore justly be made responsible for the Church as far as the teaching that went on it was concerned, and be identified with it in its fate, if false or immoral doctrine was, with his connivance, ruining it. And observe that, if this is so, it follows from the very nature of the symbolism, that we have here not simply an indication of what was at that time the constitution of these particular Churches, but an intimation from the Great Founder of the Church Himself what He intended the constitution of His Church to be. For the bright stars lying together on the hand of Christ can hardly denote an accidental, or transitory, or insignificant arrangement, but must set forth, with a vividness from which we should all do well not to turn away our eyes, the special and awful nearness of the ruler of a diocese to the Ruler of the Church; the special illumination of the Holy Ghost, wherewith he should shine with a light of his own, independent of the brightness of his Church; and probably also his special connection with his fellow Bishops, in virtue of which the Church should from the first be, not an aggregation of isolated dioceses, but a combination of sees, caring and consulting for one another's welfare. And when we find that all this is exactly the constitution of the Church implied and enforced in the writings, and exemplified in the acts, of St. John's great pupil, St. Ignatius, the conclusion seems irresistible that the coincidence puts beyond question on the one hand the meaning of the vision of St. John, while on the other it rescues St. Ignatius from the charge of having unjustifiably exaggerated the authority of a Bishop. I venture to press this consideration on the attention of the Bishop of Durham, hoping it may lead him to revise his rather loose and unsatisfactory exegesis of the Apocalyptic vision, and thence to modify his estimate of the origin and necessity of the Episcopal office.

There is a moral obligation upon the head of a diocese to seek the counsel, listen to the views, and ponder the arguments of his presbyters, with regard to any matter of importance which has to be determined for the diocese. So much as this may be inferred from what we have noticed of the Apostles' practice at Jerusalem; and the illustrations used by St. Ignatius—especially his comparison of the Bishop to a lyre of which the presbyters form the strings—seem to imply at least as much as this. Strike the lyre, and not the strings, and it will indeed utter a sound; but if you would draw forth melodious and harmonious voices, the well-adjusted chords and the sustaining framework must vibrate together. In other words, the best Episcopal utterance is that in which the presbyters concur. The conclusion of Cardinal de la Luzerne, in his great work *On the Respective Rights and Duties of Bishops and Priests*, is sufficiently clear; and

it is all the more worthy of confidence because he wrote in vindication of the claims of the Episcopate, and any admissions which he makes on the other side are likely to be impartial. "It appears certain," he says, "that wherever priests find themselves with their Bishop, they have the right of addressing to him their observations, to which the Bishop ought to listen with attention, and with a disposition to defer to them, if they seem to him well founded. . . . I go still further;" he adds, "I think that there are cases in which the Bishop's deference to the opinion of the priests should go to the extent of yielding to it, even when he does not consider it sufficiently founded in reason. For instance, when he finds a general opposition to an ordinance which he thinks just and useful, but which is not absolutely necessary, the prudence which guides, and the charity which tempers, the exercise of his authority, ought to dispose him to withdraw his regulation." (*Droits et Devoirs*, p. 1427.)

The subject was followed up by *Beresford Hope*, who advocated making the Greater Chapter of the Cathedral more of a reality, as the Bishop of Truro had done.

In the evening the subject was "Church Temperance Work," mostly discussed by laymen, and very poorly reported.

At the National Schools in the morning, Canon Butler and Prebendary Cadman read papers on

PARISH ORGANIZATION,

which ran out into a debate on various methods and means of parochial work. Canon Butler treated of schools, guilds, choirs, and the tendency to have *too many* organizations. He favored daily service and weekly communion. Preb. Cadman agreed with an "open church" and daily prayer. He urged *missionary* work.

Archdeacon Blunt took the case of a rich Town Parish. Children of the rich need catechising even more than the poor. Rich parishes should have an eye on poorer ones and help them. One parish in West London helps no less than eight East End parishes.

Rev. R. C. Billing of Spitalfields took a poor Town parish, and said students should come down to work in such and learn their business.

Dr. J. O. Millar laid great stress on Cottage lectures and Bible classes in rural parishes, to help people understand what they heard in church. Also mothers' meetings, penny banks, benefit clubs, &c.

Mr. Randall and Canon Brooke continued much in the same vein.

At the National Schools in the evening, the *Bishop of Oxford*, *Dr. Blakeney* and *Dr. W. G. Phillimore* read papers on

ECCLESIASTICAL COURTS AND FINAL APPEAL.

Dr. Phillimore's paper is valuable as tracing the process by which Ecclesiastical jurisdiction has been gradually swallowed up by the secular power, and the ignorance of secular judges though sitting in Privy Council, as the Lord Chief Justice of the Queen's Bench confessed, though himself a member, and the true way in which the Spiritual Courts should be restored.

Berdmore Compton showed up the consequences of the grave doubts thus thrown upon the existing courts, which by their own organs exhibit a pitiable spectacle of failure!

Indeed, one may well compassionate our unhappy secular judges, compelled to leave their last, and to adjudicate in ecclesiastical matters, though sorely irritated thereby. For, in the words of their own great oracle (Lord Coke in *Caudrey's case*), solemnly animadverting upon the necessity of knowledge of ecclesiastical law—"Miserable is his case, and worthy of pity, that hath been persuaded before he was instructed, and now will refuse to be instructed, because he will not be persuaded."

The speech was perfectly excoriating, and it seemed like a perfect field-day for the E. C. U.

Mr. Valpy, legal adviser of the Church Association, which is the chief promoter of the study of ecclesiastical law, made his point that nobody had shown what should take the place of the present courts. (*Beresford Hope* did.)

At the Guildhall Wednesday evening, there was a discussion on

HYMNS AND HYMN BOOKS.

An interesting paper was read by *Rev. Dawson Campbell*, who gave the following samples of the pious muse of the last century, which were actually lined out and sung:

Ye monsters of the bubbling deep,
Your Maker's praises spout;
Up from the sands ye codlings leap.
And wag your tails about.

The race is not for ever got
By him who fastest runs,
Nor the battle by those people
Who shoot the longest guns.

He was severe on hymn *mending*, and gave some absurd specimens.

The Bishop of Derry made a beautiful address on this subject, which we cannot abridge, and must try to print in full some time.

On Thursday in the Music Hall the *Bishop of Bangor* read a paper on

THE CHURCH IN WALES.

He was followed by the Dean of Bangor, whose paper was in substance as follows:

Till the twelfth century the Church was the Church of Wales. Then Norman force, filling Welsh sees with strangers, changed the Church of Wales to the Church in Wales. The native Church seems to have been free from Roman influence. In the thirteenth century the bards, impatient of an anti-national clergy, tried to supplant the Church by theosophical Druidism. In 1588 Bishop Morgan gave her his version of the Bible, and Archdeacon Prys a metrical Psalter. In the seventeenth century the Welsh Church, tried by the blasts of Republican Puritanism, was not moved, for she was then not a sickly exotic, but the Church of the people. Native clergy ministered, scholars like John Davies wrote for her, and Rhys Pritchard sang sacred songs still cherished in the homes of Wales.

Then the popular cry was "Church and King." In 1715 there were but 35 Nonconformist chapels in Wales. At that date the Government, resenting Jacobite sympathies, began to import ecclesiastics ignorant of the language and manners of the people. The fountain heads of her ministry then froze in worldliness. In dark days Gruffydd Jones taught 150,212 souls to read the Welsh Bible. With intelligence came spiritual thirst. A ministry frozen at the fountain could not satisfy it. Then Howell Harris and Daniel Rowlands, the preachers, Peter Williams, the commentator, and Williams of Pantycelyn, the poet of Methodism, opened new wells in the wilderness. In 1800 the thirty-five chapels of 1715 had become well-nigh 1,000. Methodism, long exposed to the outrages of mobs and to the frowns of authority, grew, for its roots were nourished by the waters that forced their way outward, when men had choked their true channels in the Church. In 1879 it has 1,134 congregations, 116,016 communicants, 275,400 hearers, and raises £164,073 a year. The Welsh Congregationalists have 973 chapels, more than 180,000 adherents, and raise more than £100,000 a year. The Welsh Baptists have more than 600 chapels, and the Welsh Wesleyans are a considerable body. The number of worshippers, above ten years of age, adhering to these four bodies, has been stated on good authority to be 686,220, of whom 656,000 worship in Welsh. Thus out of 1,006,100 souls, who, according to Mr. Ravenstein, speak Welsh, 800,000 are attached more or less closely to the 3,000 chapels. Statistical apologists will hint that these Nonconformists exist only on paper. Paper adherents do not give money. The Welsh Nonconformists give far more than £300,000 a year. The Church has lost the mass of the Welsh-speaking population, of whom 500,000 must be virtually monoglots. Although the landlords of Wales are mainly Churchmen, at least two-thirds of the political power of Wales are Nonconformists. Such is the present position of the Church in Wales. She has lost five-sixths of the Welsh-speaking people, and her strength survives among the English-speaking upper and middle classes. In 1715 she was confronted by 35 Nonconformist chapels; in 1879 by more than 3,000. Then the Welsh literature came almost entirely from the clergy; now it comes almost exclusively from Nonconformists. The tale of the Church's ruin in Wales is simple. For one hundred and fifty years the head of every diocese was an imported ecclesiastic, ignorant of the language, out of sympathy with the people. It gradually became the mark of the dignified clergy that they were dumb in the language of the people. To the Welsh the cathedral city became a fortress garrisoned by men who despised everything Welsh except Welsh endowments. Instinctively, strong Welshmen of eloquence, intellect, and influence shunned the Church. Dissent was more attractive to them, because the chapels contained their countrymen, and the Church had lost them. They preferred flocks without tithes to tithes without flocks. The Church has made material progress of late. Churches, parsonages, schools have been built, and on the cathedrals, after great efforts, over many years, half as much money has been spent as is raised by Welsh Methodism in one year. But how many of the churches are empty? Five-sixths of the Welsh-speaking million are outside the Church. How can that be altered? The Church must be treated as the Church of the Welsh people, and not as the Church of the English-speaking minority. Let it be known that no man can minister in the chief places of a Welsh diocese unless he has power over both languages, and soon men so qualified will be forthcoming. In every diocese £2,000 a year will be better spent in training devout gifted Welshmen for the ministry than in building churches doomed to be kept empty by ordained illiterates and mouthers of marvellous Welsh. As

to the future of the Church in Wales, I have confidence in the religious instincts of my countrymen. Show them the Church in all her fairness, and they will see the meanness of sectarianism. Let the Church have a native ministry that can regain that Welsh heart, and she will be strong and rich.

In the afternoon the subject was

RELIGIOUS BENEFITS FROM RECENT SCIENCE.

Prof. Pritchard of Oxford, read a paper on the "Vastness of Nature" and the small part of it we have reduced or ranged under known laws, and therefore the impossibility of saying that a Revelation must be contrary to laws of Nature. His other point was the prolepsis, the evident *provision* in remote ages of the material resources which make civilization possible—coal, iron, silex, sulphur, &c.

Prof. Watkins, Warden of St. Augustine's, Canterbury, read the next paper on the two great forces now influencing higher religious thought at this time, one the theory of Evolution, the other *Comparative Theology*, or the Science of Religion itself. He showed that neither could affect the two elements of religion, 1. a Power to be adored, 2. a heart to adore. As to the first, the high priest of Evolution, Mr. Spencer, says:

The genesis of an atom is no easier to conceive than that of a planet. Indeed, far from rendering the universe less mysterious than before, it makes a much greater mystery of it. Creation by fabrication is much lower than creation by evolution. A man can bring a machine together, he cannot make a machine that develops itself. That our harmonious universe should formerly have existed potentially in the state of diffused matter without form, and that it should gradually have attained its present organisation, is much more wonderful than its formation, according to the artificial method supposed by the vulgar would be. Those who consider it legitimate to argue from phenomena to noumena have good right to maintain that the nebular hypothesis implies a primary cause as superior to the mechanical God of Paley as that is to the fetish of the savage.

As to the latter, "Outlines of the History of Religion," by Dr. Tiele, Professor of the History of Religions in the University of Leiden, tells us—I read from the English translation:

The statement that there are nations or tribes which profess no religion rests either on inaccurate observation or a confusion of ideas. No tribe or nation has yet been met destitute of belief in any higher being; and travellers who asserted their existence have been afterwards refuted by the facts. It is legitimate, therefore, to call religion in its most general sense a universal phenomenon of humanity.

Prof. Stokes, of Cambridge, read a valuable paper showing how the doctrine of conservation of force, and the actual *dissipation* of energy militates against the theory of Evolution. He thinks that "speculation as to the transmutation of forms has run utterly rampant."

Prof. Stanley Leathes also read a sort of moral essay, that religion gains from Science wider conceptions of God and His works, &c.

At the National Schools, *Thursday* morning, the subject was

THE BEST MEANS OF PROMOTING UNITY IN THE CHURCH

Canon *Ashwell's* was the first paper, that deepening the spiritual life was the best remedy for division. The atmosphere of personal piety is fatal to party spirit, and uncharitable judgments. An age of conferences, debates, platform speaking gives too much play to personal vanity.

Let them ask themselves whether in these days of multiplied activities and tending of others' vineyards they had daily kept their own; whether as they had grown older their prayers had widened out and grown into what they ought to be—a whole life of converse and communion with God; whether their communions, more deeply prepared for, better followed up, were closer and closer reunions of the soul with Christ, &c. With the spiritual life deepening as it ought to deepen, growing as it ought to grow, every one present could not help being by the mere fact of his existence a means of promoting unity (applause). No such person could by any possibility utter, nor could any one else utter in his presence, any of those flippant, uncharitable judgments of others which were remembered for harm when better words were forgotten (applause).

No faculty was so dangerous as eloquence, no power so misleading to its possessor as that of swaying a multitude, yet as years went on they would want men who had these gifts. The circumstances of the Church were such as to bring such men more and more to the front. Never was there a time when, under God, the whole future seemed more and more to depend upon the personal religion, personal devotion, and personal humility of her more active sons, whether lay or clerical.

Canon Ryle followed. He offered a few practical suggestions. The suggestions were these:

1. The cultivation of the habit of recognising the grace of God and love to Christ, wherever that grace and love are found. 2. The cultivation of the habit of tolerating courteously diversities of opinion and practice about the non-necessaries of religion. 3. The cultivation of opportunities of meeting men of other schools on neutral ground; and 4. In order to obtain more unity of thought with Churchmen of other schools of thought, to coöperate with them whenever possible. In concluding his paper Canon Ryle gave two words of caution. He said:—(1) Let us all take care that we do not underrate the importance of unity because of the apparent difficulty of obtaining it. This would indeed be a fatal mistake. Our want of unity is one great cause of weakness in the Church of England. It weakens our influence generally with our fellow-countrymen. Our internal disunion is the stock argument against vital Christianity amongst the masses. If we were as one the world would be more disposed to believe. It weakens us in the House of Commons. In every debate about Church matters our watchful rivals and foes parade our divisions before the world, and talk of us as "a house divided against itself." It weakens us in the country. Thousands of educated laymen are annoyed and disgusted, and cannot understand what it all means. And all this goes on at a period in the world's history when closed ranks and united counsels are more than ever needed in the Church of England. Common sense points this as a most dangerous state of things.

(2) In the present day nothing is more common than to find one Churchman disliking another without ever having seen his face, heard his voice, or read one line of his writings. To dispel prejudices the best plan is to get men together, and let them look at each other face to face. At present many of the clergy seldom or never see each other except at *rudica-*

nal synods and visitations, and then I often think we look at one another with as much curiosity as if we were looking at the last new arrival in the Zoological Gardens. (Laughter.) How we are to get opportunities of meeting men of other schools on neutral ground is a point of detail on which every one must judge for himself; but I may be allowed to say that to my mind here lies one use of Congresses and Diocesan Conferences, and one reason why we should attend them. They enable men of different schools to see one another, and if they do nothing else they help to rub off corners and lessen prejudice.

Rev. Dr. Ross read a paper on unity in Christ, and *Rev. Knox-Little* followed in an earnest address on the comprehensiveness of the Church and the simplicity of the foundations.

Canon Garbett was sceptical as to the possibility of unity even on fundamentals, between different schools of theology.

The Bishop of Winchester said that even between Ultramontane Roman Catholics and extreme Dissenters there were more points of agreement than of difference. All believed in the Incarnation, passion and death of Christ. He had heard out of Evangelical and High Church pulpits *Jesus* only. He did not see why sacramental and evangelical doctrines could not both be held together. No one can understand the Epistle to the Ephesians that does not see the doctrine of Holy Baptism running through it. (The trouble is, the Low Churchmen *assume* that the Sacraments are not part of the *Gospel*, so that, in effect, only *part* of the New Testament is "evangelical." Catholics believe all Evangelicals do, *plus* the rest of the Bible.—ED. CH. EC.)

Mr. Randall of Clifton, Prebendary *Cadman*, Rev. Messrs. Bennett and Marshall also added a few words.

In the evening the subject was

LAY AGENCY AND THE PERPETUAL DIACONATE.

The principal paper was by *J. M. Clabon, Esq.*, who says the backbone of the country—the working classes—stands aloof from religion. Lay readers and Evangelists are a necessity, for out-door work. In 1866 a body of lay readers was appointed for London, which has done much. It needs to be carried out on a larger scale. Guilds and societies have reached the population only at some great centres. The following is his plan:

I venture to say that in every street, or cluster of small streets, in poor neighbourhoods, close at hand to every working man's home, there should be *A Mission Room* for Services—the humbler the better, for the poor man and his family will be the more ready to come to it—where the Services of the Church shall be performed by men authorised by episcopal authority, under the control of the incumbent; and the Sacrament occasionally administered by the incumbent or his curate; and that a conventional district of the parish should be allotted to each such mission room, in which the lay helpers of the room, with such occasional aid as the clergy can give, shall, systematically, *visit the poor* of such district, and "compel" them to the mission room, and thence, if possible, to the church.

We want men who can conduct services—able to explain texts—to pray by the bed of the dying—to help the inquiring mind. And we shall only

get such men by selecting them specially for the work—by giving them duties of praying and speaking—in fact, by accrediting them, by public duties, to the confidence of the poor in private.

Training no doubt is necessary. But a very little training would suffice. The selection would be among the communicants of each parish; men already able to give account of their faith. The training would be in practice rather than doctrine. Our Church is deficient in educating her children for public service. But a few weeks would give what is wanting, that is, the habit of praying and explaining. We have, it is to be hoped, the necessary knowledge—we lack the practice.

He is rather opposed to the perpetual diaconate, as requiring more theological training and discouraging the other kind. All that is necessary is the rector's certificate of their orthodoxy and competency. This man's views were almost a solvent of High and Low. He wished prosecutions stopped, and Low clergy to give Holy Communion oftener.

H. Cecil Raikes, M. P. followed in an earnest speech in the same line.

THE WORKING MEN'S MEETING

was held Thursday evening, the Bishop of S. David's presiding. Speeches were made by the *Bishop of Winchester* who simply exhorted to a pure and manful life; by the *Bishop of Oxford*, who urged there was good in every man, if he would but bring it out; by *Earl Nelson*, who showed that the Church of England was not the creature of the State, and that her endowments were for the good of the people; by *Canon Ryle*, who cautioned them against newspapers which exaggerated the divisions in the Church, and showed that where there was freedom there must be differences, which is better than the unity of Rome which muzzles people's mouths, and that the Church is now full of life and activity; by *Beresford Hope*, who explained why the Congress of Churchmen had come to this capital of Nonconformity, that they might see what the Church is; and by *Canon Venables* on Church Endowments.

The most remarkable speech was made by Mr. Knowles, a working man, who in an interesting narrative of personal history showed what the Church had done for him. When he began as a boot-black at 2s. a week, his Rector told him, "Now, Mark, remember and black the boots better than any boy ever did before. Do your work as if you were doing it for God, and you will be sure to get on." This was the principle that had brought him success in life.

Canon Curteis took up the *Excuses* men make for staying from Church, some of which were very absurd.

On Friday morning the only subject was

THE EPISTLE TO THE EPHESIANS, AND ITS PRACTICAL BEARING ON CHRISTIAN LIFE.

Papers were read on this by the Bishop of Bath and Wells, Dean Howson, Rev. J. Scott Holland, and Rev. J. B. McLellan, only the first and third printed. The last regarded as its key note, "walk worthy of the calling"—the Christian "*Spartam nactus es, hanc exorna.*" Everything is made

dependent on knowledge of God's truth, and heresy is made the parent of all practical vice and immorality.

Father Benson made the chief speech. It was as follows :

The *Rev. R. Benson*, Superior of the Cowley Fathers, wished to speak of the Epistle to the Ephesians as setting forth the predestined glory of the Church as the Bride of Christ, and as giving us the end and sphere of individual sanctification. The Church had been the object of the Divine contemplation from all eternity. In many of the Epistles redemption was spoken of as God's great benefit to man ; but the Church was treated as the original purpose of the creation. The predestination of the Church was continually referred to in this Epistle to the Ephesians. It was important to bear in mind that, though predestination was a terrible thing for philosophy to analyse, it was the very foundation of Divine love, and unless we realised the predestination of Almighty God as having called us out of nothing and out of sin, into holiness and into Christ, our Christian life would have lost its Divine motive. There were two Epistles that were closely connected with each other. One described the escape from the world—the Epistle to the Ephesians ; the other described the escape to everlasting life—that was the Epistle to the Colossians ; and between them the Epistle to the Philippians gave us the constant power that belonged to the Cross of Christ and to His Death. Why was the Bride of Christ taken from amongst men ? She was not a mere gathering in of the multitude of the redeemed to praise God ; but as Eve was taken from the side of the first Adam, so out of the side of the second Adam was the Church taken, and united to His Divine Being at the right hand of the Father. The great difference of the Apostolic Christianity and the Christianity of the nineteenth century was this. Nineteenth century Christianity was absorbed in the idea "How can I get to heaven when I die ?" Apostolic Christians had no such thought, for they knew that they were in heaven already, and that otherwise they would never get there at all. They knew that they were the members of Christ, of His Body, of His Flesh, and of His Bones. The Epistle to the Ephesians was written in express condemnation of that spurious spirituality which made spirituality consist merely in the exercise of the human spirit, instead of its being what it really was, the communication of the Divine, the exaltation of that which was of the lower world by the communication of that which was the very Being of God. The Apostle said that we were baptised into One Body, not many bodies. Some Christians thought that Christ had a Natural Body, and a Sacramental Body, and a Mystical Body ; but the Apostle knew but of One, and that One Body at the right hand of God. The Mystical Body was not an unreal or a different Body. The Sacramental Body was the same Body, and given to us in a heavenly and spiritual manner, because it was given to those who were in heavenly places. As there was One Body, there was also One Spirit, and One Hope, One Lord, One Faith, One God and Father of us all. These were the seven pillars of the unity of the Church. Let us see that we have our lives regulated by them.

In the afternoon there was a meeting on the subject of *Welsh Literature and the Church Press* and another on the *Supply of the Ministry*, at which last papers were read by *Canon Furse* and *Dr. Vaughan*, giving nothing special or new on the subject.

THE DOCTRINE OF THE FATHERS ON THE REAL PRESENCE.—II.

S. Ignatius was Bishop of Antioch, the third in succession from S. Peter. Assuming the general genuineness of his epistles—an opinion to which sober criticism is more and more tending—all we need do is to gain some intelligible conception to the relation in which he stood to Apostles and apostolic men. Whether he was appointed to the See of Antioch by S. Paul, as the author of the *Apostolic Constitutions*¹¹ affirms, or by S. Peter, as S. Chrysostom seems to indicate, may be doubtful. It is certain, however, that he had attained to the age of early manhood at the period of the activity of S. Peter and S. Paul in Syria and Asia Minor. He *may*, therefore, have come in contact with both. There is less doubt as to his lengthened intercourse with S. John. As Bishop of Antioch, during S. John's Asiatic sojourn, this could hardly fail; and it is affirmed by the author of the acts of his martyrdom.¹² It is also borne out by the living individuality which shines out in his epistles, and which is of a thoroughly Johannine cast. We thus see the great weight that must attach to his words. What he held and taught in regard to the Holy Eucharist, we may be very certain, was held and taught by S. John.

The first passage we have to deal with is from the epistle to the Smyrnæans :

They, [the Docetæ,¹³ who denied that our Lord had a true Body] abstain from Eucharist and prayer, because they confess not that the Eucharist is the Flesh of our Saviour Jesus Christ which suffered for our sins, which the Father in His mercy raised again. They, then, who speak against the Gift perish while disputing : good had it been for them to love It, that they might rise again.¹⁴

The first thing that strikes us here is that S. Ignatius undoubtedly speaks of the Eucharist in the objective point of view. The Eucharist here is the consecrated Sacrament; it is *εὐχαριστηθεῖσα τροφή*, the eucharistified (if we might coin a word) food of S. Justin. It is true that Ebrard has made an attempt to show that it is here used in the sense of the *action*;¹⁵ but Kahnis asks with reason, "Is it at all justifiable to attribute to a writer, without the most pressing ground, the confused thought that the whole act of the Lord's Supper is the Body of Christ."¹⁶ Ruckert also agrees that the word is used in the objective sense. Indeed, to suppose otherwise would be to leave Ignatius stranded, as it were, and out of all harmony with what went before and what followed. We have seen that S. Paul undoubtedly speaks of the Eucharist in the objective point of view. S. Justin also and S. Irenæus without any doubt; and, indeed, the whole succession of the Fathers. The words of S. Justin are, "This Food is amongst us called Eucharist;" from which we gather that it was the general mode of speaking, and consequently must have been at least thirty years old, which would bring us to the age of S. Ignatius. To suppose that S. Ignatius here uses the term Eucharist of the action, would also bring him into disagreement with himself. Later on in this passage "the

¹¹ *Con. App.* lib. vii. c. 46.

¹² Chap. ii.

¹³ Origen (*περί εὐχῆς*), cap. 13) remarks that some of the Gnostics, whose name, however, he does not mention, rejected entirely the Lord's Supper. But all the Docetæ did not do this: that the latter Gnostics, in particular the Valentinians and Marcionites, celebrated the Eucharist, is evident from Tertullian and Irenæus. —See Dollinger, *Die Eucharistie in den drei ersten Jahrhunderten*, p. 26.

¹⁴ *Ep. ad Smyr.* n. 7.

¹⁵ *Das Dogma vom heil. Abendm.* vol. i. p. 254.

¹⁶ *Die lehre. vom. Abendm.* p. 177.

Gift" is used objectively; and it is the same, as will be seen, in every passage we shall quote.

Taking then Eucharist as equivalent to the consecrated Sacrament, S. Ignatius affirms that it is "the Flesh of our Saviour Jesus Christ which suffered for our sins, which the Father in His mercy raised again." Could he have made this affirmation symbolically, so that his meaning should be "is a symbol of?" It is often said that nothing certain can be gathered out of the simple statements of the Fathers to the effect that the objective Sacrament is the Body and Blood of Christ; for, it is argued, they might have meant the statements symbolically. But do we, as a rule, find those who hold symbolical views making such statements? On the contrary, that is just the one thing they carefully avoid; affirmations to that effect being made solely by those who hold the Real Presence. It is, however, to be observed that the passage we are considering is not a *simple* statement, and this completely alters the complexion of the case. S. Ignatius is not stating simply that the Eucharist is the Flesh of Christ, but that there were certain heretics who *denied* that it is so. How is such denial conceivable if it were simply a question of whether the Eucharist is a symbol? No man in his senses could deny that Jeremiah's "bonds and yokes" were a symbol of the bondage of Nebuchadnezzar; they were so simply because he chose so to regard them. And so, in the present case, if it were a question of mere symbol, no one could deny that the Eucharist symbolises the Flesh of Christ. The very fact of the denial shows that it was not a question of symbol, but of reality. The Docetæ denied and the Church affirmed that the Eucharist is (truly) the Flesh of Christ.

And this passage of S. Ignatius is especially valuable because it so clearly points to the glorified Flesh of Christ, as that which in the faith of the Church constitutes the inward part of the Sacrament. The Eucharist is the Flesh of our Saviour Jesus Christ which suffered for our sins, which the Father in His mercy raised again. The life-giving Flesh of Christ, which shed such blessings on the souls and bodies of all who worthily approached It during the Saviour's sojourn upon earth, has lost none of Its properties now that It has been raised and glorified. Seated at the right hand of the Father, It is now the centre of all things. And as, in the ideas of the times, all things visible are the outward forms of things invisible, so the glorified Flesh of Christ finds its outward form in the Sacrament. The Sacrament is the Flesh of the risen Jesus; and to it men may approach to be made partakers of its life-giving effects.

But there is more to be noticed in the passage we have quoted. We have mentioned as one of the tests of belief in the Real Presence an attitude of reverence in view of the Holy Sacrament. Have we not such an attitude in the passage under consideration? S. Ignatius says: "They then who speak against the Gift, perish while disputing. Good had it been for them to love It, that they might rise again." We see that in the idea of S. Ignatius to speak against the Gift was something awful—something which entailed nothing less than death. How is such an attitude possible except under belief in the Real Presence? If the Gift was a mere outward symbol, a mere aid to the faith in representing the death of Christ, it is inconceivable that S. Ignatius could have spoken in this way. On the other hand, if the outward elements were, in his view, the veils or forms of the Presence of Jesus, the words are not overstrained; they are just what we might naturally expect. But perhaps there is more meant in these words than mere distress at the word of contradiction. It may be that the idea of "perishing" has some connexion with their being deprived

of the Eucharist; and that the love of the Eucharist and its use had, in the mind of S. Ignatius, some connexion with "rising again." In a word, does not S. Ignatius here attribute to the Eucharist the virtue of bringing about our resurrection "in Jesus Christ?" That this is really the case will be quite evident from our next extract:—

Breaking one bread, which is the medicine of immortality, the antidote that we should not die, but live in Jesus Christ.¹⁷

Here we see the untenability of Ebrard's contention that S. Ignatius uses the term Eucharist of the *action* and not of the *matter* of the Sacrament. In this passage there is no doubt but that he speaks of the Eucharist objectively; and if here, of course he must have done so in the previous passage. It is the consecrated Sacrament which is here the subject, for he says, "breaking one bread, which is." And this consecrated Sacrament he declares to be "the medicine of immortality, the antidote that we should not die, but live in Jesus Christ." This is a most important and decisive affirmation; and in making it S. Ignatius does not stand alone. We shall find the same doctrine in S. Justin Martyr and in S. Irenæus, who especially emphasises it, and uses it as his great argument against the Gnostics. It is found also in Tertullian, and in a long catena of Fathers. How decisive it is for the Real Presence any one may see who for a moment reflects. If the Eucharist were nothing else but a mere symbol, how superstitious, nay, how blasphemous, would it be to affirm that it is capable of changing our bodies from mortality to immortality! On the other hand, if the outward element is the *bearer* of the glorified Flesh and Blood of Jesus, what more natural than to affirm that it conveys these wonderful benefits? Indeed, so decisive has this passage been regarded, that it has been the custom with unbelievers, in order to escape its force, to ascribe to S. Ignatius the advocacy of superstitious or magical powers, as inhering in the Sacrament. But why attribute to a writer a view which is foreign, nay, even abhorrent, to his whole circle of thought? According to S. Ignatius, the Eucharist is the bearer not of magical powers, but of the Body and Blood of Christ. It is because it is the Body and Blood of Christ that it is affirmed to be the medicine of immortality and the antidote against death.

Dr. Hebert asks: "What word of Christ or Paul led him to put forth these terms, and to invent these new ideas?"¹⁸ Surely the answer lies ready at hand; and had not Dr. Hebert been blinded by prejudice he must have seen it. These are no *new* ideas, but those of Christ Himself. It is as clear as day that S. Ignatius understood S. John vi. 51, "And the bread which I will give is my Flesh which I will give for the life of the world"—of the bread of the Holy Eucharist. In speaking of the Eucharist as the medicine of immortality and the antidote against death, he is only rendering in his own way verse 54, "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day." The inmost soul of the holy martyr was pervaded with this teaching. We have seen how he expressed it in another form, in the passage previously quoted; and we shall find it again in still another form in a passage which we are about to quote. The passage we are considering is especially valuable because it proves that the Gospel of S. John was in existence in the time of S. Ignatius. But that which most concerns us at present is this application to the Holy Eucharist of the sixth chapter by one who must have lived for many years in continued intercourse with the

¹⁷ *Ep. ad Eph.* n. 20.

¹⁸ *The Lord's Supper; Uninspired Teaching*, vol. i. p. 29.

Apostle. Those who deny that the Real Presence is taught in the New Testament feel that their case turns upon the question whether from verse 51 there is a direct application to the Holy Eucharist. If there is such an application, the more candid would allow that their case is hopeless. In this point of view how significant is the fact that S. Ignatius, who lived within the Apostle's influence, has no doubt on the subject! Can we for a moment doubt that such was the opinion of the Apostle himself? Our next passage is from the Epistle to the Philadelphians, n. 4 :

Haste ye then to partake of one Eucharist. For there is one Flesh of our Lord Jesus Christ, and one cup for the uniting of His Blood, one altar, as there is one Bishop, together with the presbytery, and the deacons, my fellow-servants.

Here again the Eucharist is spoken of objectively ; and effects are attributed to it which could only be attributed to the Body and Blood of Christ. The partaking of the cup has for its effect the *ἔνωσις τοῦ αἵματος αὐτοῦ*. It is probable we have here a rendering of S. Paul ; and we see how S. Ignatius understood the Apostle. By partaking of the Eucharist we are made to be of one flesh and blood with Christ. As we are by nature of the same flesh and blood of the first Adam, and thereby inherit sin and death, so not less really, by partaking of the Eucharist, are we made of the same flesh and blood as Christ. But could S. Ignatius attribute such effects to the Eucharist unless he believed it to be indeed and in truth the Body and Blood of Christ?

But we notice in this extract that the Lord's Table is called by the name *Θυσιαστήριον*, altar. That this name is given to it not in a metaphorical but a proper sense, is seen from the other things with which it is associated. Unless we are to take the cup, the Flesh, the Eucharist, the Bishop, all in a metaphorical sense, there is no ground for supposing that *Θυσιαστήριον* is to be taken so. Nor is this the only passage in which S. Ignatius speaks of the Lord's Table as an altar. Magnesians 7, we read : "All of you, therefore, run together as into one temple of God, as to one altar." And again, Ephes. 5, "Let no one be deceived ; unless a man is within the altar, he is deprived of the Bread of God." And again, Trall. 7, "He that is within the altar is clean ; but he that is without, that is, he who does anything without bishop and presbytery and deacons, this man is not clean in his conscience."

It thus appears that in S. Ignatius' time the common appellation of the Eucharistic Table was *Θυσιαστήριον*. Throughout subsequent times this name no doubt was the normal one ; both Liturgies and Fathers constantly employing it. And hence we see that it was not a later innovation ; it goes back at least as far as the time of S. Ignatius. Can it be traced even further back? We think it can even into the times of the New Testament. S. Paul speaks of the Eucharistic Table in 1 Cor. x. as *τράπεζα Κυρίου*. That this is equivalent to *Θυσιαστήριον* is seen from the fact that the table of devils, which was undoubtedly an altar, is called by the same name. The fundamental thought in this passage is, that participation of a sacrifice gives fellowship with the Deity to whom the sacrifice is offered. Participation of the Jewish sacrifices gave fellowship with the altar ; participation of heathen sacrifices gave fellowship with devils ; and the participation of the Lord's Table gave fellowship with God through Christ. He thus ranges the Eucharist in the same line or category with Jewish and heathen sacrifices ; and as the two latter were undoubtedly sacrifices offered upon altars, it is reasonable to infer that S. Paul viewed the Eucharist as a sacrifice, and the *τράπεζα* upon which it was celebrated as a *Θυσιαστήριον*. The Epistle to the Hebrews, however, expressly applies the term *Θυσιαστήριον* to the Eucharistic Table. Heb. xiii. 10, the writer says :

“*ἔχομεν θυσιαστήριον*, we have an altar whereof they have no right to eat which serve the tabernacle.” It has been contended both by Roman Catholics and Calvinists that this is spoken of the altar of the Cross, and not of the Lord’s Table. But, without denying that the Cross may truly and properly be called an altar, this meaning is excluded here, because, if we adopt it, we make the Apostle say what is not true. It is not true to say that the servants of the tabernacle had no right to eat off the altar of the Cross. For to eat off the altar of the Cross is to believe in and to appropriate the Sacrifice of Christ—in a word, to become a Christian; and this every human being has a right to do. It is evident that the altar of which the Apostle here speaks is an altar the eating off which was not open to every one, but only to some who possessed special qualifications, and were specially privileged; and this is true of none other altar but the *τράπεζα Κυρίου*. The whole passage becomes clear if we bear in mind that the Epistle was addressed to Jewish Christians, and that it was written at a time when they were separating from the temple worship, or perhaps were being driven from it, and when, as was natural, some might have conscientious doubts about the propriety of this separation from the worship of their fathers. In this point of view the Apostle opposes to the Jewish the Christian or the Eucharistic altar; and, in effect, says: Let no one stumble or be distressed at this separate worship. It was intended by God, and foreshadowed in the sin-offering of the day of expiation, which was burned *without the camp*. Nay, it was also foreshadowed in Christ, who suffered *without the gate*: “*Let us go forth, therefore,*” adds the Apostle, “to Him without the camp, bearing His reproach;” that is, let us go forth from the temple worship, bearing the reproach of a separate sect, called by the name of Jesus.

It thus appears that not only in the age of S. Ignatius and afterwards, but in the very earliest times, in the days of S. Paul and the Epistle to the Hebrews, the Eucharistic Table was a *θυσιαστήριον*. And, of course, if so, that which was offered upon it, was *θυσία*, a sacrifice, and he who celebrated was *λεειτουργός*, a priest.

So far then as we have gone, there is no doubt whatever about the teachings of S. Ignatius. There are, however, two passages which are by some supposed to look the other way; and consequently it becomes necessary to examine them. The first is from Rom. vii.:

The prince of this world wants to lay hold of me, and destroy my will which is bent upon God.¹⁹ Let no one of you therefore assist him; rather be on my side, that is, on the side of God. Do not speak with Jesus Christ, and yet covet the world. Let not envy dwell with you. Do not listen to me, though I myself should appeal to you, when I come to you, but rather listen to what I now write to you. My love has been crucified! and I have no fire in me for another love. The Living Water that is within me, speaketh and crieth, Come to the Father! I take no delight in corruptible food, nor in the pleasures of this life. I desire the Bread of God, the Heavenly Bread, the Bread of Life which is the Flesh of Jesus Christ the Son of God, who was born in the last time of the seed of David and of Abraham; and I desire the Drink of God, His Blood, which is incorruptible love and eternal life.

This passage is sometimes quoted to show that S. Ignatius was in the habit of speaking of the Flesh and Blood of Christ in a metaphorical or symbolical way. Ruckert observes that had the passage ended with the expression, “the Drink of God, His Blood,” no one could have doubted that he was speaking of the Lord’s Supper, and applying to it the words of S. John vi.; “but,” continues Ruckert, “when he adds, ‘which is incorruptible love and eternal life,’ that makes all uncertain. It seems as if he took

¹⁹ In allusion to his coming martyrdom, for which his mind was made up.

what is said in S. John of the Blood of the Lord in a non-literal way, and supposed that love is that which is represented under the figure of Blood."²⁰

But let us look at this supposed *figurative* expression. Certainly, if it is a figure, it is a most extraordinary one. In figurative writing the figure is always some visible thing, and never a thing invisible. Invisible things are not figures, but the things which are figured. But here that which would stand for a figure is a thing invisible, viz., the Blood of Christ. Not only, therefore, would this supposition make S. Ignatius break every rule of figurative writing; but there would be this further incongruity, that the Blood of Christ which is assumed to be the figure, according to all Christian ideas, is a thing which needs to be figured. Supposing we allowed the Blood of Christ to be a figure, how is it conceivable that it could figure forth incorruptible love and eternal life? Between a figure and the thing figured there must be some similarity; but what conceivable similarity is there between the Blood of Christ and incorruptible love?

For these reasons we look upon the relation which S. Ignatius supposes to exist between the Blood of Christ and incorruptible love and eternal life, as being not a *figurative* but a *causal* relation. He would say that the Blood of Christ which he so passionately desires is that which causes in him incorruptible love and eternal life. And surely this brings S. Ignatius into harmony with himself. His whole attitude to the Eucharist is as to the centre of life. The Eucharist is to him the medicine of immortality, the union of his flesh to that of Christ. It is that which diffuses as from a centre all spiritual gifts and blessings. He is, therefore, only carrying on his thought when he speaks of it as causing in him incorruptible love and eternal life. That this mode of speaking is not peculiar to S. Ignatius, is manifest from the Liturgies. The Liturgy of S. Clement was certainly known to S. Justin Martyr,²¹ and might have been known to S. Ignatius. Now in it, at the time of the Communion, the deacon when he gives the cup is directed to say "The Blood of Christ, the Cup of Life;" and after Communion, there is a prayer, that the participation of the Holy Mysteries may "not be to us to judgment, but to salvation; to the advantage of soul and body, to the preservation of godliness, to the forgiveness of sins, to the life of the world to come." The corresponding prayer in the Liturgy of S. Mark runs thus: "God grant that the participation of the Holy Body and precious Blood of Thine only begotten Son may be to faith that shall not be ashamed, to love unfeigned, to the fulfillment of piety, to the turning away of the enemy, to the keeping Thy commandments, to a provision on our way to eternal life." If S. Ignatius was in the habit of using prayers to a similar effect, what more natural than that, having spoken of the Blood of Christ, he should break, perhaps, into the words of his Liturgy, and mention the incorruptible love and eternal life which the Blood of Christ brings?

But if this is the true rendering, what a testimony is not this passage to his belief in the Real Presence! This burning love to Christ crucified, this passionate cry for the Body and Blood of Christ, this attribution to them of the property of giving eternal life! We have Ruckert's witness to the fact, that the passage is so constructed, that *no one can doubt* that the Eucharist is intended, and that he understands S. John vi. 51 and onwards of it. If this is so, the passage is conclusive. To us, however, the most interesting feature is the individuality of the holy martyr, which here breaks forth in the most striking way. And, indeed, it is just this pe-

²⁰ Ruckert, *Das Abendmahl*, p. 302.

²¹ See Probst, *Liturgie, der drei ersten Jahrhunderte*, p. 91.

culiarity which constitutes one of the most cogent arguments for the general genuineness of these Epistles. There is a living personage behind them, and not the mere platitudes of a heartless forger.

The other passage sometimes quoted as against S. Ignatius' faith in the Real Presence is from Thrall, n. 8. It is translated by Dr. Hebert as follows:—"Ye then take up mildness of patience, and build up yourselves in faith which is the Flesh of the Lord, and in love which is the Blood of Jesus Christ." Taking this as a figurative statement, we should get this result: that faith (a thing invisible) is a figure of the Flesh of Christ (likewise a thing invisible); and love (which is also an invisible thing) is a figure of the Blood of Christ (again an invisible thing)—a kind of figurative writing which is impossible. For these and other reasons the statement must be taken not in a figurative but a causal relation. There is still, however, this difficulty, that the effect is put before the cause. Perhaps this might be got over by attention to the Greek construction, which is *ἐν πίστει δ' (not ἡ) ἐστίν*, literally "Build yourselves up in faith, which thing is the Flesh of Christ." If we bear in mind that S. Ignatius was accustomed to the use of a Liturgy in which most probably there were petitions like those of S. Mark, that the Flesh and Blood of Christ might be "to faith that shall not be ashamed, to love unfeigned," perhaps we shall not be wrong in supposing the meaning to be as follows: Build yourselves up in faith, which (building up) is brought about by participation of the Flesh of Christ, and in love, which is brought about by partaking of His Blood. To sum up, the examination of S. Ignatius yields the following results:

1. He viewed the Eucharist objectively—*i. e.* his thought fixed itself not on the action of celebrating, but on the matter or content of the Sacrament. The Eucharist to him was Food, heavenly Food, the Flesh and Blood of the risen Jesus. This, by moderns, is held to be decisive for the Real Presence.²²

2. He attributes to the Eucharist effects which it were blasphemy to attribute to it, were it not really the Flesh and Blood of Christ. It is to him "the medicine of immortality, the antidote that we should not die, but live in Jesus Christ for ever." It gives eternal life; the partaking of it has for its consequence our resurrection, *ἵνα ἀναστῶσιν*—(Smyr. n. 7).

3. He betrays a feeling of the deepest sorrow and distress at those who speak against it and reject it; he believes that they "perish," and throw away the gage of a blessed resurrection.

4. He betrays a feeling of the deepest love for it. It was the centre of his religious life, and he passionately longed for it on his voyage towards his martyrdom.

We have dwelt longer on S. Ignatius than perhaps we ought to have done, but his teaching is most important as exhibiting the Eucharistic tradition at its point of junction with the inspired writers. There is a deep-seated prejudice to the effect that the Real Presence was an invention of later Fathers, and this can only be combatted by the extended study of those who, like S. Ignatius, touched the Apostles. The succeeding Fathers can be treated more briefly.

S. Justin Martyr.—We next pass on to S. Justin Martyr. On many accounts it is one of the most valuable. It is so explicit and definite that

²² In this way: all believe a heavenly content to lie in the Eucharist. Even the Zuinglian looks for some gift of grace; but he looks for it as the consequence of the *act* of celebrating. Now, if the Eucharist is viewed objectively, this heavenly content must be thought as in union with the outward elements; and plainly it can be nothing else but what the Lord called it, His Body and Blood.

on this account many have supposed that in his days the *disciplina arcani* did not exist. This, however, is a mistake. The prevalence of the *disciplina arcani* in the earliest sub-apostolic times is witnessed to by the letter to Diognetus.²³ It is probable that the special circumstances under which S. Justin wrote made it exceedingly desirable to state (with reserve) to the Emperor what actually did take place in the Christian assemblies, in order more effectually to refute the absurd calumnies which were then current.

The chief testimony of S. Justin is contained in his first apology, which is addressed to the Emperor. He comes to the subject of the Eucharist in chapter 65, having previously treated the subject of baptism. At the beginning of chapter 65 he tells us how the newly baptized is led into the presence of the faithful to be initiated into and to take part in the Christian mysteries; and then he gives a description, so far as he lawfully might, of these mysteries. We have first a notice of the prayers preceding the anaphora; then there is mention of the kiss of peace; then of the bringing in and oblation of the elements; after that comes the great Eucharistic prayer, ending in the consecration; then the people's Amen; and lastly, the distribution of the Sacrament by the deacons. It is immediately in sequence to this that the famous classical passage occurs. We give it in full:

And this Food is amongst us called Eucharist, whereof no one may partake save he who believeth that what is taught by us is true, and hath been washed in that laver which is for the remission of sins and to regeneration, and liveth as Christ hath delivered; for we do not receive it as *common* bread or as *common* drink, but in what way Jesus Christ our Saviour, being through the word of God, incarnate, had both flesh and blood for our salvation, so "also" have we been taught "that the food" which has been made Eucharist, through the prayer of the word that is from Him, (from which [Food] our blood and flesh are by transmutation nourished), is the Flesh and Blood of Him, the Incarnate Jesus. For the Apostles, in their records which are called the Gospels, have delivered that Jesus so commanded them that He, having taken bread and given thanks, said: "Do this in remembrance of Me. This is My Body," and likewise, having taken the cup and given thanks, he said, "This is My Blood," and gave it to them alone. Which also wicked devils imitating delivered to be observed in the mysteries of Mithra. For that bread and a cup of water are placed in the rites of the initiated, with certain words subjoined, ye either know or can learn.

It must add considerably to the weight of these words that S. Justin is careful to inform us that he is here stating not an individual opinion, but the faith of the Church of his day. What he says of the Eucharist is not any opinion which he might himself have formed, but what "we have been taught." He is expressing the traditionary faith of the Church regarding the Eucharist; nor is there any doubt as to its tenor, provided we have eyes to see. In considering it, we shall call attention to the salient points, as we did in reference to S. Ignatius.

The first thing we notice is the clearness with which he expresses the objective view. All regard to the action disappears, and the Eucharist is viewed solely in its objective light as food. "This Food," he says, "is called amongst us Eucharist." It is *ἡ εὐχαριστήσις τροφή*, the Food that has been made Eucharist.

Again, we notice the clearness with which the doctrine of consecration is stated. In the narrative of institution it is said of our Lord that He blessed the bread and the cup, *εὐλογήσας εὐχαριστήσας*. In like manner S. Paul speaks of the "cup of blessing which we bless." We here see how the Church in S. Justin's day understood this act. The act of consecra-

²³ But do not expect to be able to learn from any one the mystery of their peculiar worship.—*Ep. ad Diog.* n. 4.

tion changed the bread and the cup from being *common* bread and *common* drink to be Eucharist. And this consecrating change was effected δι' ἐρχῆς λόγου τοῦ παρ' αὐτοῦ, through the prayer of the word that is from Him. In this respect it had its parallel in the Incarnation. In the Incarnation Jesus Christ διὰ λόγου Θεοῦ, through the word of God, was made Flesh, or rather had (ἐσχεν) Flesh. The allusion is probably to the word of salutation addressed to the Blessed Virgin. That word spoken by the angel was the word of God, and it had for its effect the Incarnation of Jesus Christ; so by "the prayer of the word that is from Him" the bread and the cup are made Eucharist. The "word that is from Him" is evidently the word of institution. We know from all the ancient Liturgies that it was pronounced over the bread and the cup; and that S. Justin has it here in view is evident from the fact that he goes on to justify what he has said by quoting the words of institution. A further proof that this is his meaning is found in his allusion to the mysteries of Mithra. Their bread and cup was accompanied with certain words, μᾶτ' ἐπιλόγων τινῶν.

Next, we have the clear statement that the bread and the cup thus made Eucharist is "the Flesh and Blood of Him, the Incarnate Jesus." There can be no question here of its being so in a merely symbolical way; the change of consecration wholly excludes that idea. According to S. Justin, it is so really. And we see how this teaching, which was the teaching of the Church, reflects light upon the statement of S. Ignatius that the Eucharist "is the Flesh and Blood of our Saviour Jesus Christ which suffered for our sins, which the Father in His mercy raised again." S. Ignatius did not mention the act of consecration in connexion with this statement, and we had to argue on other grounds that he meant it in a real sense. But the place which S. Justin assigns to consecration in the faith of the Church (and in this respect, as we shall see, he does not stand alone) leaves us in no doubt that the consecrating act was as present to the mind of S. Ignatius as it was to that of S. Justin.

The next thing we have to notice is the effect which S. Justin ascribes to the Eucharist. From it our flesh and blood are nourished κατὰ μεταβολήν, by transmutation. The older Roman theologians saw in this statement a proof of transubstantiation. But Dollinger pointed out that this interpretation is far too forced.²⁴ It is not the Eucharist that is here said to be changed, but our flesh and blood which is nourished by the Eucharist. Nor do we think there can be any doubt as to the nature of the change which S. Justin here indicates. If we have regard to the ἑνα ἀναστῶσιν of S. Ignatius, and to the teaching of S. Irenæus and subsequent fathers, we see that it can be nothing else but the change from mortality to immortality. S. Justin, in fact, teaches as S. Ignatius taught, that the Eucharist conveys to our flesh and blood eternal life.

(To be continued.)

From the Literary Churchman.

DR. FARRAR'S LIFE AND WORK OF S. PAUL.

The Life and Work of S. Paul. By F. W. Farrar, D.D., F.R.S., Canon of Westminster, and Chaplain in Ordinary to the Queen. Two Volumes. London, Paris, and New York: Cassell, Petter, Galpin & Co. 1879.

FEW persons, we should suppose, have been so happy as Canon Farrar in the subjects of their works. Whether from a happy audacity in choice, or from an instinctive feeling of what best suited the bent of his

²⁴ *Die Lehre von der Eucharistie in den drei ersten Jahrhunderten*, p. 30.

genius, he has ventured upon the delineation of characters from which most men would have shrunk; and the general voice of his readers has decided that hitherto, at all events, he has achieved a striking success. That his "Life of Christ" has obtained almost the greatest publishing success upon record may, with justice, be considered to have been a consequence as much of the transcendent interest of the subject he had attempted as of the ability, however remarkable, of the writer. But it was unquestionably a proof of considerable sagacity to divine that the generation was ripe for a Life of the Lord Jesus, written from Dr. Farrar's standpoint; and the great success of the work might have been foretold beforehand. Similarly with the subject of the present volumes, S. Paul. In the great apostle to the Gentiles, an artist like Dr. Farrar would feel that he had a subject worthy of his pen. In the former work, he could not have felt at liberty to do more than reproduce to the best of his ability what the Gospels have recorded; and the imagination was restrained by natural reverence from the free play which it would naturally otherwise have taken. Here, however, he is under no such restraint. Great as was the Apostle S. Paul, his was not a kind of greatness that tended to remove him from the comprehension and the sympathies of his kind; and the apt quotation from S. Chrysostom which the author has set in so prominent a place upon his title-page, "If he was Paul he was also a man," shows that he has apprehended this truth. It is without surprise consequently that we find the work before us to be in a literary point of view far more satisfactory than the former one. The narrative is grave, sustained and noble, without falling into that frequent mistake of this writer, of an excess of somewhat garish and tawdry ornament; while at the same time it never fails to gather up force and dramatic vividness at the high transitions and tragic situations of his story. Proofs of this we shall see as we proceed.

"It is hardly possible," says Canon Farrar in the commencement of his task, "to exaggerate the extent, the permanence, the vast importance of those services which were rendered to Christianity by Paul of Tarsus."

"For it is in his Epistles—casual as was the origin of some of them—that we find the earliest utterances of that Christian literature to which the world is indebted for its richest treasures of poetry and eloquence, of moral wisdom and spiritual consolation. It is to his intellect, fired by the love and illuminated by the Spirit of his Lord, that we owe the first systematic statement, in their mutual connection and interdependence, of the great truths of that mystery of Godliness which had been hidden from the ages, but was revealed in the Gospel of Christ. It is to his undaunted determination, his clear vision, his moral loftiness that we are indebted for the emancipation of religion from the intolerable yoke of legal observances—the cutting asunder of the living body of Christianity from the heavy corpse of an abrogated Levitism. It was he alone who was God's appointed instrument to render possible the universal spread of Christianity, and to lay deep in the hearts of European churches the solid bases of Christendom. As the Apostle of the Gentiles he was preëminently and necessarily the Apostle of freedom, of culture, of the understanding; yet he has, if possible, a higher glory than all this, in the fact that, he too, more than any other, is the Apostle who made clear to the religious consciousness of mankind the 'justification by faith' which springs from the mystic union of the soul with Christ—the Apostle who has both brought home to numberless Christians in all ages the sense of their own helplessness, and pointed them most convincingly to the blessedness and the universality of that redemption which their Saviour wrought. And hence whenever the faith of Christ has been most dimmed in the hearts of men, whenever its pure fires have seemed in greatest danger of being stifled, as in the fifteenth century, under the dead ashes of sensuality, or quenched, as in the eighteenth century, by the chilling blasts of scepticism, it is mostly by the influence of his writings that religious life has been revived. It was one of his searching moral precepts—'Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying'—which became to S. Augustine a guiding star out of the night of deadly

moral aberrations. It was his prevailing doctrine of free deliverance through the merits of Christ which, as it had worked in the spirit of Paul himself, to shatter the bonds of Jewish formalism, worked once more in the soul of Luther to burst the gates of brass, and break the bars of iron in sunder with which the Papacy had imprisoned for so many centuries the souls which God made free."—(P. 3)

Elsewhere he speaks of him, not without felicity, as "a greater preacher than Chrysostom, a greater missionary than Xavier, a greater reformer than Luther, a greater theologian than Thomas of Aquinum," and after a very striking introductory chapter he passes at once to his task.

It is curious that a fact so positively stated as the place of the Apostle's birth should not, even in the times nearly following the Apostles, have passed unquestioned; and the fact may be commended to the attention of those who suppose that the ancients were so utterly uncritical and credulous, that they were wont to accept any statement made to them without examination. It is the fact that S. Jerome, in the face of the Apostle's own statement, with which he must have been acquainted, asserts twice over that S. Paul was born at the little town of Giscala, in Galilee; and only removed to Tarsus with his parents when the town was destroyed by the Romans. Dr. Farrar decides, we think very justly, that while not true in its entirety, this statement must have had some traditional justification known to S. Jerome, or he would not arbitrarily have set aside a general belief founded on a distinct statement in the Acts of the Apostles. Probably, as he says, Saul's family belonged to Giscala, although he was not actually born there. Another very prominent point in Dr. Farrar's conception of S. Paul's character is the great prominence he gives to the Hebraic element in the nature, and the Hebraistic culture predominant in the training, of the Apostle. This implies, of course, a corresponding depression of the Hellenist or classical culture to which, as it has been usually thought, he was subjected in his youth. "Nothing is more clear," says Dr. Farrar, "than that he had never been subjected to a classic training. His Greek is not the Greek of the Atticists, nor his rhetoric the rhetoric of the schools, nor his logic the logic of the philosophers. It is doubtful whether the incomparable energy and individuality of his style and of his reasoning would not have been merely enfeebled and conventionalised if he had gone through any prolonged course of the only training which the Sophists of Tarsus could have given him." It may be, however, that we are too narrow in the sense we attach to the word "training." The *Curriculum* of what Dr. Farrar calls the "University of Tarsus," probably consisted, like that of every other ancient place of education, more in the intellectual stir and complex and busy life of the place than in any specific course of instruction in the lecture-rooms of any philosophers of which the place might be able to boast, and it might very well happen that a youth, even one of no mean parts, might leave, after a period of residence there, with a very slight tincture of whatever passed for polite letters of that day; as we know very well might be the case even in our time, and at one of our own Universities.

But this is beside the mark; and we only refer to it to call attention to a slight tendency in Dr. Farrar to push his inferences a little in advance of the facts, or even to substitute conjecture for them altogether. We cannot but agree with him, at all events, when he determines that the entire bent of the Apostle's mind was Hebrew and even Pharisaic. This is in fact to say no more than that he was a pious Israelite; for we take it that any pious Israelite at that time would have been a Pharisee. Not only so, but our author goes so far as to conjecture that the share taken by the Apostle in the earliest Christian persecutions may have been much greater than is generally imagined:

The part which he played at this time in the horrid work of persecution has, I fear, always been underrated. It is only when we collect the separate passages—they are no less than *eight* in number—in which allusion is made to this sad period; it is only when we weigh the terrible significance of the words used, that we feel the load of remorse which must have lain upon him, and the taunts to which he was liable from malignant enemies. He 'made havoc of,' literally 'he was ravaging' the Church. No stronger metaphor could well have been used. It occurs nowhere else in the New Testament, but in the Septuagint and in the classical Greek is applied to the wild boars which uproot a vineyard. . . . In two of his speeches and four of his letters does St. Paul revert to this crime of an erring obstinacy. Twice to the Galatians does he use the same strong metaphor which was applied to his conduct by the Damascene believers. He tells the Corinthians that he "was the least of the Apostles, not meet to be called an Apostle, because he persecuted the Church of God." He reminds the Philippians that the old Hebraic zeal as a Pharisee had shown itself by his "persecuting the Church." And even when the shadows of a troubled old age were beginning to close around him, keen in the sense that he was utterly forgiven through Him who "came into the world to save sinners, of whom I am chief," he cannot forget the bitter thought that, though in ignorance, he had once been a "blasphemer and a persecutor and injurious." And when he is speaking to those who knew the worst—in his speech to the raging mob of Jerusalem, as he stood on the steps of the tower of Antonia, he adds one fact more which casts a lurid light on the annals of the persecution. He shows there that the blood of Stephen was not the only blood that had been shed, not the only blood of which the stains had incarnadined his conscience. He tellst he mob not only of the binding and imprisonment of women as well as men, but also that he "persecuted this way *unto the death*." Lastly, in his speech at Cæsarea he adds what is the darkest touch of all, for he says that, armed with the high priest's authority, he not only fulfilled unwittingly the prophecy of Christ, by scourging the Christians often and in every synagogue, but that when it came to a question of death he gave his vote against them, and that *he did his best to compel them to blaspheme*.—(Vol. I., Pp. 172-174.)

The description of the hurried ride of the persecutor Saul from Jerusalem to Damascus has evidently been carefully studied, and is of remarkable beauty and force. "Could he be right," his biographer represents him as demanding of himself, "in thus striving to stamp out a faith so pure, so ennobling? For whether it was (? were) heresy or not, that it was pure and ennobling he could not fail to acknowledge." This entire conception of the Apostle's inward conflict during those last days is in Dr. Farrar's best manner, and with the exception of sundry redundances of epithet is very satisfactory.

The second volume of this work seems to us, we can hardly tell why, to be far from equal to the first; whether it be that Dr. Farrar's glittering style and incessant play of allusion and epithet over-stimulate and weary the mind of the reader, or whether we have really traversed that part of the Apostle's life which is most abounding in incident, most sensational, to use a familiar phrase; so that the remainder of it lies along the uneventful levels of middle life, which, though they contain the mass of the work of any career, make so little show in a story; certain it is that this second volume, which lies before us, is far more sober, more laborious, more business-like, than the earlier. After the incessant coruscation and glitter of the earlier chapters, there is a certain relief in the quiet course of the present. The author has brought his hero to the threshold of the ministry at Ephesus, and he gives a striking account of the energetic mission which the Apostle conducted here, and to which according to his wont he gives many touches of vivid colour:

In Ephesus itself his reputation reached an extraordinary height, in consequence of the unusual works of power which God wrought by his hands. On this subject he is himself silent even by way of allusion, and though he speaks to the Ephesian elders of his tears, and trials, and dangers, he does not say a word as to the sighs and wonders which, in writing to the Corinthians, he distinctly claims. Although S. Paul believed that God, for the furtherance of the Gospel, did allow him to

work "powers" beyond the range of human experience, and in which he humbly recognised the work of the Spirit granted to faith and prayer, yet he by no means frequently exercised these gifts, and never for his own relief or during the sickness of his dearest friends. But it was a common thing in Ephesus to use all kinds of magic remedies and curious arts. We are not, therefore, surprised to hear that articles of dress which had belonged to Paul, handkerchiefs which he had used, and aprons with which he had been girded in the pursuit of his trade, were assumed by the Ephesians to have caught a magic efficacy, and were carried about to sick people and demoniacs. S. Luke was not with the Apostle at Ephesus, and enters into no details; but it is clear that his informant, whoever he was, had abstained from saying that this was done by S. Paul's sanction. But since Ephesus was the headquarters of diabolism and sorcery, the use of S. Paul's handkerchiefs or aprons, whether authorised by him or not, was so far overruled to beneficial results of healing as to prove the superiority of the Christian faith in the Acropolis of Paganism, and to prepare the way for holy worship in the stronghold of Eastern fanaticism and Grecian vice. He who "followed not Jesus," and yet was enabled to cast out devils in His name, could hardly fail to be the prototype of others who, though they acted without sanction, were yet for good purposes, and in that unsearched borderland which lies between the natural and the supernatural, enabled by God's providence to achieve results which tended to the furtherance of truth.—(P. 23)

Not without felicity is his description of Ephesus as "more Hellenic than Antioch, more oriental than Corinth, more populous than Athens, more wealthy and more refined than Thessalonica, more sceptical and [strange paradox!] more superstitious than Ancyra or Pessinus." The Apostle's work at this period is minutely and we may say happily examined, and the epistles which were written from Ephesus furnish his biographer with some of his most effective touches of rhetoric.

He tells us that he was branded like some guilty slave with the stigmata of the Lord Jesus; that he was being "killed all the day long;" "that he was in deaths oft;" that he was continually carrying about with him the deadness of the crucified Christ; his life an endless mortification, his story an inscription on a cross. What wonder if, amid these afflictions, there were times when the heroic soul gave way? What wonder if he speaks of tears, and trembling, and desolation of heart, and utter restlessness; of being pressed out of measure, above strength, despairing of life itself, tried almost beyond the extreme of human endurance—without fightings, within fears? What wonder if he is driven to declare that if *this* is all the life belonging to our hope in Christ, he would be of all men most miserable? And yet, in the strength of the Saviour, how triumphantly he stemmed the overwhelming tide of these afflictions; in the panoply of God, how dauntlessly he continued to fling himself into the never-ending battle of a warfare which had no discharge. Indomitable spirit! flung down to earth, chained like a captive to the chariot-wheels of his Lord's triumph, haled as it were from city to city, amid bonds and afflictions, as a deplorable spectacle, amid the incense which breathed through the streets in token of the victor's might—he yet thanks God that he is thus a captive, and glories in his many infirmities. Incomparable and heroic soul! many saints of God have toiled, and suffered, and travelled, and preached, and been execrated, and tortured, and imprisoned, and martyred, in the cause of Christ. Singly they tower above the vulgar herd of selfish and comfortable men; but yet the collective labours of some of their greatest would not equal, nor would their collective sufferings furnish a parallel to those of Paul, and very few of them have been what he was—a great original thinker, as well as a devoted practical worker for his Lord.—(Page 30.)

It is somewhat surprising, however, that a writer who can do such full justice to the manly heroism of the great Apostle's character, should at the same time not think it incompatible with this to attribute to him a hypochondriac weakness which would certainly have confined any one suffering from it to the safe shelter of private life: and should permit himself to say of the Apostle accordingly that "he was so sensitive that he could not write a severe letter without floods of tears, and so nervous that he could scarcely endure to be left for even a few days alone." When Dr. Farrar penned this bit of sublime bathos, had he learned so little what is the stuff out of which heroes are made? S. Paul would, indeed, have

been, if he were as here described, a notable exception to the surely universal rule that Providence suits its instruments to the work they have to do; and he must speedily have succumbed to his immense and superhuman toils had he really been the tottering and helpless invalid that Dr. Farrar represents him to have been. We should not dwell upon this point, only that it marks, in our opinion, one of the most characteristic faults in Dr. Farrar's presentment of S. Paul. We have met with it in numerous instances; and he has, no doubt unconsciously, habitually heightened the slight indications which seem to support this, his ruling idea; while he has overlooked the overwhelming proof which S. Paul's lengthened career, spent in the most exhausting of all toils, and cut short at last, not by exhaustion and disease, but by the sword of the executioner, unquestionably affords, that he was no frail invalid, but a vigorous and much enduring man; a Ulysses in all but craft, and gifted with a wiry endurance which an athlete might have envied.

As we go on in the volume we come upon the singularly ingenious and able explanation which the author has afforded of the intricate tangle of events which composed the history of the Church at Corinth at this period, and which Dr. Farrar has elucidated with much skill. In the account of the First Epistle to the Corinthians (we can hardly call it anything else, for translation it is not, and yet it is more than comment), as in the case of all the other Epistles, he has given a rather diffuse and free paraphrase of the text, interspersed with paragraphs of explanation, in which he addresses the reader in his own person; a somewhat abrupt transition being made from the one to the other.

We pass on to the Apostle's projected visit to Rome, and the Epistle to the Romans, which Dr. Farrar rightly considers the chief and most valuable of all S. Paul's works. This is his estimate of the early Church of Rome:

The Church of Rome stood high in general estimation. It was composed of Jews and Gentiles, of whom, not long afterwards, the former seemed to have ranged themselves in uncompromising hostility to the Gospel; but he could as little foresee this as he could be aware that, in the second century, the Ebionism of this section of the Church would lead to a malignant attack on his character. At this time there do not seem to have been any open divisions or bitter animosities. Differences of opinion there were between "the weak," who attached importance to distinctions of meats and drinks, and "the strong," who somewhat scornfully discarded them; but it seems as though, on the whole, the Jews were forbearing, and the Gentiles moderate. Perhaps the two parties owed their immunity from dissensions to the passage of the Gentiles into the Church through the portals of the synagogue; or, perhaps, still more to the plasticity of ecclesiastical organisation which enabled the foreign and Græco Roman converts to worship undisturbed in their own little congregations which met under the roof of an Aquila or an Olympas. If the Jewish and Gentile communities were separated by a marked division, collisions between the two sections would have been less likely to occur.

Be this as it may, it is evident that it was in a peaceful mood that the Apostle dictated to Tertius the great truths which he had never before so thoroughly contemplated as a logical whole. The broad didactic character of the Epistle, its freedom from those outbursts of emotion which we find in others of his writings, is perfectly consistent with its having originated in historic circumstances; in other words with its having been called forth, as was every one of the other Epistles, by passing events. S. Paul was on his way to Jerusalem, and his misgivings as to the results of the visit were tempered by the hope that the alms which he had collected would smooth the way for a favourable reception. Rome was the next place of importance which he intended to visit.—(P. 173.)

We notice with satisfaction that Dr. Farrar upholds the authenticity of all the Epistles of S. Paul as unquestionable, with the single exception of that to the Hebrews, which in a very curt note he dismisses as the work of Apollos. We think he should have stated his reasons for this conclusion; and that to settle the matter in this hasty fashion was not suitable to the subject of his work, and hardly respectful towards his readers.

Were we to attempt to notice every point of interest which these very able volumes afford, we should swell this already prolonged review beyond reasonable limits. For any really adequate idea of the comprehensiveness of this work, we must refer our readers to the indices of the volumes themselves.

We part from them, however, with an ungrudging verdict of general approval. It is true that there are points upon which we have been constrained to express our disagreement with the eloquent author. We think his portrait of S. Paul wanting in *keeping*. He has exaggerated S. Paul's bodily weaknesses; he has exaggerated his peculiarities of character, sometimes even to the point of destroying the consistency and oneness of his mental habitudes; he does not hesitate to say in one place, that "he cannot defend" the Apostle's strategy before the hostile Sanhedrin; a statement which we read with extreme surprise, not to say with strong disapproval; and lastly he says all through his work a distinct tendency to a somewhat excessive *naturalism*; we mean, to refer all means to natural causes, and so to minimise the super-natural element in the history; a tendency perfectly innocent within limits, but which has to be jealously watched; these are faults.

But after all deductions, it is a noble work. The author's range of reading upon everything connected with its subject appears to have been encyclopædic. He has spared no labour nor pains to make his stores of knowledge complete; and to a great extent he has succeeded. Then the *ethical* tone of the work is all that could be desired. It is aflame, from the first page to the last, with a generous warmth of enthusiasm for and admiration of the Christian hero whose steps the author follows; and whose missionary enterprises and the crises of whose mental history he invests with so romantic an interest. He has produced, we cannot doubt, a Life of S. Paul which, however it may need correction here and there, will be henceforth a standard of reference, and give to myriads of readers a new and more vivid idea of the Apostle and his work.

SHAKESPEARE—No. IV.

BY THE REV. DR. BOLLES.

SHAKESPEARE A TRUE CATHOLIC.

WILLIAM SHAKESPEARE was born in the sixth year of the reign of Elizabeth, A.D. 1564; at which time, in all England, there were no separate places or houses of Public Worship, other than those which belonged to the established, reformed, and Catholic Church of England; nor were there any until A.D. 1572, when we have, in the neighbourhood of London, a Nonconformist Chapel, what old Fuller calls "the first born of all Presbyteries in England." Such was the natural religious inheritance of the immortal Dramatist. Most fortunately for the world, and in a way not then imagined, it was expressly ordered in "The Injunctions of Queen Elizabeth, A.D. 1559," "that the Parson, Vicar or Curate and Parishioners of every Parish, within this Realm, shall in their Churches and Chappels, keep one Book of Register, wherein they shall write the day and year of every Wedding, Christening and Burial made within their Parish,

for their time, and so every man succeeding them likewise; and also therein shall write every person's name that shall be so Wedded, Christened and Buried; and for the safe keeping of the same Book, the Parish shall be bound to provide, of their common charges, one sure Coffer, with two locks and keyes; whereof the one to remain with the Parson, Vicar or Curate, and the other with the Wardens of every Parish Church or Chapel, wherein the said Book shall be laid up."

I quote nearly the whole of this Injunction, not merely as a curiosity, but a reminder to the clergy how careful they should be in making and preserving the Parish Records, especially in this country, where no civil law can enforce a penalty for negligence; for of all Registers, not any are so important and so full of "unwritten history."

What an illustration have we in the case of Shakespeare! All his biographers, all I mean, who deserve the name, lament the want of such a Register, before the time of Elizabeth, in tracing his ancestry; not of course that there were none before, but none so carefully kept and none of the Parish Church at Stratford; and then from it alone do we know the year, and, as we think, the day of his birth. To my mind, however, *that* is of the smallest importance compared with the "unwritten history," the key which it puts into our hands, to unlock the secrets of all the wonderful influences by which he was enabled to understand and unfold the treasures of the human heart, and even to elucidate, exemplify and illustrate the riches of heavenly wisdom.

That William Shakespeare was a true Catholic I want no better evidence than the Register of the old Parish Church at Stratford, written at a time when all its members were united in the "One holy Catholic and Apostolic Church;"—the record of his baptism, of the baptisms of his children and grandchildren, and of others for whom he stood as sponsor; the record of their marriages and of their burials as members of the one household of faith,—all this would be sufficient, if none other existed, at least to show in what soil he was planted and nurtured. And then when we enter the sacred edifice and look upon the monumental records,—*that* of the wonderful man himself, "asleep in Jesus" within the chancel, and on the north side, the place of special honor, his wife and his children, all gathered to him; what better evidence can be demanded, that he died "in communion with the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope, in favor with God, and in perfect charity with the world!"

We fix the day of his birth by that of his baptism, because it was then the universal custom for children to be baptised three days after birth; on which account Halliwell suggests that it may have been *private*, or as he says "*domestic*"—a suggestion which has no foundation, and which no good Churchman could possibly have made, for the following reasons: 1. Because the universal custom, by which we settle the day of his birth, was that *the child should be brought to the Church for baptism on the third day,*

and if *private*, then it may have been immediately after birth ; 2. Because one of the objects of the required record was to *prevent private* baptism, except "in extremis," as one of the corruptions to be reformed ; 3. Because the same tradition as to the time of baptism after birth, also points to the Font of the Sacrament, and has led to the treasuring up of its broken fragments ; 4. Because the custom rested, not merely upon the importance of the Sacrament, a fact more impressively established perhaps by its private administration, but because the taking of the child away from home and carrying it to the Church, was an evidence to the mother and the family, that the darling object of their affections was no longer theirs, in any worldly sense, but had been actually given up to God, and brought back with the solemn injunction, "Take this child and nurse it for ME and I will pay thee thy wages;" nor can there be any doubt that Shakespeare refers to this old Catholic meaning of the custom and rite, when he puts the following sentiment into the mouth of Henry on the baptism of Elizabeth—

God protect thee ;
Into whose hands I give thy life.

By the way it is a curious fact, which may be mentioned here because suggested by the records which have been so diligently brought to light, that the great Poet seems to have gloried emphatically in his *Christian* or *Baptismal* name, *William*, "the shield of many," making it the occasion of the only foolish Sonnets he ever wrote, caring little for his surname, spelling it differently himself and writing it carelessly, as in the different signatures to his Will, but always strong on William, and in many instances adopting the old Catholic custom, of adding the place of his nativity or residence, as we see illustrated in Thomas a-Kempis or Thomas Aquinas ; and hence on the next celebration of his birth, I think the effect would be glorious if, instead of the usual toast, William Shakespeare, it should be worded, *William of Stratford upon-Avon*. Why not ?

THE BIBLE, AND HOW SHAKESPEARE USED IT, NOT AS A PROTESTANT,
BUT AS A CATHOLIC.

One of the best authenticated anecdotes is the famous challenge of John Hales, Canon of Windsor and fellow of Eton, only twenty years younger than the Poet, to whom he would naturally be attracted, as himself also a Puritanically persecuted Churchman, who was called "the ever memorable," and "the walking library," and whom Clarendon speaks of as "one of the greatest scholars in Europe." Well, at a social gathering of the Literary men of that day, Shakespeare's ignorance of the classics was acknowledged by all. But as an offset Hales said, "if he had not read the Ancients, neither had he stolen from them," and then he challenged the production of anything from any of the classical writers, which he could not equal from the writings of Shakespeare. The challenge was accepted, time given for examination, books collected, judges chosen, the trial prosecuted, and Hales came off victorious—"the Greek and Roman Poets were

judged to vail at least their glory, in that of the English hero!" Now it seems to me that a challenge of a different sort, and much more important, might be given to the world, by almost any Biblical scholar, and with more assurance of success even, than was felt by Hales, viz., that the whole world might be defied to produce one single weighty and pregnant thought, sentiment or truth, not local, temporary or merely descriptive, but catholic, for which we cannot find, not the inspiration only, but the actual substance in the sacred volume.

Let us examine; and I go down, in the first place, to the very source of everything in the writings of the great Poet; by which I mean the fact, that nearly all his poetical offerings have been given to us in the form of Drama. Why? How has it thus happened? The critics tell us that it was because in childhood he became enamored of the Stage, and they have ransacked the city records to find out the number of strolling players who acted in Stratford when William was a boy, and when his father was bailiff; and we know that boys do, in this way, have their thoughts directed to the theatre; and so probably it was with young Shakespeare. But to be an actor is one thing; to be a Dramatist is another; and to be such a Dramatist as was Shakespeare is quite another; and hence the question is, not how he became an actor and then a writer of Plays, but what were the inspiring motives which so completely consumed him in that *special* department of literature and learning, and made him, in it, such a blessing to mankind? That's the question; and it does seem to me that there must have been an inspiration, higher and purer and better than the Stage as it then existed; and nothing less than the absorption of his childhood thoughts, in the wonderful Dramas of Holy Writ, as with father and mother and brothers and sisters, he attended the worship of the Church, and listened to the Lessons of Holy Scriptures. Who can deny the reasonableness of this supposition? That

He hath borne himself beyond the promise of his age,
Doing, in the figure of a lamb, the feats of a lion.

I say the wonderful Dramas of Holy Writ; for it is a singular fact that almost every Book of The Bible is dramatic from beginning to end; not a didactic prose composition, in which the events are related as in common history, but mostly poetic and depictive, representing everything most vividly to the mind by what we call word-painting, and giving to each individual who appears on the stage a tongue of his own, speaking for himself. What is the Book of Genesis but a dramatic representation of the creation and of the early history of mankind? In a few words we have a statement of facts, requiring us to put ourselves in the very place of Moses, before whom the sublime events of the creation are made to pass as in a Panorama; and then "God said," "Adam said," "The serpent said," "Eve said," "Cain said," "Noah said," "Abraham said," and then the whole narrative of Joseph and his brethren is wonderfully dramatic. What is the whole Book of Job but a sacred drama, having only a few introductory sentences

telling us who Job was, and what was his family, and how he lived, and then the drama opens, scene after scene passing before our eyes, what Bacon calls "history made visible, an image of actions past as if they were present," and hence the question of Prof. Reed, "How little else is there in the Bible! In the Old Testament all is chronicle and song and the high-wrought poetry of prophecy. In the New Testament are the same elements, with this difference, that the actual and the imaginative are more interpenetrated—narrative and parable, fact and poetry blended in matchless harmony; and even in the most argumentative portion of Holy Writ, the poetic element is still present, to be followed by the vision and imagery of the Apocalypse."

Now what has Shakespeare done? Accidentally or designedly he has chosen the Drama as the vehicle of his instructions to man—a vehicle no doubt condemned by many of the sects here and there, and by people of narrow and contracted vision, but chosen of God as the best, the most comprehensive and the most powerful; and hence of all other styles or forms of literary composition the most Catholic.

Then how has he employed the Drama? No one can read him without perceiving at once that his main idea was not the Stage, unless to reform and to purify, but over and above every other consideration, to pour out the thoughts and emotions of his soul, upon all the great subjects of humanity which were opened up to him, by this special and peculiar organ of love and harmony; and hence the fact so often confessed that he was before the age in which he lived—to it the Writer of Plays, to us the Magician of humanity, and so perhaps as much in advance of our age as he was of that in which he was born. Yes! Shakespeare employed the Drama, not at all as it is generally employed by such writers; not as used by any of the old authors of the "moral" or "miracle Plays," to stigmatise some special heresy or sin, or to proclaim some special system of truth or doctrine; not as Bunyan employed the dramatic in his "Pilgrim's Progress," for the maintenance of the views and opinions of that Evangelical School of thought, in behalf of which he wrote; not indeed in the way of any of our popular modern Dramatists, mainly to amuse and attract, and create a furor of intense delight, wonder and admiration. Not at all for any of these objects does he seem to have been mainly actuated, in the production of any of his immortal Dramas. But all through we find just what we find in the dramatic portions of the Bible,—truth personified, wisdom embodied, virtue exalted, vice exposed, crime punished, love and charity glorified, and life illustrated, just as we see it all the time around us, and in the history of the world; and all this without invading the province of the Bible or presuming to exercise the authority of God, or, in short, doing anything more than what that strangely marvellous man *must* have been taught to do by his mother, from that Catechism to which he often refers, and from which he had been taught to say, "My duty towards my neighbor is to love him as myself, and to do to all men as I would they should

do unto me ; To love, honor and succor my father and mother ; To honor and obey the civil authority ; To submit myself to all my governors, teachers, spiritual pastors and masters ; To order myself lowly and reverently to all my betters ; To hurt nobody by word or deed ; To be true and just in all my dealings ; To bear no malice nor hatred in my heart ; To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering ; To keep my body in temperance, soberness and chastity ; Not to covet nor desire other men's goods ; but to learn and labor truly to get mine own living and to do my duty in that state of life unto which it shall please God to call me."

Do please pardon so long an extract from the Catechism, for though familiar to us, it is unknown to "the world," and it gives exactly the true idea of the meek, modest, unpretending Christian life of Shakespeare ; nor can I imagine a picture more beautiful than that of the young William standing beside his mother and saying his Catechism—as he undoubtedly did ; for in that day it was especially eulogised by all good men.

We go back to the Bible Drama. How is it conducted ? God speaks as God—Angels as Angels—Satan as Satan, man as man ; and each individual man exactly in accordance with the principles, passions and habits which he has formed and cultivated. From the Book of Job we learn that an earnest controversy *may* be carried on by several persons, all upon the same subject, not a sentiment uttered by any of the characters, inconsistent with himself, or which can be strictly called untrue, or from which a text might not be taken for the instruction of any congregation, in any part or age of the world, not even excluding the words of Satan himself. As for instance Satan says—"Skin for skin, yea, all that a man hath will he give far his life " Who can deny the truth of the statement ? Then follows the challenge in regard to Job, about the results of which alone the Devil was mistaken. So in Shakespeare. What a fiend is Iago ? a devil incarnate ; and yet what sentiment has he uttered which can be found untrue ? In his first attack upon the fidelity of Roderigo, he laughs at the very idea of virtue, calls it a "fig," and then utters one of the sublimest truths of holy Scripture, explanatory and defensive of the free will of man, without which there could be no virtue ; and yet all, as Coleridge says, "converted into a falsehood by the mere absence of all the necessary modifications, caused by the frail nature of man." In this we have only an illustration of the wonderful power of the Poet, as exhibited all through his works in almost an infinite variety of character, wise and foolish, good and bad, angelic and devilish—each and all are made to appear in their own peculiar character, just as it is in the Bible ; and when we come to Ghosts we find them Ghosts—speaking as Ghosts, not elevated in authority above the voice of Moses and the Prophets, not to be received or believed except upon trial, and always to be questioned,

"Be thou a spirit of health or goblin damn'd ?

Bring with thee airs from heaven or blasts from hell ?"

and then no matter who or what, we have the authority of Shakespeare to discard them all, for

"If charnel houses and our graves must send
Those that we bury, back, our monuments
Shall be the maws of Rites."

Now the most perplexing of all the questions which have perplexed the minds of the critics is this, "Where did Shakespeare get this wonderful power?" What Goethe called "not the power of the poetry of a man, but the poetry of the human race, the poetry of the world"—where and how did he get it? Was it intuitive or acquired, a special gift or a peculiar inspiration?

One thing is certain. No such power could have been acquired in the few short years of study in the "Free Grammar School" of Stratford, nor subsequently in the office of any attorney at law. and then supposing that in his case there were special gifts, endowments and inspirations of nature, as was undoubtedly the fact, yet something more of instruction and of education was necessary to make him what he was; and then when we find the model of all his characters and the fountain of all his thoughts in the Bible, how can the conclusion be resisted, that his most important, effectual, suggestive and controlling Teacher was *the Church*; not the Church in any of its peculiar and mere temporary phases of Romanism or Protestantism or Puritanism, but the Church as it was in his boyhood and in the quiet Parish at Stratford, guiding, teaching and building up the faithful, in all the old Catholic ways of worship, and especially in hearing, reading and studying the Daily Lessons of Holy Scripture; nor should it be forgotten that he happened to be born and to live at a time when the Bible constituted the main study of all Christians. Not a minister, not a layman of any intellect or education, who was not most deeply and profoundly interested, in some of the Translations of the Bible constantly appearing as new Lights in the firmament, and engaging the attention of the faithful. Never before or since has the Christian world been so completely absorbed, not in critical or exegetical discussions and examinations of the Word of God, but simply in reading, studying and devouring it; nor could the youthful Shakespeare have lived at all, without catching the spirit and feeding the appetite created in his inmost soul. What then can be plainer than that his main, principal and most important Teacher was The Church of God—that very Church which St. Paul tells us is The Teacher of Angels—"making known to principalities and powers in heavenly places the manifold wisdom of God." Nor can there be any other explanation at all so sufficient and satisfactory in every particular; that our immortal Dramatist was a Pupil of the Church—made her member by holy baptism, and instructed by her as she promises to teach all her children, and will do, if they will only let her. "*All Thy children shall be taught of the Lord*"—and hence the wonderful fruits of his genius—we write it reverently—"in the manifold wisdom of God."

THE CHURCH IN CONNECTION WITH ART.

An Address before the Nottingham Branch of the E. C. U., in the Gallery of the Midland Counties, Art Museum, Nottingham Castle.

BY THE REV. W. J. KNOX LITTLE.

ON the previous night he thought that it would be impossible for him to come to Nottingham, owing to illness, and he hoped they would bear with him. In speaking to them on the subject of art he would remind them that art was simply the external expression of the æsthetical sentiment; and, further, he thought they ought not to forget that the æsthetical sentiment stood not by any means so deep down as the religious, but that it stood on that border land which was between mere external worldliness and internal thought—that border land of thought relating to another land. The æsthetical sentiment, and art which was its expression, might be and had been the handmaid of religious truth. They knew as well as he could tell them that among the rich treasures that had been treasured up in the bosom of the Church of Jesus Christ, some of the richest had been splendid art paintings, architecture, music, language, literature, and every branch, in fact, of human thought and human workmanship of hand and head.

He would call their attention for a moment to one or two periods in art in order that he might illustrate the point of his story. They all knew that art was not the sole creation of Christianity. He believed it was one of the profound expressions of opinion which came from a great art critic of France that every nation under God's heaven has had some message from God through art. They would remember how wonderfully that was illustrated by the ethical sentiment about immortality which had been discovered in Egypt. Each man and woman, too, in that great hall could not fail, as he or she entered the vestibule of that stately building to be reminded that the great Greek race were gifted by God above all things with the faculty of realising the ideal in art. If they travelled for an instant further they came to Rome and saw great works of art, dating from a time prior to that of Christianity. But what Christianity did for art was that it raised it to a higher level. Not, indeed, that the external expression at once was higher, but there were ideas thrown down at the root of that expression which were sure, finally, to bring forth fruit.

The speaker then went on to refer to different periods in art, the first of which was that of the martyrs. It could not but be seen that there was one great idea in the art of the age of the martyrs—the idea of comfort and consolation needed by struggling Christians through the thought of Christ in His character of tenderness, and the thought of another world in its character of rest. These were the great thoughts marked in the art of the martyr Church, and that art, they would remember, was crossed later on by the tremendous controversy—the iconoclast controversy when men were determined, like persons of a later date, to destroy objects of art, as though they were necessarily objects of idolatry.

Let them proceed to the second period. This he might call, by way of distinction, the age of S. Francis. Some of them would remember that in the wild brown hills of Umbria among the mountains dominating the azure sea, was the old town of Assisi, and they would also remember in connection with it the splendid church bearing the name of the Apostle of the Middle Ages. Unfortunately for them in England, they had been so taken up with modern controversies and had so much to do with their

own business that they had forgotten the fact that Europe, and England together with Europe, owed almost as much in the way of the revival of religion to the great Apostle of the Middle Ages as to the followers of the First Disciples. He was not going to tell them about the direct work of St. Francis, but one work which he did—reviving the thought of God and the love of Christ—with the great spring of reviving art, true religion sprung up as the expression of it to the services of human life. There were two powers about the great St. Francis. In the first place, he loved the people. He did not care for caste, or race, or place, or dignity. He knew how to pay deference to authority, but he loved the people. And in the second place he loved intensely Jesus Christ. These two great loves gave the tone to his mighty mission, and out of that what came? His age, was the age of great cathedrals, the age when men spent themselves in rearing stately minsters, not for their own amusement or aggrandisement, but to the glory of Almighty God; the age of Cimabue or Giotto; an age which if the salt had only kept its savour would have had Europe marching along in the way of St. Francis, loving Jesus Christ so intensely that the confusion of later times would have been avoided. (Hear, hear.) The thoughts of St. Francis threw out into prominence not the ideas of the comfort of the Good Shepherd or the glories to be revealed hereafter, but the thought of Christ crucified and that majesty of the Passion and that heroism of sacrifice that governed the Church and expressed itself in art, and poured into men's minds until some time after, when, the world, the flesh, and the devil working, another revival was required.

He now came to the third age. But the age was that of the Renaissance. It was remarkable for this—the great men who worked for the time seemed to be returning to Paganism, and they certainly drew many of their inspirations from the antique, and from the literature of Greece and Rome. But there was method in their madness, and real teaching in their works. Man had been sublimated by art, and required to be brought back to himself, and the power of the Renaissance was this:—It united the human sentiments and the common life, and work, and labour, with hope, that is of another world. He did not love the Renaissance, for there was too much Paganism about it, and it led to too much sin, but it was only fair in dealing with this subject to remind them that it had a real idea of human needs and wants. It was expressed conjointly with ideas of the Divine; they knew what followed—that outburst of tremendous rebellion against the system, which was now doing its work, that outburst of fury which the Church herself by neglect and falsity had prepared, that outburst which was partly religious and partly political, and which in both its aspects we called the Reformation. He would ask them why in each case art was checked in the Church. Could they account for it? The check in the first age was by the Iconoclasts; and in the next it came from those they might call the Dissenters in Lower France and Upper Italy; in the third place there was a check in the latter stages of the Reformation, and more powerfully from the Puritans who followed. But why did art get all these checks, and how could they learn a lesson from them? It was of no use beginning to find fault all around with those with whom they did not agree. It was of no use through dislike of Puritanism—and they knew he was not excessively partial to it—(laughter)—calling hard names and saying that the Puritans were bad all round, for that really was not quite true. But if they, Protestants, Catholics, or by whatever nickname they might be called, had the goodness to sit down and try and think out the difference that separated them, they would often

in this question, as in others, find out some means of correcting their own mistakes. The real cause was this. No doubt in the latter age art had done great work for good, and great danger was found in the Renaissance lest there should be more sentiment and less reality of religion; and there was nothing more shocking and more offensive or dangerous than the artistic temper which was made to take the place of the reality in religion. Mere sentiment and dreaming that admitted at the same time of mortal sin was one of the most dangerous snares that could fall upon those possessed of æsthetic taste, and who loved art in the Christian Church.

He ventured to say that, in a great measure, the reason why John Bull, in his burly way and in his excessive haste, striding along his path with dark suspicion, spoke so strongly and with such excessive unpleasantness of what he pleased to call Ritualists, had often been because some of their dear young friends had put æsthetic sentiments in the place of real religious truth. That was a great danger. Let them take that real complaint out of John Bull's mouth; let them take care that there was no real reality in it, and then they could appeal from Philip drunk to Philip sober, and some day John Bull would find out his mistake. (Hear, hear, and laughter.) He had said something about the reason why the art of the Church was crossed by Puritanism, but still it was a question how could the Puritans fall so low, how could they fall into that condition of religion which was described so graphically in that very powerful work of Nathaniel Hawthorne, "*The Scarlet Letter*?" How could they have fallen so low with regard to some of the tender sentiments that touched upon art; how could the children of men who built the minsters of York and Lincoln, who reared Peterborough, who spread the stately roof of Ely, and who worshipped in Canterbury, tolerate the baseness and flatness and ugliness of the churches, almost turned to conventicles, and he thought every day walking about the streets of Manchester and looking upon the dreary rows of red bricks, how was it they called them habitations of human creatures? He would tell them how it was. One reason why this state of things existed was the power of ignorance. They got into this state of things, and loved ugliness simply because they knew nothing about it. South Kensington and Sir Henry Cole might help them to get out of it, and he was certain that that splendid hall and the rich ornaments of it must do some good to the Nottingham people. He wished he could find the means of doing so much good for his old friends in Manchester. (Hear, hear.)

Then there was another reason: John Bull's pure prejudice. (Hear, hear.) That was, his habit of settling the question before finding out the data. That was a regular trick of Englishmen. They repented of it afterwards, and having made up their minds that they had done wrong, their penitence was as deep as could be wished. Bristol, he thought, was one of the saddest places in England, and he lost no opportunity of telling Bristol so. In the Cathedral there, which they were making like a beautiful museum, they put around the tower—not to mean anything, because Englishmen would not do that in religion—some figures of those awful old Puseyites, the early fathers, the honey-tongued Chrysostom, St. Ambrose, St. Augustine, and so on, to whom the Church of England had been telling her children to go back if they wanted to know her mind. So little had the Bristol people listened to this teaching that they pulled the figures down and there was a jolly row. Ought not John Bull to be ashamed of such nonsense? (Hear, hear.) That however, was how he dealt with art in matters of religion.

But there was another great cause to be mentioned, and that was the advance of Materialism. Christian art was misunderstood in its connec-

tion with religion by this advance of Materialism. When people were over-fed or over-worked, they could only think of the lower world, and their minds got so filled with Materialistic fancies that their thoughts were not able to rise to the higher life. There was, however, a change coming over them, and he hoped it was for the better. There had been a revival of art in connection with the worship of Almighty God. What was called the Ritualistic movement—although he hated the name, because it was meant to imply something false—was artistic certainly, but it was also ten times more religious. The dear old Church of England was quite as good to-day as she was a century ago, but prettier, and she was getting prettier every day. There was no harm in having beautiful things for God's worship, and he believed, with all deference to the Privy Council and Lord Penzance, that if they in the Church were left alone they could in their own fashion agree very well what the teaching of the Church was and ought to be. He was sure that the Church of England at this moment, in connection with this matter of art, was offered by God a great opportunity. He knew that the Church for which he had lived, and for which he would be content to die, had once and again lost great opportunities. He knew that she turned out by her persistent stiffness—alas, that she did it—the Wesleyans; and he knew that she drove some in other directions. There were some stiff lawyers who would make the Church of England a nice, little, respectable, happy family, with quiet churches, sometimes having a choral service, but never being allowed to go to the extreme of knowing exactly what she did. He did not agree with them.

He thought the Church of England had a great opportunity, and he advised those who heard him as brave men and women to keep the lines of the faith of Jesus Christ distinct and plain, but also to determine that although the faith must be kept in a great Church of a great nation, its expression might be very, very various. Men must have varying tastes and feelings, and they must be allowed a wide latitude in worship and devotion. Let there be a maximum and a minimum of ritual; let Matins and Evensong be said, but for God's sake let them remember there were thousands of dear fellows out in the cold who had never been trained to Morning and Evening Service, and who perhaps might be kindled with an extempore prayer or an enthusiastic hymn. If the Church of England was to fulfill her mighty mission, she must adorn herself in such clothing as would attract the people, and lead them by beautiful things to think of the beauty and glory of a higher world, and enable them to have all sorts of devotion, all kinds of religious sentiment, all based on the great faith of the Church, and all pointing up to the last great hope which, when all others were failing, when homes were being broken up and hearts were breaking with them, stood forth in the sunshine and was strong in the storm. (Applause.)

THE HISTORIC PERIOD FOR THE SECOND COMING OF CHRIST.—II.

4. *The teachings of the New Testament regarding the Resurrection imply a continuance of the human race on earth subsequent to it.*

S. PAUL'S teaching is the most definite on this point. In the fourth chapter of his first letter to the Thessalonians and in the fifteenth of the first to the Corinthians, he gives what he declares to be a revelation from the Lord. "This we say unto you by the word of the Lord" (1 Thess. iv.

15). "I deliver unto you first of all that which I also received" (1 Cor. xv. 3). In this second epistle, so familiar to us all, there is a clear assertion of two great stages in the resurrection of the dead, xv. 21-23: "As in Adam all die, so in Christ shall all be made alive, but every man in his own order, Christ the first fruits; afterward (*επειτα*) they that are Christ's at His coming (Parousia): then (*επειτα*), cometh the end when He shall have delivered up the Kingdom to God, even the Father, . . . for He must reign until He hath put all enemies under His feet." Here are two periods and one interval. The first is the personal appearing of Christ, which is followed by the raising from the dead of those "who are Christ's"—the great multitude of Christian men and women in whom the seed of faith shall be found. This specification of a class logically excludes all others than those specified, and the naming of another period following this implies that the rest of mankind follow in the resurrection when "the end" comes and the special purpose of the Kingdom which as Mediator Christ has held is accomplished in the subjection of all things to God. But this interval implies the continuance of the human race upon earth—human society in a new phase, and consequently the Second Advent which introduces the Parousia is an event which occurs in the course of human history. Between the first and the last "ranks" here specified there is a period during which Christ is ruling over the earth, and engaged in subduing all things unto Himself. This is the key to the understanding of the whole chapter. S. Paul assumes this as understood by those to whom he wrote, and in the fervor of his argument goes right on to his end without stopping to define. To the assurances regarding the dead, he adds what is revealed to him concerning the living: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

There is a manifest progression in S. Paul's teaching upon this subject. It is first announced in his first letter to the Thessalonians, which was the earliest written (1 Thess. ch. iv). Next in the first to Corinth, written a few years later. At this time he seems to have anticipated his own continuance until the Lord's appearing. Later, however, when the letter to the Phillippians was written, this expectation had passed away, and he looks forward to his departure, and begins to write of himself as looking for resurrection, but it is a first resurrection—an *εξανάστασις*—a resurrection out from among the dead. (See Phil. iii. 11.) He could not have been referring to that general resurrection of all men which is unconditioned, but to a special resurrection which is attained by those who are Christ's, and who secure it by faithful continuance in well doing. This statement coincides with the other—"they that are Christ's at His coming."

And when we come to the second to Timothy, we find that the expectation of continuing to the Lord's appearing is more distinctly abandoned, but he still writes to Timothy with a view to a comparatively early consummation. Can any one deny that this view of what was in the Apostle's mind, gives a vividness and reality to his words which they lack under the ordinary theory?

It is a fair test to be applied to any form of doctrine, or theory, if any one is disposed so to call it, that it supplies a light for a better understanding of Scripture. If this doctrine will bear this test, it is an argument in its favor. It has for so many ages been assumed that the great event described by S. Paul does not occur until the very close of human history, that it is difficult to remove the impression, or to induce any one to regard it as an event which has its place in the development of the race upon the

earth. It is thus deprived of all practical human interest. It is rendered so remote that no one can regard it as having much influence upon his life. But if we read those last verses of this famous chapter, as an expansion and illustration of vs. 23, 24, we shall find it coming close to the heart and giving point to the exhortation with which the chapter closes.

5. *This leads to another line of argument derived from the essential nature of Christ's Kingdom.*

When His conception was announced to the Blessed Virgin, it was said to her, "the Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end." Compare with this His own words at the time of the last Passover: "I appoint unto you a Kingdom as my Father hath appointed unto Me, that ye may eat and drink at my table in my Kingdom, and sit on thrones, judging the twelve tribes of Israel;" and also His words in Matt. xix. 28: "Ye which have followed Me, in the regeneration when the Son of Man shall sit upon the throne of His glory, ye also shall sit on thrones, judging the twelve tribes of Israel."

The point specially indicated in these passages is this, that while they look forward to a period following resurrection, they also contemplate a Kingdom, or rule of Christ exercised over men living on earth in their natural bodies. The Kingdom of Christ, in its present stage of development, does not include the house of Jacob, for that is still in unbelief. He has not yet received the throne of His Father David. His Kingdom is now purely spiritual, not asserting the control over the temporal or political affairs of men, which is implied by the throne of David. The disciples to whom these words were spoken could not well have understood them in any other sense than this, that by the *palingenesia*, the regeneration, called also in Acts iii. 20, 21, the times of the restitution of all things, there was intended a state of society *upon the earth, among men in their natural bodies*. The words were spoken to Jews who were familiar with the prophecies of Isaiah and Jeremiah and Ezekiel, and with the prophetic Psalms, which spoke of a period of peace and blessedness upon the earth under the reign of the Messiah. This is what they would necessarily understand by the *palingenesia*. The Lord by such a reference confirmed their impression as connected with His personal return.

The words of S. Paul in 2 Tim. iv. 1, may be cited as connecting the full establishment of the Kingdom of Christ with His return: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom." This cannot refer to the Kingdom of Christ in its present stage of development. The appearing, the *επιφανεια* of the Lord is identified with the Kingdom, implying that in the full sense it has not come; and it is equally manifest that this event, in the mind of the apostle, is not one to be deferred to the remote period of the end of the world. He looks for the event as approaching. He has sometime since given up the expectation that it would occur before his departure, but still he looks toward it as the crown of his work and joy. "I am now ready to be offered, and the time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge will give me at that day—and not to me only, but to all them also that love His appearing (*επιφανειαν*—open manifestation). He does not look for his crown in the disembodied state. Here is no thought of the Saints reigning with Christ in Paradise—no conception of a Kingdom in the skies. It is rather of a kingdom upon the earth in which, having attained the resurrection out from among the dead

(ἐξανάστασιν), he should, with the living saints to whom the Lord's appearing should be an object of desire, receive a crown of righteousness. *That day.* How often is this referred to in the Bible, identical with "the day of the Lord;" not a transient hour, but a dispensation both of judgment and of blessing to the human family!

What is the most natural meaning of the terms, the Kingdom of Heaven? Is it not an order of political government established among men living on the earth, administered by men who derive their authority from Christ as the Lord, to whom all authority is given in heaven and on earth, and who are recognised as His ministers and servants? This is clearly the *prima facie* signification of the language. The writer is of course aware that this is not the generally accepted view of the nature of the Kingdom of God, but it is submitted that nothing so much favors the form of unbelief which regards Christianity as an effete system, as a method of interpretation which resolves all that is said in the New Testament of the Kingdom of God into metaphor, and thus strips the plain statements of the book of all unreality. If on the other hand we accept the many words which speak of the Kingdom of God—of the rule of Christ—of His dignity as "Prince of the Kings of the Earth"—as "King of kings and Lord of lords," as setting forth a real and actual relation sustained by Him to the political constitution of human society, in which, as the Head of the race, He still exercises actual control over it, we bring all these declarations out of the region of unreality, and make the Incarnation appear as an ever-enduring reality, closely related to the life of the whole race. As the perfect establishment of such a rule is directly connected with the Second Advent and introduced by it, it follows that this event occurs in the course of human history, and is not to be postponed to its close.

6. What has been advanced will serve as a help in applying to this subject the teaching of the New Testament regarding the *Millennium*.

The one passage from which the name is derived is in the twentieth chapter of the Apocalypse. On the face of it there is plainly taught the reality of a period of one thousand years in the course of human history, during which the arch enemy and deceiver of mankind will be put under restraint, so as not to deceive the nations, and thrones are seen with men sitting on them, who are exercising judgment and reigning with Christ. These must be those who have obtained resurrection and translation, and to these are added the martyrs who have suffered under Antichrist.

The words which follow are too clear of any figurative, or symbolical, sense, to be taken otherwise than in their literal signification: "This is the first Resurrection. The rest of the dead lived not again until the thousand years were finished." It requires much ingenuity to find in these plain words a figurative or symbolical meaning. And it is equally plain that this period of one thousand years follows upon the appearing of Christ from heaven. The twentieth chapter is only a continuation of the nineteenth. It is only separated from it by the verse divisions of our Bibles. There is nothing in the nature of the Vision to warrant the assumption that the events indicated in this chapter are not the sequence of the chapter preceding. The nineteenth chapter sets before us One who can be no other than the glorified Redeemer, coming with the thousands of his saints to execute judgment on His enemies: "His name is called the WORD OF GOD. In righteousness doth he judge and make war." And the result of the conflict is that the beast was taken, and with him the false prophet, and both were cast alive into the lake of fire. Then follows the angel coming down from heaven, and the binding of Satan, and all that follows

of the millennium. Now it cannot be denied that the primitive method of interpretation regarded this part of the Book as foreshadowing the resurrection of the Saints and a reign of Christ with them, and by them, upon the earth. Charles Maitland, in his "Apostles' School of Prophetic Interpretation,"¹ shows how from the apostolic age down to the time of Lactantius, in the year 300, every writer, with the exception of Origen and Dionysius of Alexandria, supported the doctrine of a temporal millennium. All held that the millennium was a fixed period in the future, during which the Risen Saints and those who, being alive, were changed at His coming, should be with Christ reigning over the earth.

The force of argument in favor of what has come to be spoken of as the premillennial advent of Christ, has driven those who find reason for rejecting it to fall back upon another interpretation of the passage, which take the millennium out of the category of unfulfilled prophetic events altogether. According to this view, the Millennium is not a fixed period at all, either in the future or the past. It stands to represent the whole period of the Christian dispensation, dating either from the day of Pentecost, or the conversion of Constantine, or from some other important event until the final consummation. The binding of Satan is the restraint that is put upon his power by the introduction of Christianity. The first resurrection is not a bodily resurrection, but the entrance of each soul into the spiritual life by regeneration. There are difficulties enough in this interpretation, both exegetical and logical, to make any one hesitate in defending it, and yet we do see it now and then brought out in controversy. It originated with S. Augustine, who contrived to get rid of a period of millennium which, after having believed it, he concluded to reject. His exposition is found in some of the later chapters of the work *De Civitate Dei*, and furnishes a curious example of guessing at the meaning of Scripture. The doctrine of a millennium was at variance with his grand conception of a kingdom established and in full operation. This interpretation has been reproduced again and again with various additions. According to this view, the Book of the Revelation of Jesus Christ ceases to have any interest as a book showing to the Church "things to come." It is merely a poem exhibiting under symbolic forms the working of forces and principles in the world in contact with Christianity, but without any key to the application of those principles. Some commentators, indeed, have treated it as a prophecy descriptive of the destruction of Jerusalem; others as setting forth the fall of Pagan Rome, which deprives it of all future interest; while others have found it an object of interest as exhibiting the fall of Papal Rome, without any reference to the advent of Christ.

It is not the object of this paper to enter into a detailed interpretation of this part of this wonderful prophecy, but there is one feature of S. Augustine's interpretation which would seem to carry with it its own refutation—that which refers to the binding of Satan. When in past or present history can Satan be said to have been bound? "Was Satan bound when he bruised the Seed of the woman's heel and urged Judas to betray and the Jews to crucify Him? Was he bound when S. Paul complained of being hindered by him, and told us to put on the whole armor of God that we might fight against him? or when S. Peter bade us watch and be sober for he went about like a roaring lion seeking whom to devour? Was he bound when he taught Ananias and Sapphira to lie to the Holy Ghost; gave power to Simon Magus and Elymas the sorcerer; and inspired the Pythoness of Philippi; or when his evil spirits leaped upon the powerless

¹ London, 1849.

exorcists and tore them? Was he bound when he stirred up Nero and Domitian to quench the Christian Church in blood? Has he been bound in Africa, in India, in China, in Turkey? Have none of the nations been deceived by him, when two-thirds of the world are worshipping devils? Was he bound in the French Revolution? Is he bound when he is yet in the heavens, the prince of the power of the air, abiding the day of the war between Michael and himself, when he shall be cast out of heaven into the earth?" If then we are led to the conclusion that the millennium is a fixed period still in the future that is introduced by the coming of Christ from heaven, we must farther conclude that there is a long period of human history to follow its introduction.

7. The doctrine of an historic Second Advent is this: that the same Jesus who was seen by the eleven departing from them on Mount Olivet "shall so come in like manner as they saw him go into heaven," *i. e.*, He shall come in the same form and substance, so as to be visible to human eyes; that He comes to be within the sphere of our earth; that He comes to make His personal presence manifest to His Churches, as He promised, "I will come again and receive you to myself, that where I am, there ye may be also" (John xiv. 3). This will be a new dispensation, or form of divine action among men. It will involve a personal manifestation of Christ Himself to the living Church, such a portion of it as shall be looking for Him, and their consequent change into His likeness—(see 1 *John* iii. 3); the resurrection of the saints departed, those that are Christ's, to be in some way united with the living saints who are changed; the inauguration and establishment upon the earth of a Kingdom—a rule of righteousness, administered by men under direct inspiration from on high. This includes the overthrow of all opposing authority, the restoration of the Kingdom to Israel, and through the Jews thus restored, the extension of the knowledge of God throughout the world. Over all nations and all lands there will follow the institution of lawful authority exercised in the name of Christ—the Church comprehending the saints who have been translated with those raised from the dead to be used as assessors with Christ in judgment, and in the rule of the earth.

Such is the general outline of the doctrine of an advent of Christ to occur in the course of human history, and to be the chief feature in the future development of the human race.

It must be added that the appearing of Christ is in this sense spiritual, not that He comes "in the power of the spirit as men say," but that He comes in His spiritual body—the body in which He ascended out of sight of His disciples, and in which He appeared to them after He rose from the dead. This body, as we learn from the Gospels, was a real, visible, tangible body, but yet having some peculiar properties. He was able to appear and disappear; to conceal His identity and to reveal it, and at the last to go up in a cloud out of their sight. It was not a form which was seen by any but His disciples,—it was not visible by the natural unenlightened eye of men. And so the appearing of the Lord when He shall come again, will not be an appearance in the visible skies, but a manifestation of Himself to those whose eyes have been opened to behold His glory. "To them that look for Him unto salvation shall He appear (*οφθησεται*—be seen by the eye) without sin." The wild and coarse notions which were in vogue some thirty or forty years ago among Millerites and Adventists, are based upon an entire misconception, and have had the same effect upon the religious mind of this country, that the real or supposed vagaries of Chiliasm

had upon the mind of the early centuries, to repel men from its consideration.²

8. An objection or two may be noticed. One is drawn from the passage in the Lord's discourse in the Gospel: "This generation shall not pass away until all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." This saying has been quoted as affirming that all the things spoken of in that discourse were to be accomplished within the next forty years, and the inference has been drawn that no personal advent in the course of human history was to be looked for. By some it has been maintained that the great event of the final ruin of the Jewish city and polity was what was meant by the Parousia. But it may be asked what was there in that judgment upon the Jewish nation that at all answers to what is signified by the Parousia.

The explanation turns upon this: What did the Lord signify by "these things?" Among the things was the tribulation of the Jews and their scattering among the nations "until the times of the Gentiles shall be fulfilled." The fulfilment of the times of the Gentiles and the phenomena that should follow, the darkening of the sun and moon, the stars falling from heaven, and the appearing of the sign of the Son of Man in heaven, are the things that must be fulfilled. When then the Lord speaks of "this generation," he must speak prophetically, and refer to the generation that shall be on earth at the time when these phenomena begin. There is a similar form of expression in Luke xvii. 34: "I tell you in that night;" the word is *ταυτη*. In this case it might as well have been rendered *that generation*. All of God's great acts toward men have been included in the space of forty years. The children of Israel wandered forty years in the wilderness. The Jewish people had a probation of forty years from the time of the Lord's public appearance among them until their final overthrow, and so from the time of the beginning of the trials upon Christendom that are to precede the appearing of the Lord until the event which they foretold, not more than the life-time of a generation will pass away. The generation that sees their beginning shall also see their close.

Another objection to the coming of Christ before the close of human history, is drawn by some from its supposed disagreement with the Creed, "He cometh again to judge the living and the dead," and the references that are made to "the day of judgment."

It by no means follows that the judgment which Christ administers as the Son of Man, may not be exercised in stages and at successive periods. The day of judgment is not a day of twenty-four hours, but is a long period—the day of the Lord—the latter day—the last day, and may be applied to a dispensation as well as to a crisis. "Judgment begins at the house of God." We may learn this from the parables in the twenty-fifth of Matthew. There is first the judgment on the foolish virgins, who were shut out from the Marriage Supper. Then the parable of the nobleman passing judgment upon His servants. This cannot represent a general

² It may be questioned whether there has not been some misunderstanding as to the asserted fact that the advocates of the Millennium in the second and third centuries really represented it as a period of great and unknown sensual delights to the risen saints, as well as of material prosperity to the dwellers upon earth. This may have been done by Cerinthus and other heretics, as is reported, but can we suppose that the sober-minded expositors of the prophecy, such as Tertullian, and Irenæus and Lactantius, really thought and taught that the risen and translated saints should enter upon a season of sensual enjoyment? How could they do this in face of the Lord's words, "in that world they neither marry nor are given in marriage, but are as the angels of God in heaven?"

judgment upon all men. It is specific in its application to those who have been intrusted with a special charge and responsibility in His absence; and the rewards are not general, but particular—rule over ten cities—over five cities (see the parable in Luke, ch. xix.)—proportioned to the work performed, which cannot be the reward of all. Following this is the judgment upon the nations, when the Son of Man has taken His Kingdom and shall sit upon the throne of His glory and the reward to those on the right hand is admission to share in the benefits and blessings of His Kingdom which has been established upon the earth. It is a judgment upon living men. But this scene of judgment is not to be confounded with the final judgment upon the dead, which is represented by the great white throne in Revelation, chap. xx. Christ comes again to be the judge both of those who are alive on the earth at His appearing, and of those who shall be raised from the dead; but the New Testament clearly teaches that the judgment is in stages, and the belief of the occurrence of the Lord's advent in the course of human history, in no way contradicts the Creed.

9. A question will arise, if this event is to occur, *how is it related to our own time?*

"The times and the seasons the Father has kept in His own power," and they are not tied up with the changes of the world in any such manner that they can be exactly computed. The coming of the Lord is a contingent event; a contingent upon the preparation of the Church for it. There are no data in the prophetic Scriptures upon which to base any calculations as to the exact time of its occurrence, and the words of the Lord, "of that day and hour knoweth no man, not the angels in heaven, neither the Son, but the Father," render it profane and impious to attempt to define them. The attempts of this nature which were made by Miller and his followers about forty years ago, must be regarded as the work of the enemy of the Truth, to turn the minds of men away from its consideration. But although we are forbidden to attempt to fix definite times and seasons, we are on the other hand earnestly exhorted by the Lord Himself to consider the signs of the times and to observe the providential indications of the approach of the great event. "Behold the fig tree and all the trees: when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise when ye see these things come to pass, know ye that the Kingdom of God is now nigh at hand." (Luke xxi. 29-31. It may be remarked that the longer the time that has elapsed since the opening of this dispensation, the nearer must be the day of its close. The lapse of nearly nineteen hundred years since the Ascension of the Lord, furnishes a reason why we may look for His speedy return rather than a reason for farther and indefinite delay. But I may add several indications of a more special nature which seem to warrant the belief that the event is so near at hand as to have a very special interest for us in this generation.

(1.) The awakening of attention to the subject within the last fifty years, in a remarkable manner. Although the doctrine has been made the occasion of numerous schisms which have developed into the worst of heresies, yet this abuse does not warrant us in refusing to see the voice of the Holy Ghost in calling the attention of the Church to a forgotten truth. May not this be the midnight cry: "Behold the Bridegroom cometh, go ye out to meet him."

(2.) The decay of faith in all parts of Christendom, the rejection of Christianity, not only practically, as has been done at all times, but intel-

lectually, and with a vigour and energy on the part of scientific and literary men, that has never had its equal. The Lord said, "When the Son of Man cometh shall He find faith on the earth?"

(3.) The unsettled condition of all the States and Churches of Christendom; the almost universal apprehension of changes that shall be revolutionary and destructive, seem to correspond to the signs which are noted in the Lord's great prophecy: "Signs in the sun and the moon and the stars; upon the earth distress of nations and perplexity, the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth." There are many reasons for the belief that the generation is now living that shall not pass away until all these things shall be fulfilled, and that this great historical event is soon to occur.

It is manifest that the belief that has been herein advocated must have an important bearing upon the practical work of the Church. The near approach of such an event must modify in some degree the character of the teaching that is presented and the aims of those to whom it comes as a conviction. But upon this I do not propose to enlarge, content with directing the minds of thoughtful readers to the question itself of the historic period of the Second Advent.

J. S. D.

Miscellanea.

EVANGELICAL TACTICS.

THE following notes from the *Church Review* are instructive as to party-morals, especially the attitude of the *Rock* toward Bishop Selwyn.

The Rev. Dr. Belcher gives an extraordinary account of the collusive way in which business is transacted in the Court of Lord Penzance. He says:

"I was one of the few present in Lord Penzance's Court last Saturday, and I witnessed the following transaction. A person walked up to the side of the table at which his lordship was sitting, and held a private interview with him before the public. Not one word save 'Enraght' and 'Miles Platting' could be heard, and I was not a little surprised to see in this day's papers that the interview to which I have referred was a formal *ex parte* application by a lawyer in two recent ritual cases. Is it fair to ask whether this is the usual mode of procedure in our courts of justice?"

In another column we refer to the whole legal scheme of anti-Ritualism from Lord Beaconsfield and the P. W. R. A., including the Judicial Committee and Lord Penzance, down to such worthies as the Bordesley baker and his hired tool, as a "plant." The facts stated in the following way by Dr. Belcher have been known for some days, and they reveal Lord Penzance in a more serious light still. Nothing can be more damning than for a judge whose office it is to decide impartially between a plaintiff and a defendant to be detected as part and parcel of the prosecution. It is fortunate that on certain occasions silence is more eloquent than speech, for we dare not characterize the collusion and connivance of a judge in the language of truth. We venture to question whether the purity of the judicial bench has been sullied to the same extent since the days of Judge Jeffries. Dr. Belcher says:

"I have now before me a bill of costs served in one of those very cases, and I see charged as costs against the defendant, Mr. Green, such items as these:

"Telegrams, letters, &c., relative to irregularities in the original proceedings in the diocesan and provincial registries; charges for private interviews between the solicitors of the prosecutors and Lord Penzance at his private residence, to consult how these mistakes are to be got over; perusing letter from Lord Penzance later in the day; 'private interview with Lord Penzance, 13s. 4d.;' 'second interview with Lord Penzance the same evening, one guinea, to consult as to the preliminary proceedings against Mr. Green; cab hire 7s. 6d., and cab hire 4s. 6d., to Lord Penzance's private residence;,' 'attending Lord Penzance at his residence, *as we deemed it important it* [Lord Penzance's letter] *should not be sent to us, &c., 13s. 4d.'*

"I am told that the defendant in this very case was in total ignorance of all these journeys of his opponent to the judge's house."

Our enemies seem to be demented. This is the majesty of law. After such disastrous revelations as the above, Lord Penzance's sentences become a mockery of judicial solemnity. He reminds us of nothing more than the proverbial Roman augurs laughing in their sleeves during their performance of solemn rites. Lord Penzance charging at Mr. Macknonochie executes a farce, only without any humour in it. Curiously enough when Lord Penzance authorizes the publication of his sentence of three months' suspension against Mr. Mackonochie he hints an uneasy suspicion that this devoted clergyman will choose to disregard it, and goes on to hold over his head the threat of imprisonment! Well, in our view, nothing could be better than coming to the *ultima ratio*. Few things seem more likely than that Lord Penzance, after so many exposures, may see fit to descend from his *rostrum* sooner than the priest-incumbent of St. Alban's from his Altar-step.

The autumnal conference of the Church Association has been held lately at Southport, and we don't pretend that it is any reproach that there does not seem much novelty in the proceedings. The conference began with a paper from Canon Clayton, who is ostentatiously announced as formerly senior fellow and tutor of Caius College, Cambridge. The reproach may attach to the *Rock* for representing Canon Clayton's paper as chiefly a sermon, preaching pious truisms, and a quondam senior fellow as not recognizing the distinction between a parochial pulpit and a conference of the heads of a party. Canon Garbett read a paper which cannot have pleased the *Rock*, for it is only mentioned that it gave rise to a long discussion. The *piece de resistance* appears to have been a dissertation on successive revisions of the Prayer Book, by Dr. Blakeney, the learned man of the school who, it will be recollected, once discoursed on the Prayer Book, his conclusions being wonderfully aided by a fatal habit of not being able to translate Latin. Dr. Blakeney, however, may fairly claim the credit of uttering bold paradoxes. We all know that the revision of 1552 was Protestant in tendency. The chief authors of it were a Primate who offered to annul his orders, and to take out a fresh commission from the King, some foreign Protestants, and some professed Genevans. Considering that Henry VIII. has been painted as a saint, Richard III. as a mild-mannered man, and John as a pattern of morality, perhaps there is nothing surprising in being informed that Queen Elizabeth was a better Protestant than Cranmer or John a Lasco, and that the revision of 1559 was Protestant in its tendency as compared with that of 1552. Passing on to 1661, it is still less surprising to learn that the Caroline bishops were as much more Protestants than Queen Elizabeth as Queen Elizabeth was

more Protestant than John a Lasco. What is certain, according to the learned man of the Evangelical party, is that the Book of 1662 expressed to a nicety the opinions of the Presbyterians who protested against it, and that their conduct in dissenting from the Church was a freak of fancy. We may leave Dr. Blakeney as "a well-learned clerke" to his Latin and his Liturgies.

Canon Ryle cheered the hearts of his suspicious hearers by assuring them that he never exchanged more than one letter with Archdeacon Denison in his life. Whether this is a compliment to the canon or to the archdeacon, or to neither, we do not dare to decide. The letters referred to were one asking Canon Ryle's assistance at the meeting held last week to deprecate Parliamentary alterations in the Prayer Book, and the other from the canon declining the Dancean proposal. The other paper reported at length was on the increase of Dissent in consequence of "Ritualism." But facts are all on the other side. The author furnished one or two instances of members of the Church of England be taking themselves to sectarian conventicles, but then the explanation is easy. These persons were of the "Church of England family newspaper" sort, so frankly expressed by the remarks of the *Rock* on Biseop Selwyn. They did not regard Church of Englandism as "the religion of Jesus Christ," and when a new incumbent taught loyalty to the Church as an essential they deserted to the conventicle, because they never meant to be loyal to the Church of England as such. But then two facts are too obvious to be gainsaid. The first is, that without an exception wherever an "Evangelical ministry" exists there meeting-houses abound, and the second is that never was there so large and progressive an influx of Dissenters into the Church as since the rise of "Ritualism." The reader of this paper did not take any account of the fact that Dissenters everywhere are imitating Ritualism in its external features, and that our own Evangelical organs are continually complaining of Dissenting defections from pure Protestant principles. It is notorious that the head and front of Dissenting objection to the Church is to its supposed slavery to the State. But Evangelical organs never tire of exaggerating this feature, and of appealing to Parliament to take in its hands the entire direction of our religion. Dissenters can only be won to the Church by bringing out her spiritual features, and they *are* being won every day. Dissenters regard with contempt a system which professes that there is no difference between it and Dissent except sticking to the loaves and fishes. It was a notable deficiency in the reader of this paper to take no account of the fact that *pari passu* with Evangelicalism Dissent equally progressed. The omission deprives his paper of all value. If he had prescribed a method on his own principles by which Dissenters could be brought into the Church we should have given him very patient attention. The simple explanation of Evangelicalism in its doctrinal aspect towards Dissent is that Dissenters used to object to certain portions of our Prayer Book, and that Evangelicals replied that some of these portions did not mean what they said, and that others which did ought to be expunged. But this plan, weak and dishonest on the face of it, never answered.

Curiously enough, we were reading in that eminently Protestant publication the *Boy's own Paper* a lavish encomium on Selwyn's Episcopate in New Zealand, dwelling particularly on its Apostolic features. It is related how fearlessly Selwyn, carrying his life in his hands, trusted himself to hostile tribes, how he brought to them the message of peace, how he endeavoured to reconcile races, how simple and self-denying were his habits, and so on. And it was pointed out how closely this was a development on a more arduous scene of his labours when in English parishes. We then

happened to turn to that Christian publication the *Rock*, and we beheld a reverse picture, painted with an unsparing hand in the way of pouring on colours. Bishop Selwyn's Episcopate in New Zealand "paralyzed the mission work there;" "his main qualification for the post of head missionary among savages was the fact of his being an "athlete," able to swim, row a boat, handle a ship, and endure privations." Everyone knows that these were merely accessories to Bishop Selwyn's work, just as St. Paul's labouring with his own hands was an accessory to his "preaching the Gospel." But the *Rock* bespatters Bishop Selwyn much as the Judaizing adversaries at Corinth and in the Galatian Churches bespattered S. Paul. The polemical spite, however, soon comes out, the *Rock* exposing himself, while the Apostle to the Gentiles was obliged to take upon his own shoulders the task of exposing his Judaizing enemies. The *Rock's* damning verdict on Bishop Selwyn's missionary Episcopate is this: "As we understand it, he represented the Church of England, and not the religion of the Lord Jesus Christ; and by so doing he, as far as in him lay, undid the work of the humble missionaries who for years before Dr. Selwyn's arrival had so successfully laboured in the Gospel with the simple object of bringing the natives to a knowledge of salvation through a crucified and risen Saviour!" No one after this can doubt that this comical organ is "a Church of England family newspaper," the meaning of this designation being that the *Rock* does not represent the religion of Christ, and, so far as in it lies, undoes the work of those whose object is to advocate a knowledge of salvation through a crucified Saviour. It is interesting to notice that Bishop Selwyn was nothing more than a "historical High Churchman." The *Record* takes the line of reproaching High Churchmen for not joining the Evangelicals in the war of extermination against the "Ritualists," but it does not do so sincerely. We have often pointed out that if we consider the real key of the Protestant position we shall find High Churchmen and Ritualists are equally obnoxious. So convinced is the *Rock* that High Churchmanship is not the religion of Christ, but on the contrary a subversion of the true knowledge of salvation, that he slanders the departed Bishop of the Church of England because he "represented his mother Church," and as a bishop adopted a different standpoint from that of sectarian missionaries.

EVERT AUGUSTUS DUYCKINCK.

A New York paper some time since thus noticed a late piece of Dr. Osgood's literary work which we have not seen :

In the *Memoir of Evert Augustus Duyckinck*, by the Rev. Samuel Osgood, reprinted from the "New England Historical Register," the author gives some interesting details in regard to the mutual influences of the literature and literary men of New York and Massachusetts. Mr. Duyckinck is described as a representative of the English type, under the lead of Washington Irving, as distinguished from the Transcendental, and perhaps Germanic, school of thinking, which is so strongly marked by the name of Ralph Waldo Emerson. New York had led the way in elegant literature, especially in romance, history and popular essays, with the help of Cooper, Irving, and others, while Massachusetts bore the palm in the forum and the pulpit, as illustrated by the eloquence of Webster and Chateau, Everett and Channing. Duyckinck was the strenuous advocate of a New York school of letters, which should at least match the rising litera-

ture of Massachusetts. It seems to have been his ambition, according to Dr. Osgood, to soften the Puritan scholarship by bringing it into contact with the cultured side of the English Church. He was the champion of the old English literature as against the new radicalism. As he grew in years and in wisdom, he seemed more and more to combine his love for the old learning with the just appreciation of modern ideas. He thus became, in some sort, a minister of reconciliation between the Puritan and the Churchman, the independence of the university and the conservatism of the pulpit. His work was not so much by controversy as by interpretation and conciliation, and has doubtless exerted a powerful influence in bringing about a better understanding between the two leading representatives of the English-speaking races in America, New England and New York. In his admirable "Cyclopædia of Literature," he introduced the prominent authors and thinkers of each community to one another in a kindly and intelligent manner, and as a critic and a neighbor, he ushered New England writers and scholars into the society of the Knickerbockers. The invasion of some of the higher walks of culture and thought by New England scholars did not disturb his equanimity. Both as a man of society and a critic, he was friendly and courteous to the new comers, and grew in sweetness and good fellowship by the exercise of mental hospitality. The quality of Mr. Duyckinck's work is justly described by Dr. Osgood as blending fineness of taste and purity of sentiment, with the habit and the ability of conscientious labour. The dash and fire of some of the successful writers of the day was not congenial to his temperament. His tone of mind was quiet and contemplative, and he regarded art as a ministry of beauty rather than as an utterance of force. The essay of Dr. Osgood is thoughtful and discriminating, catholic in spirit, lucid in statement, and wide in comprehension. It abounds in curious items of recent literary history, and presents a faithful sketch of a ripe and good scholar, who was justly honoured in his life, and who still lives in the memory of his kindly ways and his beneficent works.

CO-EDUCATION OF THE SEXES.

AFTER the remarks on Goldwin Smith's article in the *Atlantic Monthly*, which to some might have seemed almost acrimonious, we are glad to reproduce the following views taken from an article of his in the *Princeton Review* on "University Questions in England."

The University of London has admitted women, not without strong opposition by a part of its governing body; but the University of London, as has been already said, is nothing but an examining board. Oxford and Cambridge have undertaken the examination of women who wish to become teachers; they have always allowed every one, whether students or not, and without distinction of sex, to attend the public lectures of professors; but they still hold out against the admission of female students, though Cambridge is closely besieged by an outpost of the invader, Girton College, planted at its very gates. Every engine is plied, appeals are made not to reason only, but to sentiment, and enforced by a gentle intimidation, to which those who cherish a reputation for liberalism especially are apt to yield. Clearly enough not only this special question, but the more general and far graver questions as to the future relations between the sexes, is likely to be settled by other influences than that of argument.

Nature will break a settlement which reason has not dictated ; but the experiment may cost us dear : we may find that it is possible to unmake women, though it is not possible to make men.

That the education of women ought to be high we are all agreed. But unless the functions of the two sexes are the same, high is not necessarily male. If the function of men, as a sex, is labour, that of women maternity and the management of a household (and it is difficult to see how the species can be preserved under any other arrangement), the presumption is in favor of some corresponding difference in final education, and there can be no illiberality in assigning to each sex that which it needs, not that which it does not need. If the two are destined by nature to be complements of each other, to train them up as competitors is not large-mindedness but folly. The wealth of marriage will certainly not be increased by the change. No man or woman can master the whole circle of knowledge and accomplishments ; the more diverse, therefore, the acquirements of the two partners, the richer the union will be. Thoroughgoing radicals spurn the idea that the interest of wedlock is to be allowed to regulate these questions ; but they will find themselves in collision with very deeply-rooted prejudice. Physiological questions we leave to physiologists, who are certainly not unanimous in pronouncing that the full male burden of intellectual labour can be safely imposed on the future wife and mother. The danger would of course be greater under the competitive system of examination at Oxford and Cambridge than under the system which prevails in the United States. But it is hardly conceivable that the feelings of young men and young women towards each other in England should undergo such a change as to admit of their competing against each other. Nor are there many who would wish to awaken in the breasts of women the feelings which rivalry awakens in those of men, and which, it must be allowed, are a drawback on the good effect of the prize. No cast-iron rule need be laid down : our system must be framed not for Mrs. Somerville or Miss Martineau, but for women as a sex.

Supposing, however, that the final education of men and women is to be the same, it is a separate question whether they can receive it in the same universities. We cannot draw an affirmative conclusion from an experiment made with a few young women probably of an exceptional character, and certainly under the restraints of a novel and delicate position ; even granting such experiments to have been successful, which in the case of the female students of Zurich appears more than doubtful. We have to ask ourselves whether the young women of the wealthier class generally can be safely mingled in a university with the young men of the same class. Let any mother, provided she is not an extreme radical, decide. In America there are excellent colleges for women, with full university powers, though we understand that those among them which at the outset professed and attempted to give a complete male education have found it necessary to make concessions to sex, as all universities would if the number of females in them became large. There is, in some quarters, a manifest desire to burst open doors merely because they are closed ; but gratitude is due those who, like the liberal though stalwart President of Harvard, decline, in mere deference to such a desire, to jeopardize institutions which are doing good work in their own way.

THE PERSONAL WORK OF THE HOLY SPIRIT.

An Address delivered at the Church Congress at Albany, Oct. 24, 1879.

BY THE REV. A. C. A. HALL.

[Written out for the CHURCH ECLECTIC.]

PERMIT me first of all to touch upon a point of doctrine which lies at the very root of all true consideration of this subject in its practical aspects. We are bidden in Holy Scripture to "build up our spiritual life on our most holy faith."¹ The Blessed Spirit, Whose work we are considering this afternoon, is first "the Spirit of Truth,"² and then the Spirit of Holiness and of Love.

It has been recently said by an English Missionary Bishop that "the question between the Anglican Church and other religious bodies is really a question of the office and function of God the Holy Ghost in this dispensation."³

There is a twofold error in much popular religionism. Many there are whose creed, and whose devotion founded upon their belief, ends with the Cross. All for them is finished when the Redeemer dies upon the Cross. They look not on with the beloved disciple to behold the mingled stream of Blood and Water which flows from His pierced side,—that Water and Blood with which the Spirit also is to bear witness.⁴ Such persons look back to a dead Christ, instead of looking up to the living Christ, "Who liveth, and was dead, and behold He is alive for evermore."⁵ They understand not the Apostle's boast, "Who is He that condemneth? It is Christ that died,—yea rather that is risen again, Who is even at the right hand of God, Who also maketh intercession for us."⁶ Others, not a few, there are whose creed may indeed be complete, and all its articles believed, but it is disjointed and hangs not together; they see not the connexion between the several parts. These regard the work of the Holy Spirit as something altogether distinct and separate from the work of our Blessed Lord. They think of the Spirit as a Substitute for Jesus. This error is at the bottom of the Roman heresy (so I will venture to call it), which as regards the Faith makes the Holy Spirit a continual revealer of *new* truth to the Church, another Teacher of a further revelation, instead of the Illuminator of the revelation made by the Incarnate Word. There is, and can be, no further revelation beyond that of the Incarnate Son. It is the work of the Holy Spirit continually to explain, and apply, and unfold in its fullness of meaning—in this sense, but in this alone, to develop—"the Faith once for all delivered unto the saints."⁷

¹ St. Jude, 20.² St. John xv. 26.³ "Office and Work of the Holy Spirit, Addresses by A. B. Webb, D.D., Bishop of Bloemfontein."⁴ 1 St John v. 6:⁵ Rev. v. 18.⁶ Rom. viii. 34.⁷ St. Jude. 3.

It is a curious instance of the way in which extremes meet that this regard of the Spirit as a Substitute for Christ, which is the Roman error as concerns the *Truth*, should with respect to *Grace* be pressed upon Churchmen by a periodical in this country which is generally keen to detect Popery in those who dissent from its teachings. We have been told that in the Sacraments the Holy Spirit works as the Vicar of an Absent Christ. Not such is the teaching of Scripture. "Grace and Truth came by Jesus Christ;"⁸ but grace and truth departed not from the earth when He withdrew His visible Presence, nor are they ministered now apart from Him. The Christ Whom we worship is neither a Christ of the past, nor a Christ far removed in the present. "The Word is very nigh thee, in thy mouth and in thy heart."⁹ Archbishop Ussher has beautifully said "The streams of Grace must run to us through the golden pipe of our Saviour's Humanity." Yes, it is the good pleasure of God the Holy Ghost to carry into effect, and not to supersede, the mediation of Christ. Jesus our Lord exalted to the Right Hand of God, as the Instrument and Agent of all the Father's operations, is to be worshipped as "the Christ." He is the Anointed One, our ever-living, ever-present Prophet, Priest, and King. That which He *began* to do and teach while on the earth,¹⁰ He *continues* now to do and teach by His Spirit in the Church, which is His Body. In the ministry of grace it is *He* Who baptizeth with Water and the Spirit, *He* Who absolves and restores the penitent, or retains the sins of the impenitent, *He* Who consecrates by His Word and Spirit the Broken Bread and the Blessed Cup as channels by which He communicates His own sacred Body and Blood. It is from Him and in Him that we partake of the Spirit. From Him, the Head of the Body, the holy Anointing flows down to the skirts of His garments, to the least and lowest of His members. We are to be "strengthened with might by His Spirit in the inner man, that Christ may dwell in our hearts by faith."¹¹ The Spirit does not take the place of Christ in the soul, but secures that place to Christ. He comes not to supply Christ's Absence, but to accomplish His Presence. And so as regards the communication of *Truth*, the Spirit testifies of Christ. "He shall take of Mine," our Lord said, "and shall shew it unto you."¹² The Spirit "leads into all truth." How? "For He shall bring to your remembrance all things whatsoever I (the Incarnate Word) have spoken unto you."¹³ The Spirit produces in the Church "the mind of Christ."¹⁴ This is that "oecumenical mind of the Church" to which the Bishop of Illinois appealed¹⁵ as the authority in matters of doctrine, the Voice of the One Spirit in the One Body of Christ. We are to "hear what the Spirit saith unto the Churches."¹⁶ Here is the safeguard at once against a fanatical individualism, and against a merely mechanical traditionalism.

⁸ St. John i. 17.⁹ Rom. x. 8.¹⁰ Acts i. 1.¹¹ Eph. iii. 16, 17.¹² St. John xvi. 15.¹³ St. John xiv. 26.¹⁴ 1 Cor. ii. 16.¹⁵ In his paper read before the Congress the preceding day, "On the Authority of Dogma."¹⁶ Rev. ii. 7.

II. What a lesson should we of the clergy learn from this consideration both for ourselves and for our work! In our teaching it is not only clearness of expression, much less mere eloquence of language, which is required, that the truth may be brought home to our hearers. "Unless there be One within Who teacheth (says St. Gregory the Great) the tongue of the teacher toileth in vain without." Our sermons must be prepared with prayer, hearts must by spiritual influences be made ready to receive the Word, and by the grace of God must the Word sown be made fruitful. "The Gospel" must be "preached with the Holy Ghost sent down from Heaven," as one Apostle described his ministry; ¹⁷ "not in enticing words of man's wisdom, but in demonstration of the Spirit and of power," according to another. ¹⁸

In all our ministerial work we must be looking to the Holy Ghost as *the Life-Giver*. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts," ¹⁹ is our work to be accomplished. It was with the Church at the first, and is now, as in the formation of Adam. "The Lord God formed man of the dust of the ground, and (then) breathed into his nostrils the breath of life; and man became a living soul." ²⁰ So was it in the formation of the Church. Our Lord while upon the earth planned and arranged it all in wondrous order; the commissions were given, the sacraments instituted, the doctrine revealed, the hierarchy sketched out. But until Pentecost it was cold and lifeless, like the body of Adam, lying on the ground from whence it was taken. All its various parts were fitted together, the sacramental veins and the doctrinal joints were fashioned, but there was no life. Then He Who had received gifts for men breathed forth from Himself the Breath of Life, and at once His Church started up in life.

It is by the same power—the power of the indwelling Spirit—that the Church's life is to be maintained. And yet in practice how commonly do we rely upon merely natural means for the Church's work, upon pecuniary resources, social influence, intellectual talent, human zeal and energy.

What a wonderful and instructive picture of the Spirit's work as the Life-Giver is that in Ezekiel's vision of the dry bones. ²¹ What a type is that of many a dead or dying Church, a dead Parish, a dead Soul! The bones indeed are "very dry." "Can these bones live?" it is asked. "I will cause breath to enter into you, and ye shall live," saith the Lord. And then there are two stages in the fulfilment of the promise. First, Ezekiel prophesied over them in the name of the Lord, and "there was a noise, and behold a shaking, and the bones came together, bone to his bone; and when I beheld, lo the sinews and the flesh came upon them, and the skin covered them above: *but there was no breath in them.*" And then there was the second command, "Prophesy unto the wind, and say to the wind, come from the four winds, O Breath, and breathe upon these slain, that

¹⁷ 1 Pet. i. 12.

¹⁸ 1 Cor. ii. 4.

¹⁹ Zech. iv. 6.

²⁰ Gen. ii. 7.

²¹ Ezek. xxxvii.

they may live." And so, Ezekiel adds, "I prophesied as He commanded me, and the breath came into them, *and they lived*, and stood up upon their feet, an exceeding great army." Yes, our organization may be complete, our machinery perfect, our resources large; but still all powerless, and incapable of effecting any spiritual, any supernatural result. The external form is valueless without the quickening Spirit. Yet how much religionism there is of mere external form, of exact discipline maybe, of ceremonial beauty, but over which we need to say, "Awake, O north Wind, and come thou south; blow upon my garden, that the spices thereof may flow out." ²²

We hear much in these days of "Church Extension." It is indeed a solemn and imperious duty to *extend* the borders of the Church. It is still more necessary to *intensify* the life of the Church. Let us see clearly *what* we are extending. Is it a feeble Christianity, diluted by the world, pared of all that is supernatural in doctrine and in life; is it an effete and worn-out Christianity, effete not because it is old-fashioned, but because it has lost its savour? Or is it the old faith once delivered, and made clear now as of old by the illumination of the Sanctifying Spirit, the old way along which Saints, led by the Spirit, have gone to God?

When you would heat a large area, it is not by a straggling thread of half-kindled wood; but you pile up your fire till it blazes well, and its light and heat will spread afar. My brother Priests, what does this mean for us? Surely, in the words of St. Gregory Nazianzen, that "we must ourselves first be purged before we cleanse others, that we must ourselves be illuminated if we would enlighten others, ourselves be enflamed if we would kindle others." Ah yes, let us "stir up the gift which is in us," ²³ and seek to go forth to our ministry which

"Enflamed with perfect love each sense,
That others' souls may kindle thence."

And what lessons concerning the needful preparation for Holy Orders are involved in this consideration of the Ministry of the Spirit. Allow me, my Right Reverend Fathers, very respectfully but very earnestly to plead for more care and attention in our Seminaries to the *spiritual* training of candidates for the ministry. It is not an intellectual education alone which is needed; the heart is to be taught as well as the head; the whole man must be brought into conformity to the Will of God, to the likeness of Christ. We need indeed in these days a learned Priesthood, we need a zealous Priesthood, but we need above all a holy Priesthood, taught to pray and leading others in prayer, trained in a true Christian *ᾠσκησις*, and helping others to break free from the lusts of the flesh, "examples to the believers, in word, in conversation, in charity, in spirit, in faith, in purity." ²⁴

²² Song of Solomon iv. 16.

²³ 2 Tim. i. 6.

²⁴ 1 Tim. iv. 12.

III. In conclusion, let me point out two practical applications of what has been said :

1. Our hearts must be hushed, that we may listen to this inward teaching of the Blessed Spirit. Hence the great necessity in this busy, stirring, restless age of setting apart and guarding carefully times for private communion with God, and for meditation upon His Word. Hence the value, especially for the clergy, of seasons of special retirement and Retreat ("Quiet Days," or whatever other name you choose to call them). Hence the importance for all of cherishing an habitual recollectedness and composure of spirit, that "listening heart" ²⁵ for which Solomon prayed, ever ready to hear, and ever faithful to obey the voice which shall say "This is the way; walk ye in it." ²⁶

2. Again, the key note to all that I have said is the declaration of our Lord concerning the Holy Spirit, "He shall take of Mine, and shall shew it unto you." ²⁷ These words have their application and fulfilment in the different *vocations* of God's servants. It is the work of the Blessed Spirit to form Christ within us, to reproduce different features of His all-perfect and all-embracing life and example in the different members of His mystical Body. He distributes to every man according to His will. "There are diversities of gifts, but the same Spirit." ²⁸ While He calls all to imitate Christ's example in spirit, some He calls to follow Him to the letter. While all must obey His *commands* (if in this sense "any have not the Spirit of Christ, they are none of His" ²⁹), some are called to embrace His *counsels*; ³⁰ by voluntary Poverty to sell all that they have, and give to the poor, that they may have treasure in Heaven; in a Celibate life, "for the Kingdom of Heaven's sake," that they may wait on the Lord without distraction; in voluntary Obedience, in things indifferent, to a Religious Rule and a Religious Superior, for the greater perfection and simplicity of their life and service. In some old Litanies the Holy Ghost is invoked as the "Founder of Religious Orders." It has pleased Him of late years to put into the hearts of many in our Communion a desire for the devoted life of Brotherhoods and Sisterhoods. My friends, take care, lest in hindering any from thus dedicating themselves unreservedly, in body and spirit, to the special service of their Lord, you should grieve the Holy Spirit, by seeking to cramp and fetter His operations. "Where the Spirit of the Lord is, there is liberty." ³¹

Let not that be said of the Church in this land and of this age, which was said by God to Israel of old, "I raised up of your sons for Prophets, and of your young men for Nazarites. But ye gave the Nazarites wine to drink, and commanded the Prophets, saying, Prophesy not." ³²

²⁵ 1 Kings iii. 9.

²⁶ Isa. xxx. 21.

²⁷ St. John xvi. 14.

²⁸ 1 Cor. xii. 4.

²⁹ Rom. viii. 9.

³⁰ St. Matt. xix.; 1 Cor. vii.

³¹ 2 Cor. iii. 17.

³² Amos ii. 11, 12.

Correspondence.

ROME—III.

“**O**MNIUM urbis et orbis ecclesiarum mater et caput.” Such is the proud title of the celebrated basilica dedicated conjointly to St. John the Baptist and St. John the Evangelist, and known by the name of St. John Lateran. The confiscated ground of the Senator Lateranus, on the Coelian, became the site of an imperial palace, on which Constantine built the first monument of his conversion in a cathedral church for the Bishop of Rome. Sylvester then occupied the see, and since that time his successors have been either consecrated or enthroned in this church, with the exception of the present incumbent, who is supposed to be “imprisoned” in the Vatican, at the opposite extremity of the city. Its name, “Lateran,” was known in the fourth century A.D., and celebrated in the verses of Prudentius: “Who does not now despise the polluted altar of Jupiter, to run with the multitude to the abode of Lateranus in search of the royal unction of the Christian?” Here the popes were enthroned as bishops and patriarchs of Rome; at St. Peter’s, as spiritual sovereigns of the world.

Retracing our steps from the Porta Maggiore past the church of Santa Croce, the Prætorians’ amphitheatre, and the lofty wall of Honorius, passing a little plain alive with soldiers going through their evolutions, we find ourselves in front of the massive and towering eastern front of this great church, prolonged towards the north by the adjoining episcopal palace of the Roman see. A pediment in the centre, supported on two pairs of lofty Corinthian columns, is enriched with sacred mosaics. High above all is a colossal statue of Christ with the left hand holding the cross, and the right extended in benediction. On either side of Him, but on a lower level, are the two SS. John, with eight other statues, after the style of St. Peter’s. “A more noble and imposing aspect cannot be imagined—facing towards the east, whence the sun gilds with his morning rays the summits of a splendid range of mountains, and illuminates the variegated veil of mist that hovers over the broad intervening expanse of the Campagna, dotted with the ruins of aqueducts. Beyond these you discover the theatre of the earliest wars of the republic, spreading plains along which uncoil the old roads, recognizable by their tombs. The horizon is terminated by hills, and the ancient cities of Latium which decorate the pedestal of the Sabine hills.” The church was ruined by an earthquake in 896, but immediately restored. It was destroyed by fire in 1308, rebuilt, and burned again in 1360. Since that time it has been restored, altered and modernized, till it reached its present form in 1734. It will have been seen from what has been said before, that “orientation” has not been observed in the

position of the church, although there is no constraining reason apparent for neglecting it, had it been deemed important. In fact, it can hardly be called a rule in the churches of Rome, which face every point of the compass.

Six other churches in Rome share with St. John the eminent title of "Basilica," viz., St. Paul intra muros, Sta Maria Maggiore, St. Peter's, Sta Croce, St. Lorenzo, St. Sebastian. Over these the Pope has a special jurisdiction. The Basilica, a great hall in which the courts of law sat, and the citizens met for business or conversation, was introduced into Rome by Cato A. U. C. 566, and reached the number of 42 in the reign of Diocletian. Some idea of their size and magnificence may be formed from the remains of the Julian, built by Julius Cæsar, in the Roman Forum, of the Ulpian in the Forum of Trajan, and of Constantine, between the Forum and the Colosseum. Their model was followed in the churches built by Constantine, and hence their name, with doubtless a mystical allusion to their being the possession and homes of the King of kings.

It is entered at the eastern end by a portico, corresponding to the *narthex* of the early churches. This portico extends the full width of the five naves—204 feet. I realized its spaciousness on a showery day in April, by seeing it filled with several companies of soldiers who had been driven from their drill to take refuge in it not by the shots of an enemy in possession of the defences, but by the pelting of the rain. It accommodated them very conveniently without crowding. This portico contains the only statue of Constantine known to be an original and authentic likeness, once standing in his Baths on the Quirinal, buried in their ruins, forgotten, but recovered to stand at the entrance of the successor of his own basilica. It is a colossal figure, holding under the left arm a sword with the point reversed and enfolded in his cloak; while, emblematic of his confidence in the Cross above earthly weapons, the spear in his right hand, with shaft resting on the ground, is surmounted at the point by the Christian monogram. This may be the same described by Eusebius in his Life of Constantine, B. I., c. 40: "He immediately ordered a lofty spear in the figure of a cross to be placed in the hand of a statue representing himself, in the most frequented place of Rome," &c. There are five portals, the centre one being closed by a magnificent door of bronze, a veritable antique, attributed to the celebrated Basilica Emilia in the Roman Forum. The extreme right hand door is a "Porta Santa," walled up till the year of Jubilee, when the Pope comes and knocks on it with a silver hammer, whereupon bricks and mortar are knocked away, and he is admitted. How he will be able to do this consistently with the "Imprisonment" theory it is difficult to see. But Italian wit is never at fault when an inconvenient theory is to be overcome, and when the time arrives some method to provide for it will undoubtedly be found. The privilege of having a "Porta Santa" is enjoyed by only three others of the Papal basilicas—St. Peter's, Sta Maria Maggiore, and St. Paul's.

The vista stretches out 408 feet to the extremity of the apse. The effect of the great breadth is destroyed by the broad and massive piers, which are built around and enclose the ancient granite columns, of which only two remain exposed at the end of the nave. The high altar at the end of the nave has an altar-table of *wood*, which is said to be the identical one used by St. Peter, and found in the ruins of the house of the Senator Pudens, where the Apostle lodged. This ought to be of some interest to that nervous parishioner who, thrown into an agony of suspicion by the sight of an altar-cloth in his parish church, went up and put his hand under it, and devoutly exclaimed, "Thank God, it is *wood*!" No one but the Pope himself celebrates at this altar, which he does, as at St. Peter's, and I believe, all the other basilicas, facing the congregation, which must be towards the East. A magnificent altar fills the south end of the transept, under a spacious baldachino of gilded bronze, supported by four huge columns of the same material, three feet in diameter, said to be the identical ones made from the prows of Antony's ships at Actium, and devoted by Augustus to Jupiter Capitolinus. The church, in fact, is a great storehouse of relics both pagan and Christian, both false and real. Among them is a pair of marble columns from the Temple of Jerusalem, and another pair from Pilate's palace; an altar with its table three or four inches thick perforated, and a corresponding impression on the pedestal, through which a consecrated wafer made its way to convert an obstinate heretic; a granite slab, on four pillars, which measures the exact height of our Saviour, but of no other man that has yet passed under it; a cedar board 42 inches long by 20 broad, which is shown as a part of the table of the Last Supper; the identical slab of porphyry on which the soldiers at the Crucifixion cast the lots; the heads of SS. Peter and Paul preserved in a shrine over the great altar, and exposed on their joint festival, and countless others of the same kind. Two magnificent columns from the destroyed triumphal arch of Marcus Aurelius over the Via Flaminia, decorate the Corsini chapel built by Clement XII. A.D. 1734. A portrait of Boniface VIII., by Giotto, his contemporary, one of the oldest authentic likenesses, represents him in the act of proclaiming the first Jubilee, A.D. 1300. The mosaics in the ceiling of the apse date back to A.D. 1291, having escaped the conflagrations, flashing their golden surface, giving relief to the figure of Christ in clouds, surrounded by the Blessed Virgin and saints. The ancient cloisters are treasures of beauty and artistic skill, with arcades supported on such graceful and exquisite arches and columns, some plain, and some fluted, some deftly wrought in spirals inlaid with threads of mosaic, the work of hands that could make nothing too beautiful for God's House. A marble well, dating back to the very foundation of the cloisters by the Benedictines of Monte Casino in the sixth century, stands in the centre, and opposite to it, under the arcade, is an episcopal chair of marble, evidently a relic of the Middle Ages, a veritable *cathedra*, which, if it could speak, would reveal the fallibility of many who have spoken from it.

One of the most interesting relics connected with St. John Lateran is the Baptistery of Constantine, an octagonal building adjoining its western extremity. Roman tradition states that it was built by the emperor for his own baptism, and that he was actually baptised by Sylvester in the basin of green basalt standing in the centre. The same tradition is perpetuated by a celebrated fresco in the galleries of the Vatican. It would convince no Roman to say that Eusebius in his "Life of the Blessed Emperor Constantine," gives a detailed account of his baptism at Nicomedia just before his death, on Whitsunday, A.D. 337, Sylvester having died in the preceding year. It was performed by the bishops whom he had summoned to meet him there after he had given up all hope of recovery, and as it would appear from the narrative, not a day too soon for the settling of his affairs. (B. iv. chaps. 61-64.) Eusebius states that he told them that he had purposed to be baptised in the Jordan, as Christ was. The legend of the Lateran Baptistery, then, is false, but its existence is a witness of the Church's conviction of the fault and scandal, in allowing a man unbaptised and unregenerate to mould, control and influence her faith and practice, as we know that he did. The building, however, is genuine, and a most striking example of the adaptation of Roman architecture to Christian uses. John Evelyn describes it in his own inimitable way, and his description is as correct in 1880 as it was in 1644: "Before we went into the cathedral, the Baptistery of St. John Baptist presented itself, being formerly part of the Great Constantine's Palace, and, as it is said, his chamber, where by St. Sylvester, he was made a Christian. It is of an octagonal shape, having before the entrance eight fair pillars of rich porphyry, each of one entire piece, their capitals of divers orders, supporting lesser columns of white marble, and these supporting a noble cupola, the moulding whereof is excellently wrought. In the chapel which they affirm to have been the lodging place of this Emperor, all women are prohibited from entering, for the malice of Herodias, who caused him (the Baptist) to lose his head." This favourite Papal visitation of the crime of Herodias on her whole sex, has been removed since the days of Innocent X., as regards this chapel. One can hardly understand how they could reconcile this senseless stigma on womanhood with their excessive adoration of the Blessed Virgin.

The Lateran Palace is attached to the north side of the nave of the Church, with which it is closely connected. Here the Bishops lived till the removal to Avignon. About that time it was consumed in the great fire that destroyed the church, and remained in ruins till restored by the great building Pope, Sixtus V. in 1586. In 1838 a remarkably beautiful statue of Sophocles was found at Terracina, and the want of a proper place to exhibit this, combined with the crowded state of the other galleries, led Gregory XVI. to turn the palace into a museum. Subsequent discoveries at Ostia and other places have enriched it with ancient works of great beauty and value. The Christian Museum, established by Pius IX., is a precious storehouse of inscriptions, bas-reliefs, sarcophagi, and

other early relics, from which the Papal system can find small encouragement. And among all these monuments and relics of the great Past, the English visitor is greeted with a full length portrait of George IV., the least regal of kings, which he himself sent to Pius VII., with the princely offering of £50 for Canova's monument to the Stewarts in St. Peter's, on which they are all recognised as kings of Great Britain and Ireland!

Right before this palace and in the centre of the piazza formed by its western front, the church and the baptistery, stands the greatest of all the obelisks, brought by Constantine from Thebes to Alexandria, thence by his son Constantinus to Rome in a galley of 300 oars, and erected in the Circus Maximus, beside that of Augustus. Buried in the ruins, it remained hidden under 25 feet of debris, till that busy obelisk restorer and consecrator, Sixtus V., discovered and extracted it in three pieces, and erected it here on a lofty pedestal, giving it a fountain, and crowning it with a statue of St. John Evangelist. The obelisk measures 105 feet, and, as learned Evelyn recorded, "is full of hieroglyphics, serpents, men, owls, falcons, oxen, instruments, &c., containing (as Father Kircher, the Jesuit, will shortly tell us in a book which he is ready to publish) all the recondite and abstruse learning of that people." The Rosetta stone had not yet been discovered, and Father Kircher, learned, able and enlightened as he was, could not dig out much of "the recondite and abstruse learning" from the hieroglyphics. The west side of the piazza is enclosed by a fever hospital for 600 female patients, and yet this whole region of the Lateran is reputed one of the most malarial in Rome.

The only vestige of the ancient palace of the Lateran is the private chapel to which is attached the celebrated *Scala Santa*. This is reputed to be the very staircase of Pilate's palace trodden by the feet of our Blessed Lord, and brought from Jerusalem by St. Helena. Every one who ascends this must do it kneeling. Its miraculous nature has not preserved the marble from the friction of the knees of countless devotees, and the steps are covered with boards to protect them. It is recorded that Sixtus V. destroyed many relics about the Lateran, because of the too much superstition paid to them. This he spared and attached to the old chapel, which he restored, without however expressing any opinion on it, the only inscription being, "Sixtus V. made and set the Holy Staircase in a more sacred place." The sight of a crowd of devotees clambering up the clattering boards on their knees is far from edifying, and if to be "catholic" it is essential to see anything in it consistent with that "reasonable service" to which St. Paul exhorted the Roman Church, so much the worse for such catholicism. Poor Pius IX. made this pilgrimage in the hope of propitiating Heaven against the "robber-king," and his troops soon after entered Rome with but little difficulty at the Porta Pia. The security which they feel there may be illustrated by a little incident. The cabmen are said to be all clericalists, because under the Papal government no restriction was placed on their fares on the festivals which crowd the Roman

year, which gave them great advantages over foreign visitors; whereas under the Italian government they have no such privilege. On turning the corner of the Lateran palace opposite the Scala Santa one day, our cabman called our attention with a grin of satisfaction to some words painted in large letters on the water table—"VIVA PIO NONO IL RE"—"Long live Pius IX. the King!" It had evidently been there for some time, and the Italian troops were marching and drilling before it twice a day, yet the government paid no attention to it. Had it been under the Papal rule, with "Vittorio Emmanuele" inserted instead of "Pio Nono," the earliest goatherd that brought his flock in through St. John's Gate for the morning's milking, would not have found it there—scraper and scrubbing brush would have prevented the sun from rising on such treason and heresy!

A part of the ancient palace was called "Aula Concilii," a portion of which exists at the south end of the chapel of the Scala Santa in the "Triclinium," an apse adorned with mosaics representing Christ giving the labarum to Constantine, St. Peter giving him the keys, a standard to Charlemagne, and a stole to Leo III., who crowned Charlemagne in St. Peter's, Christmas, 800. The Lateran has given its name to twelve councils held in this hall from the fifth to the sixteenth centuries, of which five were called general. If they served to rivet the claims of Italian domination and superstition on the churches of the West, it was the legitimate fruit, not of the Christian Faith and Apostolic Order in the Church, but of that system which, commencing on this very spot, under Constantine, has developed into the Pontifex Maximus, successor of Julius Cæsar, the inheritor of the Privilege of Peter, the Vicar of Christ, the infallible Voice of the Holy Ghost. But in spite of that they helped to correct many abuses, and to save the Church from many darker and deadlier evils in those corrupt and troublous times.

Thus the traveller from the south entered that portion of the city, which testifies most forcibly to its release from Paganism and its subjection to the dominion of the Cross.

M. V. R.

(To be continued.)

FATHER BENSON'S LETTER.

MY DEAR DOCTOR GIBSON:—You ask me what I think of Father Benson's Letter. I cannot tell you all I think; it would take too much time and space. I can only hint to you what I would criticise adversely in the letter.

1. I take serious objections at the statement that the "*Substance* of God is a pure *act*." This would make the Substratum (*υποστάσις*) of God merely an *action* of the Persons; and tends fearfully to Tritheism. Whereas the three persons are modifications of God in the one substance. It identifies the substance of God with the Love of God. The acts of *each* Person are, indeed, the acts of the *one God*; and this, concomitancy demands.

But substance, however little we may be able to define it, does not at any rate consist solely in the unity of the *action* of the three Persons. It does not seem to me that Father Benson is entirely clear in his letter in all this respect. It would seem to confound the *Personality* of the Father with the Personality of the Son, to say that the two Personalities produced that of the Spirit. I do not positively declare that Father Benson says this; still less do I think he would consciously make such statement. But he *seems* to say so. At any rate he makes no sharp distinction between Person and Substance. To my mind what he says is vague, and it may be the fault is my own.

I ask myself, Does the Spirit proceed from the *Person* of the Father (*ἐκ πορεύσεως*); or from the *substance* of the Father (*procedere*)? If from the *Person* alone, then it is true that the Holy Spirit proceeds from the Father alone. If from the *Substance*, then as the Substance of the Father and the Son is the same, the Spirit must proceed from the Father primarily (as *πηγῇ*) and from (not *through*) the Son subordinately. But the Holy Spirit has *Personality* distinct from the Personality of the Son; and therefore in this respect the Son can have no agency whatever in the procession of the Spirit, for the Son derives His Personality by being begotten, and the Spirit by proceeding. Furthermore, the Spirit has also *substance*, and the same with the Father's and the Son's. In this respect He must therefore take being from both the Father *and* the Son. Now the Spirit must proceed both from the Personality and from the Substance of the *Father*; because, first, it is of the Personality of the Father to beget the distinct Personality of the Son, and to produce by procession the distinct Personality of the Spirit, and because, secondly, the Spirit must be of one substance with the Father. Does not then the Holy Ghost proceed from the Person (*προσωπον*) of the *Father alone*, but from the *usia* (*ουσιαισιν*) of the Father *and* the Son? The Son surely was not begotten through any agency of the Spirit; so also it would seem that the Spirit does not, as to His *Personality*, proceed from the Father through any agency of the Son.

Certainly the Spirit is the Fellowship and the Love of the Father and the Son. But to reduce Him *simply* and only to the common act of love of the Father and Son, it seems to me Benson is not warranted in doing.

I may be wrong; for on this profound subject I would speak in the greatest humility. But as I read on further in Father Benson's letter, it seems to me more clear than ever that it tends fearfully to Tri-Theism. Is it possible that the unity of God is simply the *concomitantia* of a single act of the three distinct Persons?

Father Benson goes on to say, "I think your difficulties (in reference to the Real Presenc) arise from the same misapprehension of the word substance." And he goes on to the bottom of page 563 defining admirably the scholastic teaching as to what "substance" is, and its difference from "accidents;" and showing the possibility, and reasonableness therefore, of the Real Presence. I need not say that I can heartily subscribe to very

much that Father Benson says here. I say "very much," for I am not clear that there are not sentences which would seem to teach the heresy of impanation. Ought we not to be very careful not to permit ourselves to be tempted to go so far in defining the mystery of the Eucharist as to imply the em-breading of Christ?

Thirdly. I should be disposed to criticise the second and third paragraphs on page 564. Benson makes the extraordinary statement that "the idea of reparation to Christ for dishonour unintentionally done to His Presence is, in itself, a greater dishonour than anything which can happen to the consecrated species." And yet he says, "It is dishonoured only by unworthy conception or intentional irreverence." But surely "unworthy conception" often leads to "dishonour unintentionally done to His Presence;" carelessness also may lead to such unintentional dishonour. And if it is gentle and sweet to make reparation for the dishonour done to our Lord by "unworthy conception," it is equally permissible to make reparation for acts which are the result of "unworthy conception." The Blessed Lord is not indeed in hypostatic union with the consecrated elements, but He is certainly in some sense (though we may not define how) in special union with them (for to use the Church's own language, He is "under the forms of Bread and Wine"); and to *us* (though *He* be indefectible) a dishonour to them is a dishonour to Him; a carelessness with regard to them, a throwing them (as is claimed was the case in Richmond) into the sewer, is a carelessness, or something worse, with regard to Him. Father Benson had previously said, that the Substance of Christ's Body takes up as its clothing the Bread and Wine (a very extraordinary statement in itself); "the same Body," he goes on to say, "was the organizing principle to the created material particles of His head, arms, feet, by natural process, and to the bread by supernatural, sacramental process." But does he mean then to say that they in Palestine who struck and spat upon His visible Body did no indignity to *Christ*, because they did not and could not smite directly upon his soul? If the immaterial part of Christ could be in any sense struck through His body, surely Christ can receive indignity, on Benson's own showing, through the Eucharist.

In the next paragraph Father Benson says: "He is no nearer to us by the manifestation of His presence (in the Eucharist) than He always is as the Lamb on the altar throne of God." Well, of course, there is a sense in which this is true. But there is another important sense (on which his whole position as expressed in the paragraph depends), in which, according to the Christian consciousness of the overwhelming majority, it is false.

The next paragraph, it seems to me, is open to very serious criticism. He denies that First Communion gives Christ in a way in which He had not been received before. He seems to reduce the Holy Communion to a mere continuation of Baptism; and thus he takes away the "character" from Baptism, which the latter communicates. If I am right in this, it is a confounding of the two greater Sacraments to which I never could subscribe.

Very truly yours,

F. C. E.

Church Work.

THE CATHEDRAL SYSTEM.

DECEMBER 10 was a high day for the Church in Chicago, when Bishop McLaren had the joy of consecrating the now restored and completed Cathedral, of which Bishop Whitehouse laid the beginnings in what was formerly known as the Church of the Atonement. The city papers speak of it as having "one of the most beautiful interiors in the West." The Altar is of white marble and is of beautiful design, being a memorial of the late Samuel Chase, and including memorials of the late Dr. DeKoven and others.

Bishop McLaren was assisted in the services of the day by the Bishops of Indiana, Missouri, Iowa, Wisconsin, Fond du Lac, Western Michigan, Quincy, Michigan, and Albany, the last preaching the sermon, which is certainly one of the very best deliverances on the Cathedral System we have had yet. It is published in the Chicago papers, but as the vile type and paper of city dailies is well nigh impracticable to mature eyes, we find room for it entire. It is a thing we are hardly satisfied to give "extracts from." We believe it will fully suit *all* our friends.

"The Example and Shadow of Heavenly things."—Heb. viii. 5.

The day is past, thank God, when one has need to stand and plead for David's feeling that "the house to be builded for the Lord must be exceeding magnifical." It is almost the single redeeming feature of the extravagance of our modern building mania that, out of very shame, the men who "dwell in ceiled houses," "ceiled with cedar and painted with vermilion," do not suffer "the house of the Lord to lie waste." Puritanism has died out of the meeting-houses, if not out of the characters of men, and left, like hideous hulks upon the shore, the bare barns of their repulsive preaching-places, which represented, while they helped largely to destroy, a system of teaching as unlovely as themselves. I count it needless, therefore, to dwell to-day upon the wise and holy generosity of the living and the dead which has reared this church to the honor and for the worship of Almighty God. It is its own argument, the "stone crying out of the wall, and the beam out of the timber answering it," in the antiphon of that perpetual worship which fills the silences and the solitudes of a consecrated church when the echoes of living worshippers have died away. I only ask you to notice the august and immemorial authority for dignity and decency in the house of God. For the apostolic argument reaches both ways, and reaches a long way. It places us with Moses on the mount, waiting for the divine instructions about the tabernacle which he was about to build. It takes us to the temple as it stood in the Master's day, with the "greater glory" of "the latter house." And while in both of these we see the copy of the "pattern showed to Moses on the mount," it bids us remember that these are but the shadow and the showing forth, in most reduced proportions and in faint and feeble outline, of the heavenly things: "The temple which the Lord builded, and not man; the altar of the Lord's mediatorial throne; the perpetual intercession of the great High Priest forever;" the prostrate adoration of the living creatures and

the elders of the two dispensations; the crystal sea of baptism; the seven lamps of the seven-fold gifts of the Spirit; and in the midst, a "Lamb as it had been slain."

It is Dean Goulbourn's suggestive thought that our Lord's love and holy jealousy for the temple was because it reminded Him of the habitation of holiness and glory from which He came; and was to Him the showing forth and the shadow of things in the heavens. And if it seem to any that those great psalms of procession which we have sung here to-day, which are psalms of God's possession of this house for His own, seem too grand for use in the consecration of a little mission chapel in the woods, or even of this seemly cathedral church, I ask you to remember that, in comparison with that old temple, "with its great stones and goodly gifts," in either of its conditions, it is true of every Christian church, no matter how lowly, that God takes possession of it in a far truer sense than of that "house that was called by His name." For as "the least in the kingdom of God," because of his regeneration, his sanctification, the life of God within his soul, is called *greater* than St. John the Baptist, so the glory of these latter houses of God, since they have become the temple of His Christ, because of what is in them, is greater than "the glory of the former." There were the dry parchments of unfulfilled and misunderstood prophecy. Here is the living roll of fulfilled history--*the word of God*. There was Moses, read with a veil upon the eyes and ears of him who read and them who heard. Here is the Lord Jesus in His gospel "opening the book" at every turn, and opening the ears of our souls, with "this day is this Scripture fulfilled in your ears." There was Solomon in all his glory. But the greater than Solomon is here. There the altar sanctified the gift. Here the *gift* of the Saviour's *re*-presented and *re*-pleaded body sanctifies the altar. There the priesthood was a prophecy, the altar a type, the sacrifice a symbol, the worship a promise. Here the priesthood is real and unchangeable, in which, "the priesthood of the one High Priest forever" *acts*, gives, blesses, pardons, and pleads. Here we have not "*an* altar," but *the* altar, toward which all Jewish altars looked, until the cross fulfilled them and established this. Here we have that unbloody sacrifice in which the Lord himself, in one unending intercession, pleads with the Father for our pardon, the "one Sacrifice for sins forever." Here the worship in the prevailing Name is the reality of praise accepted and of answered prayer.

We do well, then, to set forth by every outward gift of costly beauty, by every attitude of bodily worship, by every evidence of intensest reverence, by every sign and symbol, liturgical and ritual, of impressive service, and even by the stone sermons of architectural division and proportion, our sense of the greater glory of this latter house, which is the church of the living God. For this is the *ὑποδείγμα*, the *showing forth* of the heavenly things. It is the shadow which they cast on earth; and the shadow is not the dim outline, the suggested contour merely, the dim and distant perspective, but it is filled up with the substantial reality of His presence here, in scriptures, sacraments, ministry, and in the gathered members of His body, if they be only two or three, in the midst of whom He is.

I may be permitted, on this brief statement, and in such a presence, to deal not with the consecration of the cathedral as a building, but with the cathedral as an institution; whose consecration to God's service, in ways which the parochial system cannot reach, is beginning, thank God, to be matter of wide interest and anxious inquiry among us. I should not go beyond the language of the Ignatian epistles if I suggested that in its conciliar capacity the cathedral institution is a *σχιά τῶν ἐπουρανίων*; for he

calls the "precious circlet of the presbytery," "the council-board of God," round the *καθέδρα ἐπισκοπῶν*, the *συνέδριον θεοῦ*.

And I do not speak too strongly, in the face of patent secular dangers which beset the Church, that it is neither the episcopacy nor the cathedral which is on trial before this Church to-day, but the uncatholicized congregationalism, and the unconsecrated mammon worship of the perversion and prostitution of the parochial system which is the legitimate offspring of the cathedral. The parochial system must see to it that the *tables* not only, but the temper is scourged out of it, of the money-changers; the seats not only, but the spirit of them that sold doves. By which I do not mean the pew-plan, which is a necessary evil sometimes. But I do mean, the temper and the spirit that assumes, or that submits to the control, by force of money over spirituals, that holds as for sale the holy Dove, who is the giver of all spiritual grace; or thinks the gift of God, the ministry, the sacraments, the church, can be bought and controlled by money.

I want to speak to you, as one who has given much thought and hope and prayer and labour to the subject, about the function of the cathedral in this church. It is all I have been able to do. No gracious foundation of a widow's wealth has helped me about material buildings. No great predecessor has laid down and left behind the advanced beginning of a cathedral church. I have a simple workshop, fitted after a fashion that suggests in a very *shadowy* way the decency and dignity of worship. And the school, the hospital, the sisterhood, the daily choral worship, the frequent Eucharists, the free seats, these are there. Beyond these, until very recently, unable to think, but only to dream on very moon-light nights, of a cathedral building, I have worked away at the development of the cathedral institution. And in embryo it exists, in Albany; not in its own statutes merely, nor its civil incorporation, nor in any out of the way canon or by-law of the convention, nor only in its work. But the fourth article of the constitution of the diocese declares "The Cathedral of All Saints in the city and diocese of Albany shall be the cathedral church of this diocese. Three lay communicants shall be chosen by the chapter as the delegation from the cathedral to the Convention." I speak of this merely as my warrant for coming here, where so much more has been done in material ways, and so much longer thought has been given to the subject, to preach a sermon such as this.

I suppose that human nature in Chicago is like human nature in my own city and elsewhere. And the question of "Cui bono?"—conspicuously asked by Judas Iscariot of the Magdalen's offering of spikenard ointment—the question "To what purpose?" is the first thought about cathedrals. I answer promptly so far as the building is concerned, with its fullest conceivable beauty, or the institution in its completest conception, that it is worth the costliest gifts, the offerings of the kisses of personal love, of tears of penitential restitution, of the hair, that is to say, the crown and glory of womanhood and manhood, because it is done not "for the burial" but for the resurrection of Jesus Christ, that He may rise and stand forth in His power before and in the hearts of men; present in His own appointed representative apostolic order; free from the hard and sealed stone of pewed and proprietary ownership in God's houses, and from the enwrapping grave clothes of stiff and unlovely worship; "risen indeed," and making all men know the "power of His resurrection." And "for a memorial of *her*," this, too, God's glory being first, is the legitimate answer to the "cui bono" question. Go to the Saints' chapel in the old abbey of St. Albans, now restoring, thank God, as the cathedral of the new diocese of St. Albans, and stand before the shrine of England's Proto-martyr, re-

constructed out of two thousand bits into which it had been broken, and replaced to-day, *as* and *where* it was set up nearly six hundred years ago. Stand where the great Cathedral of Canterbury covers the ground of the first church which Augustine began to build, on Ethelbert's gift, and covers also the site of Augustine's grave. Think of the memory, kept fresh still, of Etheldreda, daughter of the queen of East Angles, in Ely Cathedral, the twelve hundredth anniversary of whose founding they kept six years ago. Remember how Lincoln (the very glory of cathedral churches), speaks the name of St. Hugh; how Lichfield enshrines St. Chad, and Durham perpetuates the fame of St. Cuthbert, as well as the names of Bede and Butler, and tell me if we do not well to-day, with your own Whitehouse, and Whipple and Neely, and Mrs. Stewart to make the building of cathedral churches and the founding of cathedral institutions lasting and living memorials, embalmings of their love of God and of their grateful worship of Him who so loves them, and of their honored names.

If the question be pressed still, as it is sometimes, Why revive the relics of a by-gone age and of distant countries in nineteenth century America? there are two things to say.

That cathedrals are not, or, until very lately, were not in America, is due to the fact that the church in America began, humanly speaking, at the wrong end. I confess myself inclined, in view of recent occurrences in our own church, to consider the delay of the Church of England in sending us the episcopate as cautious rather than cruel. We gained by the delay the unmutated creeds, and a Trinitarian litany. But we lost time and power, and the prestige of beginning with a complete organization and the leadership appointed by Christ. There were no bishops to begin with, so we did not begin with cathedrals; no *episcopi* and so no *episcopia*; no bishops and so no bishops' seats. It will hardly be contended that because we did not have bishops in the beginning, we had better not have them at all. It is about as sound, it seems to me, and about as sensible to argue against the establishment of cathedrals, because they were not established in the last century. If they were the particular outgrowths of one particular age in the church; if they were merely primitive, or feudal, or mediæval; if they were the crystalization of one particular nationality, continental, Latin, Oriental, Anglican, then one might doubt the wisdom of their transplanting, or their reproduction. But if, as we shall see, they are an original and universal institution of catholicity, surely our wisdom is to inquire, to study, to imitate, to adopt, and to adapt what must have in it, inherent and actual value. They were not dreamers who in the early days of the colonial episcopate founded and built cathedrals in Colombo, the capital of Ceylon, at Brisbane, in New South Wales; at St. Kitts, in Calcutta, in Sydney and in Fredericton. And the present bishops of Edinboro, Manchester, St. Albans, and Truro, eminently wise and practical men, vindicate the cathedral institution from any seeming of a fossilized reminiscence of some remote silurian period of ecclesiastical architecture and churchly idea.

It is true enough that certain almost essential elements in their organization offered peculiar opportunities for the sins of indolence and indulgence which characterized the clergy and the bishops, the parishes and the cathedrals of a sad period in the English Church. But the abuse is no argument against the use. If it were, parishes and the episcopate and the rest of the ministry would have deserved extinction. "That wells are sometimes poisoned," the Bishop of Truro says in this connection, "is no argument against wells."

And to answer a single other argument ; it does not follow that a cathedral can not be inserted into a city with parishes in it, because the old idea of a cathedral was to be the mother church allotting, as the need arose, bits of her jurisdiction to children whom she set off, each with their portion. Because parishes and a cathedral can be and are in any cathedral town, the two ideas, the two institutions are not antagonistic any more than a bishop and a bishop's house are inconsistent with rectors and rectories. If not the mother that bears, the cathedral may be the step-mother, not necessarily cruel, but often "nourishing and cherishing" the children to ripeness and strength, in which, attained, none more than she rejoices.

The cathedral and the parochial systems, whichever may be first in time, are complementary systems, and, in large cities, each is needed for completeness of work. Speaking for my order, I say that men dare not forget the priestly and pastoral elements indelibly and essentially inherent in the episcopate. There are some priests, and some who are not priests, who *play* bishop. There is no bishop who is not charged with priestly *work*.

I turn with far more pleasure, to speak positively of the cathedral, in three of its actual powers and uses in a bishop's see.

The cathedral is the centre of the influence of the episcopate. It is the source of its perpetuity for the edifying by *accretion* of the church.

It is the focal point for work among the poor, the homeless, the unsettled, the strangers, the wanderers upon the face of the earth. In all these ways it has a function different entirely from and utterly unsuited to the parish church.

Of this first point, the influence of the episcopate, I may have need to guard myself, and yet I am quite willing to be taken—for it will not be mistaken—at my word. I am a bishop and I believe in bishops. I magnify my office, if so be, by so doing, I may think less of myself; and if you are to be condemned to carry that imperfect name, not in our creed, thank God, but only in the paragraphic portion of the prayer-book's title page, if you are to be Episcopalians, you must believe in the episcopate. But just from this cathedral point of view, the question of the Episcopal influence is not a merely personal one. The cathedral idea is the conciliar idea. It is not the bishop isolated, separated by himself; overseeing, ordering, ruling. It is the *καθέδρα* and *συνέδριον*. The cathedral and the chapter. It is the other side of the old Ignatian rule, which says, "nothing without the bishop" to the presbyters; and "nothing without the presbyters" to the bishop. The clergy of a cathedral staff will be men naturally enough, in the main, of one mind with him; but if they are equal to their positions, also men of minds of their own. And while the four greater persons as they are called will represent his general idea of administration, they will be his counselors and supporters in the four important departments of ecclesiastical life. And this model of church work, not admonitions, not intrusive meddling with parochial management, not restless and fussy interference with his clergy, but the quiet setting forth of the church's work in the church's way, the maximum of work, with the modicum of ritual: the point *up* to which every parish may come, and beyond which some parishes may go; this is the cathedral element of Episcopal influence in a diocese, and it covers the four difficult parts of the church's work; The cure of souls, in the dean; the service of song, in the precentor; preaching and learning in theology and canon law in the chancellor, and the religious element of finance, in the treasurer. I think I can have no need in this presence to urge either the importance of these points or the prevailing ignorance and unsatisfactoriness about them throughout the church. Silently, as a standard, an aim, a model, the cathedral will be a

perpetual "godly admonition" to the diocese; not "reproving", but "rebuking" or "exhorting," as need may be; recalling the *duty* by the *practice* of the *order* for daily morning and daily evening prayer; reminding the clergy of the *implied* frequency on every Lord's day at least in the very institution of the holy eucharist, "as *often* as ye eat and drink ye do shew forth the Lord's death;" rebuking the flippancy and frivolousness of the gallery choir with its quartet attempts at rendering operatic choruses and secular adaptations to sacred words; and exhorting men, by its ever-open door and its unpew'd nave, not only to make the *free* grace, *free* to all, but to add to worship its inseparable accompaniment; its uplifting wings of alms-giving. Further than the echoes of its sermons or its songs, and to a larger congregation than could gather within its walls, the cathedral will "preach righteousness," with a power all the more intense, because, like heaven, like sunrise, like the tide, it is indirect, and catching from atom to atom, from cloud to cloud, from wave to wave, until the *whole* is leavened, illuminated, lifted to the flood.

And from the cathedral may go out an official influence which shall be *permanent*. It is among the marks of Divine wisdom, and among the reasons of the church's continuous growth that Jesus Christ founded Christianity on the earth, in positive institutions; sacraments, a ministry, a written revelation, and a liturgy. And nothing can remain that is dependent either upon personality, or upon the mere proclamation of ideas. It may not perhaps always suffice to control the vagrant tendencies of our times, but it will largely help to hinder them if the bishop's seat is so firmly planted, and so surrounded by the institutions of mercy, and of Christian learning, and by the men who have imbibed his views and plans, that it cannot be uprooted and removed. Think of Faribault, as it will keep alive forever the character, and please God, the spirit of Bishop Whipple; how Kemper's missionary pioneering energy infuses Nashotah; and behind these, how the great power of England comes from the rooting and grounding, in crowded city or in country town of such cathedrals as Canterbury and Lincoln and Durham and Chester and Salisbury and St. Paul's. Dormant under embers that were gray and cold till the spirit breathed on them, in our century, their life sprang instantly to a flame, which warms and lightens to-day, not their own towns and dioceses, but England, and the world made all the better for the stir of song and sermon that comes from the quiet cloisters and resonant choirs of the cathedrals of the motherland.

It is an axiom it seems to me that growth, real, true, lasting, cannot come but by a steady uniformity of plan and power. Pulling down, to build up differently, plucking up to plant somewhere else, experimenting, changing, inventing something new, these will not ever preserve the church, even in *stationariness*. It must go back, lose ground, disintegrate into fragmentary and disjointed parts; not the mosaic making one rich, harmonious pattern out of bits that differ in shape and colour and size; but the curious, restless, dazzling discord of broken glass in a kaleidoscope. A bishop with cathedral traditions, cathedral memories, cathedral influences behind him, will be ten times the man he would be without them. He will be the man *plus* the office *and* plus the aggregated traditions of the official seat. And a diocese will go on to grow, under the impetus which never changes its direction, and increases all the while its force. There has come to be a forgetfulness among us of this side and part of episcopal duty, its governing, guiding power, its office as of a "wise master builder." The railroad car or the stage coach seem the bishop's natural seat. And the perpetual round of journeyings; the single sermon in each parish, the

official function of administering confirmation, the social entertainment once a year, are in popular estimation the insignia of his office. God forbid that I should derogate from the dignity, the value, the pleasure, and comfort of these. But annual visitations do not exhaust the measure of the bishop's overseeing. Correspondence, counsel, study, the care of candidates for orders, the watchful eye, and firm hand over associations for religious work, over the schools and houses of mercy; the standing "continually upon the watch tower in the daytime," these are our duties to "the flock over which the Holy Ghost hath made us overseers." And for these a centre, a strong, religious, recognized centre, which only the cathedral can supply is, at least, an invaluable help.

Of the last office of the cathedral it remains to speak—that it shall be the home for the poor, the stranger, the wanderer. Bishops have on them a solemn vow for this most Christ-like work, the very climax of their consecration to the awful office, to "be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help." And the cathedral helps them to discharge it. Of course there will be parochial organizations in all well-ordered parishes for this work. And in many a parish throughout the land, thank God, the poor are not left to the unwelcome and repellent inhospitality of the few pews nearest the door. But, after all in every town are numbers of uncared-for people not finding room in the parish church, and whom the rector, single-handed, cannot look after as they should be looked after. Besides this, the last religious revival in England proves, what is in human nature, that rich and solemn services attract the stranger and the "poor and needy people." And for these again, in its staff of clergy and its capacity for the development of musical perfection, the cathedral is best suited. We are trying here what they tried in England years ago, while the cathedral as an institution was asleep, the attachment of mission chapels to parish churches, the multiplication of parishes small and ill-supported, or crowded together, till one empties the other, according as the preachers differ in popularity.

Let me repeat to you Mr. Beresford Hope's terse and clear words, true for us as for England, true to-day as twenty-two years ago, when they were written, proved true by the living power of the roused cathedrals in the mother church. "I do not hesitate to say," he writes to *The London Times*, "that the church has lost its ground by relying on the parochial system, and on that alone. It must recover the advantages it has forfeited, not by multiplying small, ill-paid, perpetual curacies and little, mean churches among our teeming alleys; not by manning those churches with isolated sentinels destined, one after the other, to succumb to the very physical pressure of the surrounding multitudes; not by encouraging the spasmodic exertions of the delegates of volunteer committees. It must fairly and unitedly return to the better pattern of early Christendom, to that system which successively won Alexandria, Antioch, and Rome to the faith of the crucified. The parochial system must abdicate exclusive rights and act in subordination to that common-sense law of co-partnery which was the informing spirit of the primitive cathedral. Every town of above a certain cipher of population ought to have its own head clergyman, who should preside over the evangelization of the whole community. There is a name eighteen hundred years old for such head clergyman, and it stands to reason that he had better assume it and be entitled bishop." It seems superfluous to add to words like these. But the record of our eastern cities, at least, with a few churches well filled with people drawn by popular or sometimes by powerful preaching, by expensive and sometimes ecclesiastical music, and sometimes by pastoral faithfulness, while the

majority are poorly filled—this fact adds the only needed words, and points to just such a thing as the cathedral system, which Mr. Hope describes as made up of “co-operative evangelization and hallowed art,” as the needed remedy and cure. It can be the working force by which those “other sheep” not of this fold may yield to that *must* of our Lord’s constraining love, and be brought into the *one* fold of the one Shepherd.

A great free church, with constant services, the daily offices, not only, but services broken up and many on every Lord’s day; a great free church with “often” eucharists; a great free church with such music as cathedrals have kept alive, in religious anthems, and as cathedrals are rousing to, in congregational chants and hymns; a great free church with such a staff of clergy as fits men unto the work for which they are suited, in the pulpit, among the poor, in the choir, in the schools, in the works of mercy; a great free church to which from time to time clergy and people through the diocese come for spiritual refreshment and help; a great free church where the younger clergy may be led and helped away from the faults of their youth, whether conceit, or sensationalism, or bitterness, or so-called liberality, or narrowness, or from what the Bishop of Truro calls “the stray, chipped shells of the shore of that vast archæology called ritual, which he has gotten from what he calls *the use* of the district church to which he has been a semi attached acolyte, and from the droppings of journalists whom he takes to be divines;” a great free church about which gather, as in old days, the shops and houses grouped themselves for safety near the castle, or the fortress wall, the educational and charitable houses and organizations of the diocese ruled and helped by the bishop, who knows how they are administered by the clergy, or the Sisters, who are under him; a great free church to be, in the admirable words of this morning’s act of consecration, “the seat of the episcopate, the centre of the diocese, and the symbol of the unity of the Holy Catholic Church,” this is the condensed picture of the cathedral. Who can call it unpractical, unAmerican, unmodern, or fail to feel that where it is not there is an empty place of unfulfilled duties and neglected opportunities? Who can fail to see that where it is there is the old, tried, competent machinery for the doing of the Master’s work.

Simply to maintain and set forward my rooted conviction of the great value of the cathedral as the apostolic and primitive form of local organization, the matrix of missions and parishes, I have been glad, at the invitation of my beloved brother, to come, what seems to us in eastern cities, a long way. It is not unnatural that the free, fresh life of the great west, teeming with untold capabilities, should have given birth to the first cathedral of America. It was really to the west from the older eastern civilization the wise men came to worship, and, finding Him, went back far wiser than they had come. It is really from the east that eastern hills at sunset catch a glow of brighter glory than the sunrise gave them. We have long ago come to feel that the colour and control of national politics rests with you here. Send back to us two things to influence our ecclesiastical life at the east—the Province and the Cathedral, established and energized with your vitality—and you will have repaid the debt you owe the older portion of the country from which your life, physical and spiritual, is derived.

It is the statute law of Lincoln cathedral that on what is called “the obit day,” the anniversary of the death of each bishop, a lighted candle is placed upon the tomb of every bishop buried in the cathedral. It is a beautiful symbol of the continuity of the office and of the work, as preserved in the cathedral idea. Thank God, this is no such anniversary for

the diocese of Illinois. And yet it is most fitting that we kindle the light of reverent commemoration upon the tomb of the founder of this cathedral, the fearless and distinguished bishop to whom the church catholic owes the innocuousness of the Cummins schism, since its orders are invalid, poisoned at the source, as starting with a deposed priest incapable of receiving them; the distinguished bishop whose courage of convictions, whose loyalty to his consecration vows, whose earnest contention for the faith once delivered to the saints, the American church will come more and more to appreciate as we realize the blessings of the peace which is ours because of the battle he was not afraid to wage.

When they brought up the ark from the house of Obed Edom, to put it in the tent that David had pitched for it, the king "first that day delivered to Asaph, to thank and praise the Lord," the glorious song which we have sung here to-day. It comes to us in three phases, like the inscription over the cross, in letters of Greek, and Latin, and Hebrew; and, as then, it asserts the kingship of the glorious God.

The Hebrew of the original, as the writer of the book of Chronicles, records it, reads:

Glory and honor are in His presence; strength and gladness are in His place.

In the Greek of the Septuagint in the ninety-seventh Psalm, it reads:
Honor and majesty are before Him; strength and power are in His sanctuary.

And our Psalter renders it from the Latin of the Vulgate:

Glory and worship are before Him; power and honor are in His sanctuary.

Shall it not shame our silence into speech and song and sense of His supremacy, and of His sublimity, as the clear silver of this same sweet melody is threaded through the waves of its varying harmony. His are the glory, the strength, the majesty, the beauty, the power. Ours be the gladness, the rendered honor, the worship that is due.

Hymn for Innocents Day.

BY THE VENERABLE BEDE, A.D. 730.

Translated by Dr. Neale.

"The Hymn for conquering Martyrs raise:
The Victor Innocents we praise:
Whom in their woe earth cast away,
But Heaven with joy received to-day.
Whose Angels see the Father's Face
World without end, and hymn His Grace:
And while they chant unceasing lays,
The Hymn for conquering Martyrs raise.

"By that accursed Monarch slain,
Their loving Maker bade them reign;
With Him they dwell, no more distress'd,
In the fair land of light and rest:
He gives them mansions, one and all,
In that His Heavenly Father's Hall:
Thus have they changed their loss for gain,
By that accursed Monarch slain.

"A voice from Ramah was then sent,
A voice of weeping and lament:
When Rachel mourned the children's care
Whom for the tyrant's sword she bare.
Triumphal is their glory now
Whom earthly torments could not bow:

What time, both far and near that went.
A voice from Ramah was then sent.

"Fear not, O little flock and blest,
The lion that your heart oppressed!
To heavenly pastures ever new
The Heavenly Shepherd leadeth you;
Who, dwelling now on Sion's hill,
The Lamb's dear footsteps follow still:
By tyrant then no more distress'd,
Fear not, O little flock and blest!

"And every tear is wiped away
By your dear Father's Hands for aye;
Death hath no power to hurt you more,
Whose own is Life's eternal store.
Who sow their seed, and sowing, weep,
In everlasting joy shall reap:
What time they shine in heavenly day,
And every tear is wiped away.

"O City blest o'er all the earth,
Who gloriest in the Saviour's Birth!
Whose are His earliest Martyrs dear,
By kindred and by triumph here,
None from henceforth may call thee small;—
Of rival towns thou passest all;
In whom our Monarch had His birth,
O City blest o'er all the earth."

Literary Notes.

Shakspeare's Tragedy of Hamlet: With Introduction, and Notes Explanatory and Critical. For use in Schools and Classes. By the Rev. Henry N. Hudson, Prof. of English Literature, Boston University. Boston: Published by Ginn & Heath, 1879. 16mo. cloth, pp. 253. 65c.

In the series of "Annotated English Classics" to which the above volume belongs, Mr. Hudson is presenting the very best things in our language in such a form as to make them attractive to readers of every class. There are some writers whose books never grow old any more than Nature does, and Shakspeare is one of them. His dramas belong to the "literature of power," as distinguished from "the literature of knowledge," and are therefore specially suited for all the purposes of higher education. There is inspiration in them, and it goes out from them to such as can receive it. We can think of no more helpful or delightful employment these long winter evenings, than to gather the young people of a family or neighbourhood together for the reading of these wondrous plays, and the study of them, under the guidance of such a profound scholar and thinker as Mr. Hudson. There seems nothing worth knowing in the very best of English writers which is not familiar to Mr. Hudson, and in his notes, prefaces, introductions, &c., he brings it all to bear for the illustration of whatever he edits. We remember well, more than twenty years ago, his telling the present writer that the study of Shakspeare had been one of the chief means of bringing him out of Congregationalism into the Church. He was an enthusiast for his favorite author then, and he is no less so now, but with greater knowledge and deeper insight. Whatever may be said or felt in regard to the acted drama as an amusement, no one can object to the reading and study of the written drama in its higher forms. We know of no edition of this greatest of Plays to be compared with the present one for helpfulness, convenience, and cheapness, combined.

— *The Reign of God not the Reign of Law*, by Thos. Scott Bacon, (Baltimore: Turnbull). We regret that we have so long neglected the notice of this important and interesting volume. In doing so now we shall only attempt an outline of the arguments by which the writer sustains his thesis, that the reign of God and what is called the reign of Law are not one and the same. The ground taken by him is, that the reign of law is but an interposing medium raised up by a doubtful philosophy between the Creator and the created, and that its acceptance by Christians must necessarily destroy that childlike confidence with which they are entitled to approach God in every need whatever, moral or physical, without any regard to the so-called laws of nature. The argument is well sustained, and the book is exceedingly readable. The conclusions of the different trains of reasoning will be fairly stated at p. 261, chap. 19, "that the existence of authority is not to be determined by what is called natural theology, but by the word and will of God acting immediately." The great defect of the book is that, while it exposes the fallacies and weak places of opponents clearly yet temperately, it hardly enters sufficiently into the difficulty which is supposed to be removed by an appeal to a reign of law. Obviously the whole of nature manifests to us that Divine providence does act in strictest obedience to natural law so-called. This is admitted by the Psalmist in the 119th Psalm. "The foundations of the earth continue this day, according to His (God's) ordinance, for all things serve Thee (God)." Thus we must reconcile the apparent opposition by which the absolute and independent freedom of the Divine will is to be harmonised with strict order and invariable sequence in nature. The Duke of Argyll and our author naturally are looking at opposite sides of the same shield. The Duke dwells exclusively on the first clause of the Psalmist's words, the writer on the second. The real harmony is to be found in this consideration. The world is not directly the work of the Creator alone, but rather the Creator in the Redeemer. Thus it displays the characteristics of both. Absolute power and infinite obedience, subordination to law mysteriously displayed by a will which is evidently not only above all law but something more. It is itself law. And thus viewed through the mystery of Redemption we can see how the reign of God is of necessity also the reign of Law. To thoughtful readers this small volume will prove very suggestive, and we cordially recommend it to those who can appreciate thought, and that thought

lucidly expressed.—*John Bull*, Aug. 30, 1879. p. 555.

—A "friendly outsider" who ought to be an *insider*, writes us as follows:

I wish you would get some one to write a *slashing* review of Phillips Brooks' book on the "Influence of Jesus"—an awful title for a minister in any body that holds the faith.—told me that he had written one for the *Churchman*, but it was burned up in the fire. It is a very bad book and I want to have that man's pretensions exposed by a showing up of his theological shallowness.

I want to express to you who I know will appreciate it, the great delight I have found in reading Dr. DeKoven's sermons. I had no personal acquaintance with him, and never saw him but once when, being in Chicago I heard him preach one of those same sermons; but I have read of him and loved him like a brother—nay I love him still—and hope one day to see him in resurrection. These sermons are just exquisite, the best that have appeared since Newman's Parochials, and in some respects superior. I find in him a nearer approach to sympathy with what we have been taught as to doctrine &c., and a deeper spiritual insight than I have met anywhere else.

—The Rev. Mr. Payne in reference to our remark on the distinction made by some between Presence in the Sacrament and Presence in the elements, writes as follows:

"What I should have expressed in order to carry out my thought was that the Body and Blood are spoken of as really present, not in the elements regarded as *material* elements, but as *sacramental* symbols. That is what the phrase has always meant to me; but I suppose there are people who make it mean some vague kind of presence somewhere in the service, or in the act of partaking, or use it as a veil to cover from themselves the fact that they mean just nothing at all. I cannot understand any Real Presence at all, if the things to which Christ Himself gives the names "My Body," "My Blood," are not the things in which and by which His Body and His Blood are present and presented. They must be *there* if they are *anywhere*.

—In a letter to the *Tribune*, Mr. Francis Underwood, of Boston, gives some interesting reminiscences of Charles Sumner during a sojourn of the Senator at London in 1857. There the Senator met Bishop Wilberforce of Oxford, whose eloquence was famous. Mr. Sumner expressed a great desire to hear

him speak in the House of Lords. In Mr. Sumner's own words: "The bishop was evidently pleased by the compliment, but said he was not prepared. When I renewed my wishes he courteously but firmly declined. A few minutes later I met Lord Clarendon, and told him of the conversation. His lordship smiled, and then with a merry light in his eyes exclaimed: 'He tells you he won't speak!' 'Yes,' I replied, 'he regrets that he is not prepared.' 'Then you mark my word. If the bishop says that, you will be sure to hear him.' 'How is that?' I inquired. 'Oh, the bishop is an excellent man, but he doesn't keep the eleventh commandment.' My risibles were excited by this time, and after a broad laugh I said: 'The eleventh commandment! Pray, what is that?' 'Thou shalt not get found out.' Now, we know the bishop. And, true enough," said Mr. Sumner, "the Jew bill came up, and the bishop did speak with extraordinary eloquence."

—The *Literary Churchman* of Nov. 1, has an admirable article on Advent by J. R. West, which we regret not to have had for our Dec. number. He thinks it a mistake to make the *Second Coming* the chief subject. Men will hardly take much account of that *until* they realise the *fact* of the first Coming, the Incarnation: that God has already been manifest in the Flesh and the Kingdom of God come in the world: a new era begun, of which the Church's year is the expression and memorial. If this season were properly used, there would be better ideas prevailing of the nature of the *Church*, which *is* the Kingdom of Heaven on earth, the Regeneration, the Kingdom of Christ our King, which He appointed to His Apostles and their successors.

To the Editor of the L. C.

Sir,—Your Correspondent, "A Constant Reader," says that "the statement has been authoritatively made that John Wesley received Episcopal Consecration from a Greek Bishop, Erasmus, during a visit which the latter made to this country."

Upon whatever "authority" the statement may have been made I can assure your correspondent that there is not a word of truth in it. In 1763 Toplady charged Wesley with "strongly pressing" Erasmus to consecrate him. Wesley did not reply himself, but employed one of his preachers—Olivers—to do so. He denied the "strongly pressing," but admitted that Wesley would have been glad

to have "the outward call" as well as the inward one; but as no Bishop in England would give it them, "what wonder if he was to endeavour to procure it by any other innocent means?" (Myles' 'Chronological History of Methodism,' p. 89.)

In 1777 Wesley himself wrote (in reply to a scurrilous attack made on him by Rowland Hill), "I never entreated of Bishop Erasmus; nor did he ever 'regret any overture' made by me."—('Wesley Works,' X. 450.)

It would seem that application was probably made to Bishop Erasmus, although not directly by Wesley himself; but it is beyond all question that no such Consecration ever took place. I am, your obedient servant,

Phillack Rectory, 20th Oct., 1879.

FREDERICK HOCKIN.

TIMES' NOTES.

—Here are two good leading examples of Roman falsification of the Fathers. St. Cyprian is represented as saying: "He who forsakes the Chair of Peter, upon which the Church is built, can we trust that he is in the Church?"—*De Unitate Eccl.* iv.; St. Augustine as saying: "Rome has spoken, the cause is ended." The first of these quotations is an interpolated forgery, not admitted into St. Cyprian till 1563; the second is not anywhere found in St. Augustine's works.

—The Anglo-Saxon word *gild*, *geld*, or *gyld*, means, firstly, a money payment, contribution, or tax; and, secondly, any club or society based on a system of such a payment from all members. We do not remember any other example of the spelling *gild* than in Spenser. That spelling must be wrong, because *gu*=*w* (as *guard*=*ward*, *guile*=*wile*), but there never was a *w* sound in *gild*. Only the secondary sense of the word has prevailed for some centuries.

—On Cathedrals the best books are: Beresford Hope, *The English Cathedral of the Nineteenth Century*; Bishop of Carlisle (then Dean Goodwin), *Essays on Cathedrals*; Bishop of Truro, *The Cathedral*; Canon Ryle, *Essays on Church Reform*.

—The most convenient English handbook of the Primitive Church is Riddle's *Christian Antiquities* (2d edit., 8vo., pp. 857, London, 1843), often to be picked up for five or six shillings. Mr. Riddle was a very Low Churchman, and his bias is evident throughout the work, but he gives facts and references fairly and fully enough, so that it is always easy to test his opinions thereby; while his Protest

antism makes him a valuable witness to the antiquity and authority of tenets and usages now denied by his school.

—The following books of reference will prove convenient in the polemics of the day: Sadler—*Church Doctrine—Bible Truth, One Offering*; Carter, *Doctrine of Confession, Doctrine of the Priesthood*; Cooke, *Power of the Priesthood in Absolution*; Perry, *Student's Church History*; Hussey, *Rise of the Papal Power*; Hook, *Church Dictionary*; Freeman, *Disestablishment and Disendowment*; Blunt, *Annotated Prayer Book* (the abridged edition may suffice), *Sacraments and Sacramental Ordinances, Dictionary of Theology, Dictionary of Sects and Heresies, Book of Church Law*; The Church and the World, 1866-7-8; Wordsworth, *Theophilus Anglicanus*; Finlason, *Judicial Committee of Privy Council*; Bishop Forbes, *Explanation of XXXIX. Articles*; Janus, *The Pope and the Council*; MacColl, *Lawlessness, Sacerdotism, and Ritualism*; Lord Forbes, *On the Eucharist*; Phillimore, *Juagment in Sheppard v. Bennett*; Fuller Russell, *Hierurgia Anglicana*; Pusey, *Eirenicon*.

—Bishop Ken's *Approach to the Holy Altar* has been lately reissued by Messrs. Griffith and Farran.

—The doctrine of the Immaculate Conception B.V.M. does conflict with Article XV.; and as it was challenged as a heresy, not only at its first appearance, but till far within the present century, and has been condemned by at least fourteen Popes, it is not open to hold it even as a pious opinion.

—The Abbe Guettee's *Exposition de la Doctrine de l'Eglise Orthodoxe* is the most trustworthy book we know on the difference between Greek and Roman doctrine.

—The *Pacific Churchman* thus speaks of Father Benson in our November number: The first article, "The Trinity and the Real Presence"—a private letter not written for publication—by the Rev. Father Benson. Superior of the Cowley Brotherhood in England, is one of the most clear-cut, thorough, and satisfactory bits of theology that we have read in a long while. It treats of the two greatest of all religious Mysteries, in a manner intensely thoughtful and devoutly spiritual. More such genuine Theology among us would serve to do away with a vast deal of the irreverence, sensualism, rationalism, narrowness, bigotry, partisanship, etc., with which these great subjects are continually treated, whether or not we can accept every thought and expression as exactly our own.

Summaries.

FOREIGN.

THE BORDESLEY SACRILEGE. — The *Church Union* appealed without success to the Church Association to disclaim any responsibility for this daring profanation. The Working Men's Association also labored for some time in vain with the Bishop of Worcester and Abp. Tait to induce them to take some public notice of it. The facts were made notorious all over the country. It appears that Mr. Perkins, the people's warden at Holy Trinity, Bordesley, for the purposes of the Church Association's prosecution of the vicar, Mr. Enraght, hired some ignoble person by a bribe of boots and clothes to present himself at Holy Communion, and secrete the wafer that he might exhibit it as a witness in Lord Penzance's Court, which he did, after having *marked* it with the date! It is a pity the fellow could not have been *cross-examined* on the trial, but we believe the suit was undefended. The wafer was "filed" among the exhibits in the Court. The newspapers began to ring with the horrible scandal, and the Church Association is becoming doubly odious, as it needs to, before its Parliamentary friends will realise its irreligious character and mission. That which seems to have roused the Bishops at last is a powerful letter in the *Guardian* by Mr. Gambier Parry, an influential layman, by no means partial to extremes, and one who represents, as he says, "a multitude of other laymen." He treats the matter as of an "awful character," and declares that no such insult has ever been put upon the already shameful condition of discipline in the Church: that the contrast between the frenzy against reverent services and the apathy toward this act of sacrilege, is "a testimony to the utter hypocrisy of public religion which can treat an offence against God and the Church with indifference." We charge Romanism with reservation for idolatry: here is reservation for profanation and abuse. If the Church Association justifies it, "If bless-

ing and success is to rest on such Jesuitism as this, then Let us eat and drink, for to-morrow we die." As to such *Protestantism* as this, "let it be understood by the interpretation and valued at the price which it has thus placed upon itself." We are not surprised after that, to find that the Archbishop has pronounced the act "most reprehensible:" and that the Bishop of Worcester has written a severe letter to "My dear Sir" Mr. Perkins, citing the "deep feeling of pain and grief" the act has caused, and adding his own hearty "condemnation." Mr. Enraght has since repelled this warden from the Holy Communion.

—Archdeacon Denison's meetings in London to maintain the integrity of the Prayer Book, came off with great success. At S. James' Hall, Nov. 20, the speeches were made by Earl Nelson, who was chairman, Sir Percival Heywood, Sir William Worsley, Rev. Mr. Randall of Clifton, Hon. C. L. Wood, President of the English Church Union, Rev. Berdmore Compton, Col. Bagnall, Major Heales, Mr. Shaw-Stewart, Rev. Dr. West, Dr. W. G. Phillimore, Mr. Robert Hornell, Rev. Mr. Blinkensopp, Hon. and Rev. A. G. Douglas, George Street, Hon. and Rev. R. Liddell, and the Archdeacon, who closed at a very late hour. A Declaration against any alteration was adopted for signature throughout the country. Berdmore Compton's speech was a rather severe handling of Abp. Tait for repudiating (like Bp. Ellicott) the idea of any "understanding" at the Conference of the two Houses of Convocation last July, in reference to the new Ornaments Rubric, that it was to be taken as meaning that clergy introducing the vestments would not be interfered with if they had the consent of their congregations. (See CHURCH ECLECTIC, August, 1879, page 395.) Canon Bright in the *Guardian* has nailed the Archbishop to that understanding and says "it was impossible for the members of the Lower House to mistake those words: it is equally impossible to forget them."

It will be remembered that the Convocation of York *rejected* the new rubric,

though it looks as if the Archbishop meant to get it enacted through the Bishop of Carlisle's bill.

—Another Low Church Society, the "Pastoral Aid," has been making itself ridiculous. A Mr. Clarke, vicar of Christ Church at Swansea, during the Congress, at the request of one of his wardens, allowed Father Benson to preach in his pulpit, and he says he never "heard two more eloquent, earnest, evangelical sermons." Many Nonconformists were present and delighted, &c. But the Society incontinently cut off his £60 for a curate. It is almost ludicrous to see the surprised and abject grief of the poor Evangelical vicar, but though he would promise not to do so again, he could not take back what he said about the sermons.

—The Bishop of Chichester will hold a nine days Mission at Brighton in January.

—In London the yearly cost of every child in the School Board Schools is £1. 11s. 10d. exclusive of the cost of buildings and office expenses: in the voluntary or Church Schools it is 8s. 10½d. The question is raised whether the smatterings of the "ologies" given in the public schools are of the slightest use to pupils afterwards, or are even remembered at all, while the only thing that could influence after life, religious and moral teaching, is stamped out as if it were a cattle plague. It is certain that Infidelity is trying hard to control the whole field of education.

—*Apropos* of the recent defeat of the Secular party in Birmingham and the consequent reintroduction of the Bible into the Board schools of that town, a good story is told. The chief of the secular or anti-Bible party was Mr. Dale, an eminent Dissenting divine of the Independent sect, who, in his pulpit on Sundays, professed of course great regard for the Book which he tabooed in the schools during the week. An old lady of his congregation, who is a devout admirer of the reverend gentleman, on being told of the recent result (which Mr. Dale had opposed with all his might for seven years past), exclaimed, "Ah, it is all thanks to that dear, good Mr. Dale!

I knew he would succeed in bringing the Bible again."

—Miss Mary Stanley, eldest sister of the Dean of Westminster, and daughter of Bishop Stanley of Norwich, expired at her residence at 6 Grosvenor-crescent, in her 66th year, on Wednesday, from sudden and severe inflammation of the lungs. Miss Stanley took out a detachment of nurses and ladies to Constantinople during the Crimean war, and remained four months. In 1856 she joined the Church of Rome, of which she remained a member till her death. She took an active part in all projects of private and public philanthropy.

—Nov. 22d the Bishop of Carlisle formally consecrated the four churches at Barrow which twelve months ago were dedicated to the four Evangelists. The churches and parsonages were built at a cost of about £24,000, of which sum the Duke of Devonshire subscribed £12,000 and the Duke of Buccleuch £6,000.

—The churchwardens of S. Alban's, Holborn, formally protested against the nailing to the church door of the official notice of suspension pronounced against Mr. Mackonochie by Lord Penzance. The Bishop of London sent down one of his young chaplains to take formal possession of S. Alban's and its services, but he courteously withdrew after the following protest and statement read by Mr. Mackonochie:

"Reverend Sir,—I regard, as in duty bound, with very great deference and respect the document from his lordship the Bishop of the diocese which has just been read to me. Notwithstanding this, however, it is my duty to God to refuse to recognize you or any other priest not sanctioned by me to supersede me even for a time in the cure of souls in this parish. The charge of souls in this parish was duly and canonically committed to me by his lordship's predecessor on the 3d day of January, 1863. It is a charge as so given to me by the Bishop of a purely spiritual character, conferred by him not in his private capacity, or as a State officer, but as the successor of the Apostles, and through them of Christ our Lord, Who was Himself sent by God the Father in the power of the Holy Ghost. Of the holding, using, and surrendering of the power I must give account to the Giver at the hour of death and at the day of judgment. The office was given me by God through the due and regular order of His Church, and

what has so been given me by Him I dare not, at the peril of my soul, give up except to Him acting in the same due and regular order. Moreover, the spiritual character of spiritual things is fully recognized by the constitution of the realm in Church and State, as may be plainly seen in his Majesty's Declaration at the beginning of the Articles of Religion in the Book of Common Prayer, and also in the thirty-seventh of these articles themselves. Now I have not been suspended from the office thus conferred upon me by any court which has like authority from God to deprive me of what He has given, or thereby to release me from the responsibility of holding it, and using it for Him to the best of my power, He being my Helper, till He shall take it from me or call me to my account. Therefore, I hereby declare that no priest has or can have any right or power to minister in this church, during my occupancy of the charge, save myself, and any others whom I may authorize to officiate in my stead.

"Dated at the Clergy-house, St. Alban's Martyr, Holborn, this 23d day of November, 1879.

"ALEX. HERIOT MACKONCHIE,
Vicar."

HOME.

Our readers should not omit to go through the proceedings of the Congress at Swansea. No index can fully show the variety of topics, and the many nuggets of gold culled from the debates. We have the pleasure too of giving in this number (see Miscellany) the gem of the many good things at the Church Congress in Albany, Father Hall's Remarks on the "Personal Work of the Holy Spirit,"—which he has kindly written out for our pages. As to Dr. Ewer's criticisms on Father Benson's Letter, we have some hope of hearing from the Father himself. In the meantime we advise our readers to procure and peruse Father Benson's "Bible Teachings," a comment on the sixth chapter of S. John's Gospel.

Dr. Richey's Studies on the Parables we shall finish up in the last two numbers of this volume.

The articles on Bishop Whittingham speak for themselves, and that of Dr. Hoppin on the *Eucharistic Teaching of S. Augustine*, will be treasured by the clergy as one of the most clear and valu-

able theological papers that have appeared recently in American literature.

We ask our readers' attention to Knox Little's remarks on the "Church in connection with Art." They are deeply philosophical, and suggestive of a vast deal more than they express.

The articles of *J. S. D.* on the *Second Advent*, though a little longer than we expected, seem to us perfectly legitimate studies in Scriptural exposition, and perfectly within Catholic liberty, and perfectly consistent with loyalty to the Catholic Church. "Irvingite" views are held by a number of the clergy of the Church of England, and the highest High Churchman would ask nothing more glorious than to get back to the fulness and richness of Primitive liturgical worship that has been put in actual use by this School founded by a Presbyterian. We have no time to investigate new theories, but it simply strikes us that *J. S. D.*'s presentation of the subject is the only one that really takes the edge off Gibbon's sneer at the advent expectations of the early Christians. It does seem to us that no man should be held under the ban merely for holding such views as these. Much as has been written about it, depend upon it, we have not heard the last of the Millennial theory yet.

—A learned correspondent thinks that "G. A. W." in his paper on the "Words of the Institution, examined grammatically," made an "awful blunder" on page 669, in saying that "ΤΟΥΤΟ cannot refer to ΑΡΤΟΣ (bread) in the first proposition, or to ΟΙΝΟΣ (wine) in the second proposition of the two assertions with which the Lord instituted the Sacrament of the Altar;" because, "the word ΟΙΝΟΣ does not occur in any of the accounts of the Institution." Well, neither does the word ΑΡΤΟΣ in the precise words of the Institution: nor do we understand the above sentence to imply that ΑΡΤΟΣ *is* in the first proposition, or ΟΙΝΟΣ in the second, but only that the use of the word ΤΟΥΤΟ shows that neither of those words can be *understood* in the sentences. In the first two Evangelists the words are "This is my body: this is my blood." Nouns and pronoun are both *neuter*: but the argu-

ment is, and we think it a good one, that the same pronoun cannot refer to two other nouns understood which are of different genders: and the writer shows that all the great translations have proceeded on this principle. It is true that in S. Luke xxii. and 1 Cor. xi. the neuter noun POTERION is used, with which its own TOUTO may agree: but it is nowhere said, "this *cup* is my blood:" but "this cup is the *new testament* in my blood"—in S. Luke, the *is* not being expressed, but the "*which* is being poured out for you," refers to the POTERION, as the TO is not a relative pronoun. The cup is certainly not a *symbol* of His blood, as the Zuinglian notion would require, though it may be taken by metonymy for its contents.

We agree that G. A. W. should have noticed in his article the use of the words TOUTO POTERION: yet we cannot see that they impair his argument. The grammatical rule laid down on page 668 may perhaps be more debatable. But the Catholic doctrine of the Real Presence has not been left to questions of grammar. It is in the best sense "*super grammaticam*." Witness the article from the *Church Quarterly Review*.

P. S.—Since writing the above, we have received, too late for this number, a communication from an Eastern Professor of languages, taking issue with "G. A. W." on some other points besides the above. We will give it in our next. Our many engagements absolutely prevent our verifying all the statements made by our contributors. We shall leave it to G. A. W. to vindicate himself.

—The fiftieth annual number of the *Churchman's Almanac* has been issued, Dr. Farrington, editor. It has always been remarkable for its scrupulous accuracy. We are glad to see a full list also of English and Colonial Bishops, both those in active service and those retired. There is also a very complete Necrology. [Pott, Young & Co., New York.]

—Mr. Roper's *Kalendar* for 1880 is a great improvement even upon its predecessors, which is saying very much. It is wonderfully full and rich in all kinds

of information in relation to Church and Prayer Book. The English Lectionary is given again with our own, the days of the week are better arranged than before, the antiphons for Sundays and Holy Days, and there are Notes and Appendices on all Saints days—black letter days included—Ember Days, Rogation Days, occasional offices, concurrence of Holy days, events in Church History, Vestments and Ornaments of the Church, Octaves, explanation of Symbolism, Introits, explanation of the whole Altar office, and a wonderfully convenient Table of facts in English Church History, &c.

Every family should have one, and the scheme of each week should be learned on Sunday. It would be a good thing to question the children by.

Price only 40 cts. -C. F. Roper, 62-64 Duane St., New York.

—The Church League (John F. Cabot, Secretary, 18 Liberty St., New York) has so far issued four Tracts; 1. The Real Presence. by Dr. Littledale. 2. Prayers for the Dead, by the same. 3. Catholics and Roman Catholics. 4. One Religion as Good as another, from Baring Gould.

—It is very much to be regretted that Bp. Pinckney should have signalled the position that has fallen to him on the death of Bp. Whittingham, by an act—the inhibition of Rev. Mr. Mortimer, Dr. Rankin's assistant—which is calculated to give him more notoriety than reputation. We heard so little of him while the late Bishop was living, that we had supposed him to be perfectly content with the late Bishop's principles of administration, and carrying out what he supposed to be consistent therewith. Of course, we know nothing of the merits of the case, but Dr. Rankin, we are sure, is a man of too much experience and standing in the Church, as well as devotion to the cause of Christ, to be the object of any attack other than one of a grossly partisan character.

—The four *Quarterly Reviews* and *Blackwood's Magazine* reprinted by the Leonard Scott Co., No. 41 Barclay St., New York, form a valuable library in themselves. By no means all the sterling

articles get reprinted in other periodicals. Take the *London Quarterly* alone. Such articles as "Dean Hook and Bishop Selwyn," Polybius and his times, Froude's Cæsar (both by the same author). Profs. Stubbs and Bright on Early English History, The Speaker's Commentary. The Founder of Norwich Cathedral, Pascal and his Editors, Aggressive Nonconformity, Schools and Schoolmasters, &c., all within the last four numbers are of great value to clerical readers. The *Edinburgh* too looks after Scientific Infidelity pretty well. The set would be a good New Year's present to any clergyman.

—The commemoration of the twenty-fifth anniversary of Bp. Potter's Episcopate in New York, was a very memorable occasion. Nov. 22d Divine Service was held in Trinity Church, with celebration of the Holy Communion, at which the Rector, Rev. Dr. Dix, read a most appropriate and touching address, to which the Bishop responded with earnest and grateful feeling.

The public reception took place in the Academy of Music on the 25th, which was completely filled, Dr. Dix presiding. The orchestra and choirs included the best musical organizations in the city. President Potter congratulated his uncle, the Bishop, in behalf of Union College, the Rev. Dr. Payne in behalf of the Standing Committee of Albany, and Mr. Pierrepont in behalf of S. Peter's Church in that city, of which the Bishop had been rector for twenty one years previous to his consecration as Bishop. The Hon. Wm. M. Evarts, Secretary of State, made the principal address of congratulation. We make the following extract:

In a government like ours, which separates all orders of spiritual authority from any connection with the authentic magistracy, which separates Church from State, the existence of strong, durable, and efficient religious organizations is of the first importance.

You have maintained, you have improved, you have defended, you have extended all those structural organizations of religious force. You have recognized and understood the weakness and the brevity of the influence of individual men, and you have recognized the power and the permanence of great human institutions, and you have taken care that the

beneficent influence that you have so long wielded by these institutions shall not die with you, nor with your associates or your successors. If, then, I am right in thinking that, in communities situated as ours are in their civil establishments, these great and enduring and powerful religious organizations are important and useful, we may well hesitate to insist, in any part of our organizations, on the Puritan proposition that the Church should be without a Bishop because the State is without a king. We are satisfied that American Bishops are suitable to American States. You have shown us that one may be a Bishop without a title of social rank, without a palace, without a retinue, without revenue, and yet have that lordship in the heritage of the people, that great confidence which limits domination and which belongs to the teacher, the guide, and the overseer. These, sir, in meagre outline and undorned, have seemed to me fit to be insisted on as some of the traits in your personal and ecclesiastical character which furnish just occasion to these people of gratification, of their gratulation to you, and of their gratitude to God.

After Mr. Evarts' address, the exquisite silver casket, a beautiful piece of workmanship designed by Whitehouse, who also designed the Bryant memorial, was brought on the stage and formally presented by Hon. John Jay in a brief but appropriate address. It was a grand spectacle as the Bishop rose to reply, when the whole audience (not less than 5,000 persons,) rose to their feet and stood during the whole of his address.

There is a moral power in such a scene for the whole community, social and political. It is a tribute of homage, voluntary or involuntary, to the historical religion of Christ. It is doubtful if the same demonstration could have been drawn forth for any of the common forms of Christianity other than the Catholic Faith of the Anglo-Saxon Church.

No Bishop of our country has had a greater and more complicated charge: none has governed his jurisdiction with more statesmanlike judgment, or with more of the love that conquers all things.

The following passage from the address of the clergy and laity well describes the glory of Bp. Potter's Episcopate:

More than twenty-five years have elapsed since you were called from the tranquil life of a parish priest, which you so

early loved, and in which you had become so dear to your people; to fill a more important place, and to take upon you the burden of the most weighty office which man can hold. Submitting to the Providence of Almighty God, you were not disobedient to the command; you met with patience the trials of that high vocation, nor shrank from the multitude of sorrows which he must have in his heart on whom is laid the charge of Christ, "Feed My lambs, feed My sheep; be first among thy brethren, and therefore, according to the law of My kingdom, the servant of all." You came to the administration of this Diocese at a time when it presented a troubled and uneasy scene, and when dark clouds still hung suspended in our skies. Your first task was to do what could be done to efface sad memories, to reconcile differences, and to make peace within those borders which the "enemy of souls" had in a measure made desolate. To that work you brought, happily for us all, the qualities which fit men for delicate and difficult duties; and the proof of your complete success is afforded in the picture presented by your Diocese to-day.

The testimonial is modelled after the ark of the ancient temple, and is covered with ecclesiastical and historical symbols of the most exquisite workmanship. It is made of gold, silver and steel, and on the face bears the portrait of the Bishop in gold. On the reverse side is his official seal. The chest will contain the addresses of the clergy and laity delivered on the occasion of its presentation. Among the symbols are the Cross, the Bible and the dove, and the lion, the eagle, the ox and man—representing the connection between the ancient law and Christ's gospel. The inscription around the base is as follows:

To the Right Reverend Horatio Potter, D.D., LL.D., D.C.L., Bishop of New York, from his Diocese, with love and gratitude, for twenty-five years faithful and fruitful service.

—Dr. Gallaher, of Zion Church, New York, the new bishop-elect of Louisiana, was born in Kentucky, educated at the University of Virginia, became an officer in the Confederate army, was called to the bar at Louisville, studied for orders and was made deacon at Louisville in 1868, becoming an assistant of Dr. Craik, and has been since successively rector of Trinity, New Orleans, the Memorial, Baltimore, and Zion, New York.

—Dr. Shelton said in his anniversary sermon: "In my own history, two men

who are now distinguished bishops, were first drawn to the Church by words uttered by myself, and not until years after did the knowledge of the good done come back to me."

—The original editor of the *Church Review* in its palmy days of thirty years ago, after a long retirement from journalism, has again bounded into the arena, like an ancient Roman athlete, with arms bared and limbs squared as for some portentous contest. His opening articles do very much remind us of the somewhat faded issues of thirty years ago—and of the great scare of "Puseyism," which cost Bp. DeLancey so much trouble to allay, by assuring the people that all attempts to carry out the teaching of the Prayer Book must not be stigmatised as "Puseyism." We hope Dr. Richardson will soon discover that the chief "adversaries" now are those enemies of all discipline in the Church who repudiate any Church authority over the laity, and who are determined to resist having any more religion among us. What he calls things "indifferent," such as frequent services and communions, are by no means trifling to these people, because they regard them as so many signs of too much earnestness, making religion too burdensome, and showing too conspicuously who are followers of Christ and who are not. This is a distinction the world is bound to break down. Here is where Positive Unbelief or Infidelity gets its leverage. These nominal Christians always patronise the books of Liberal Thought. The battle with Atheism is to no purpose till the Church itself has learned to worship, and to realize the Gift committed to its keeping.

—The Bishop of Iowa's "Personal Narrative" of the Second Laubeth Conference is a very interesting and very complete account of what the writer saw and heard and did at that august gathering, with some historical reminiscences and many notes of persons and places, which form a very agreeable and instructive story. No one is better informed as to the historical relations of the American and English Churches than Bishop Perry.

To the Editor of the Church Eclectic:

SIR:—I am distressed by your recent review of my Memorial of the late L. S. Schuyler. I should be more distressed if I could not half see that your Reviewer, in rapid reading, has partly missed his facts. When Mr. Schuyler went to Memphis he could not well get "the views of clergy on the spot," because they were all dead, or dangerously ill. The *sole* advices that reached Mr. Schuyler from Memphis were—"there is no other Priest of the Church in Memphis;" "we have no Priest" (pp. 69, 75, Memorial). The first telegram reached Schuyler at Peekskill. He came instantly to town, and consulted the Bishop of the suffering Diocese—probably the highest earthly authority in the matter—the Rev. Dr. Houghton, and other wise, godly men.

I am not retained for the defence by Bp. Quintard (if he need an advocate), but I will say the prohibition had already "been laid upon unacclimated persons undertaking such work, at least so long as persons amply qualified in that respect could be found" (Memorial, p. 70), and these gentlemen detained Mr. Schuyler, who, in fact, returned to his Parish for the night, on the "prospect that another Priest, used to the fever, might be had at Memphis" (Memorial, p. 74). At last, when no one else would go, he went. Even then he was stayed at Louisville by authority—"much of the day in prayer." There his final orders reached him: "Mr. Parsons is dead; let Mr. Schuyler go on."

As the Rev. Dr. Wainwright, who knew him so well, says: "It appeared to him no less than a voice from Heaven commanding. . . . It was in no freak of passionate longing to exhibit himself as a martyr that he went forth." (Memorial, pp. 99, 100.) And fortunately, Mr. Schuyler's own formal statement exists: "I believe I was obeying GOD speaking through the Bishop and the Sister who telegraphed me after Mr. Parsons' death" (Memorial, p. 79). I say that when a man believes that he is obeying GOD speaking through a Bishop and a Relig-

ious, and gives his life within eight days for that belief, they are "stern measures" which call this "voluntary martyrdom," and "morbid." Mr. Schuyler's "example has hardly been followed," as you observe, but I know more than one Priest who would have followed it, had not the heroic Dr. Dalzell prevented the absolute necessity of that.

May I add that to alter the phrase of the Oak Hill Minute gives a different colour to it? To say "Religion was a passion with him, and his whole soul was absorbed in the duties of his Priestly office" (Memorial, p. 149), is surely an ordinary way of speaking. But, your "*passion* of religion" is almost technical, and suggests the idea of "a constant tendency to become morbid"—an idea which the Oak Hill people do not suggest, and I believe would promptly reject.

I am, sir, your ob't serv't,

THE EDITOR OF

THE SCHUYLER MEMORIAL.

Newark, Advent, A.D. 1879.

[We accept the above corrections as courteously as they are made, the book having gone out of our possession, for others to read. Far more, it seems to us, has been inferred, than our brief notice would warrant. If, as one says, Canrobert blamed the *orders*, not the *men*, why not allow us a similar construction? It is the old difficulty of "funeral sermons" over again. We did not intend to, nor do we believe we did, detract one iota from our dear brother's perfect Christian heroism, and devoted love of the Master's service. However, we hope this matter may not be unserviceable in helping us better to realise what words may be made to mean: and we must beg our contemporary, the *Western Church*, also to accept a little of the same teaching, when he outrageously compares our remarks to "the chop logic of the scoffer who called our Lord's death—a suicide!" Violence like this can never help a common cause.—ED. CH. ECLEC.]

—Whether in the flesh or out of the flesh we are equally in God's keeping. If it be unlawful to commend the departed it is on the same ground unlawful to commend the living to God's keeping.

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No. II.

THE MIRACLE IN THE LIGHT OF MODERN SCIENCE AND PHILOSOPHY.

LOCKE: Disc. of Miracles, 1701.

KANT: Beweisgrund zu einer Demonstration des Daseyns Gottes: 1763.

BADEN POWELL: The Evidences (Essays and Reviews). Various Tracts on the Essays and Reviews.

HEURTLEY: Miracles (Replies to Essays and Reviews); 1862.

MANSEL: Miracles (Aids to Faith).

BISHOP FITZGERALD: (Smith's Dict. of the Bible.)

TRENCH: Preliminary Essay: On the Miracles.

NEWMAN: Two Essays on Miracles (Rev. Ed.); 1870.

PERRONE: Tract. de Vera Relig.; 1840.

DUKE OF ARGYLL: Reign of Law: 1868.

MOZLEY: Eight Lectures on Miracles (Bampt. Lect. 1865).

FOWLE: Reconciliation of Religion and Science: 1813.

MCCOSH: The Supernatural in its Relations to the Natural: 1861.

CHRISTLIEB: Modern Doubt and Christian Belief: 1874.

THOS. COOPER: Verity and Value of Miracles.

E. A. LITTON: Miracles: (S. P. C. K.) 1876.

I.

I DO not venture to think that I can add anything new in the solution of a question which has elicited so copious discussion from every point of view. But it seems possible at present, when the contending adversaries have concluded their work, to review the field of controversy, and try to determine the result.

I do not wish to take the purely theological view of the subject. The miracle is the meeting point of natural science, philosophy and theology; of the first, because phenomena of nature are presented to the senses; of the second, because the facts, if they are used as "evidences," call for rational explanation; of the third, because the facts attest a revelation, and are involved in that very Revelation which they attest.

I wish to inquire what has been, or may be done towards a reconciliation between science, philosophy, and the Christian faith. That this may be shown to be possible, it will not be necessary that my view be *demonstrated* to be the true one. If only it appear to be a possible, though only partial view of the miracle, then the reconciliation, also, will be possible, and my end will be attained. However imperfectly successful, the effort

implies that one has given equal attention to the scientific, the philosophic, and the theological view of the miracle. And whatever may be said of the conclusiveness of reasoning on the part of defenders of orthodox belief, I do not find that they accomplish, perhaps do not aim at, what I have here in view. They may not have given that special attention to science which would seem to be demanded for the purpose. Admirable as Mansel is in his conciliation of philosophy and theology—*facile princeps* in our list, something remains to be added from the scientific point of view. Archbishop Trench's useful work is damaged by propositions concerning nature which would be apt to provoke a smile among scientists; *e.g.*, that nurses in charge of babies are witnesses that human spirits, when awake, partially counteract the effects of gravitation upon the body;¹ or, again, that the comet is a miracle (relative), as not regarding the laws of our solar system (p. 2).

II. There are four questions which I wish to exclude from my present discussion :

1. The credibility of the facts;
2. Their value as evidences of a revelation from God, and especially of the claims of our Redeemer upon our faith, love and service;
3. Whether, as Mozley maintains, they are fitly *required* for proof of revealed dogmas of the faith: and
4. The relation of miracles to the *moral* order and harmony of the universe. This subject naturally occupies a large space in contemporary discussions, and it gives the Christian apologist a vantage ground where he is, I think, absolutely unassailable. In fact we can hardly say that he has ever been seriously attacked. But it is not the subject before us, and arguments bearing on this, in answer to scientific questions, as it seems to me, are aside from the subject. The ordinary course of nature, also, is full of moral order, harmony, and spiritual meaning; but the fact that in certain events these are revealed, does not assist my special investigation, and every scientist since Bacon knows that "final causes" may not be obtruded into inquiries which belong to another sphere, viz., the physical series of phenomenal sequences.

5. I wish also to exclude any question whether some Biblical narratives of miraculous facts, *e.g.*, the fall of man, the narrative of Jonah, may be presumed to be poetic representations of moral truth, and prophetic figures of the Redeemer's life. One single miracle of the New Testament, as has often been remarked, is sufficient to determine the general question, while on the other hand, it has not always been observed that all general propositions concerning the miracle must be applicable to every case.

I desire, for the purpose of our discussion, to admit the narratives as statements of facts which actually occurred; *i.e.*, sensible phenomena are stated, not scientifically, but as they would naturally be reported by hon-

¹ Miracles, xvii. *ad fin.*

est and intelligent eye-witnesses, telling what their eyes saw, their ears heard, their hands handled.

It is, of course, at once open to remark, from the scientific point of view, that the subjective impression of the phenomena, with the ordinary interpretation of it, is all that any man can expect, and, for all practical purposes, it is sufficient. Philosophy and science proceed further, and the *ecclesiastical*, not Scriptural term, miracle, also, by implication, proceeds further, viz., to some, partial at least, explanation of the marvellous occurrence.

For example, if Joshua saw the sun stand still, the phenomenon is all that can be attested in the narrative, apart from the precedent prayer, prophecy, or command. There is not, necessarily, declared to have been a suspension of the sun's apparent motion around the earth. This would be a falsely scientific explanation of the phenomenon.

The order of *faith* in these inquiries ought not to be confounded, as it is by some of the writers before us, with the order of *reason*. The vicious circle soon obtrudes itself that the miracle proves the Divinity of the Messiah, the Divinity of the Messiah proves the reality of the miracle. By faith I receive my Saviour as the only-begotten Son of God, incarnate for our salvation. Then His Works follow as rational deduction from faith's primal truth. They are the sun-light which must needs accompany the sun. I receive them from the witnesses as testified, and believe them also because they harmonize with His nature. And if He directly or indirectly testifies to marvellous events occurring before His birth, *e. g.*, the three days burial of Jonah in the great fish, or the marvellous conversion of a crowded city by one day's preaching, faith receives these from His lips.

But, then, I do not need any explanation of them. I neither receive them as contravening, suspending, or in accordance with nature's laws. I do not inquire, for example, whether He, the eternal Word of God, provided by an act of creation a new fish to be the prophet's tomb, or whether, as Dr. Pusey shows, certain existing or former species of shark can swallow a man whole. I have nothing to do with that. The works are His in His brief life time, or in His everlasting reign, as sunshine and tempest are God's always.

But when miracles are presented to me as facts proving that He is the Son of God, then I must not be called upon for faith in the facts; or, assuming the facts, as I have done, they are to be examined by rational and scientific laws, and some theory of their nature may be formed.²

² Bishop Fitzgerald (Bibl. Dict.) specifies seven possible explanations of the facts:

1. They are the works of spiritual beings other than man, exerting their natural powers, God working through them.—*Malebranche*.
2. There is an original provision in the mechanism of the universe.—*Babbage*.
3. A higher law interferes with subordinate law.—*Trench*. The rational and scientific difficulty in this view, as commonly presented, is, that under cloak of the antiquity in the phrase, "higher law," a law not of the same series, or not a law in

A priori, in this rationalizing process of thought, Mozley may infer that a revelation needs for its attestation deeds which imply a suspension of nature's laws. I, on the other hand, may find sufficient attestation to the truth and the claims of the Divine Speaker in His merciful deeds and holy words, His life, death and Resurrection, without speculating concerning the presence or the absence of physical antecedents in His mighty works. If present, then He was using nature for holy purposes, as He is always doing, in accordance with its "laws," whatever those may be, possibly without changing its mechanism. If these physical antecedents were absent, which a number of the writers before us assert but do not prove, then we have another theory of the miracle, but on *rational* grounds, and it would wrongfully be made a question of faith.

III. This being premised, I will assume the following propositions as postulates, without attempting any proof of them:

1. The world of nature is known to us, only empirically, *i. e.*, through our senses only, as coincident on successive phenomena infinite in number, and, practically, infinite in variety.

2. Laws of nature are the discovery of our understanding that there exists such order and harmony among these facts that they can be classified, and their regular succession confidently relied upon. These laws are incomplete registers, extending only, so far as our knowledge goes, to as many facts as have come under our notice. The *rational* principle of the uniformity of matter, which is grounded on the one unchanging nature of God, and which is confirmed by experience, leads us to expect similar facts in the future, *i. e.*, that when the same complex of conditions is renewed, a similar result will follow. Our confidence being justified, the law is verified.

the same sense, is introduced; It is a *moral law*, or *final cause*, which leads to the suspension of what are laws in another sense, in the series of sensible phenomena under the operation of what are *thought* as material forces which are founded on the unity and unchangeableness of God, if they are not rather to be viewed as His constant operation in the world which He has made.

- 4, 5. Miracles are a change in God's ordinary working in nature, or (for our purpose equivalent), a suspension by His immediate power of the action of certain natural forces.—*Mozley*.

6. They are not in the external order of nature, but in the impression made on our minds.

7. They are in the intensifying only of known [an entirely superfluous term] natural powers already in existence. The bishop does not explicitly accept or reject these. His own definition seems to be a statement of facts, avoiding explanation of them: a miracle takes place, "when, under certain moral circumstances, a physical consequent follows upon an antecedent which general experience shows to have no natural aptitude for producing such a consequent." He recognizes, then, a physical antecedent, but "*natural aptitude*" must mean aptitude under circumstances familiar to us, for results from a single antecedent vary under a complex of changeable conditions. Besides, "producing" introduces a questionable theory concerning the relation of antecedent to consequent, since experience, *i. e.*, observation, can only show connection, not productive power.

But there is room (1) for more, (2) for different, (3) for higher, *i. e.* more *general* laws in nature, which include the lower, not exclude them. These, if hereafter discovered, cannot contradict those already known, though, in particular applications, those of the second sort may appear to contravene the operation of others by counteracting their effect, as, *e. g.*, mental states sometimes seem to modify what are called natural agents in their action on the body.

4. These laws of nature, this order and harmony discovered by the mind, must be deemed to be *objectively* rational, or the product of intelligence; for what reason discovers, is itself rational. Our mind arranges the phenomena, not arbitrarily, but because of a rational order in them.

5. Furthermore, such order, unity, connection of antecedent and consequent, mechanical conjunction of parts, such continuity of force (whatever that may be), seen to be always changing in application, but so far as we can discern, always equal in amount,—these, on which are based the highest laws of physics, are so invariable that the mind cannot now conceive them to be otherwise. We must admit them to be established principles in the existing order of facts, that is, they are the laws of His Working, “with Whom is no variableness neither shadow of turning.” “He hath given them a law which shall not be broken.”

6. A new fact presented to our senses, or duly vouched for, if not explicable by known laws, is not to be rejected. It may hastily be assumed to contradict a law, or the order of nature, when, in truth, it is merely incapable of being referred to any known combination of forces. The facts, so called, of spiritualism, if they were duly attested, would furnish in our day a very striking illustration of this scientific principle.

Contradiction properly applies to universal principles of reason, not to limited empirical laws, which may be and are contravened by others. A cause operating with no effect is a contradiction in thought and in words: so is an effect without any adequate cause. But the contradiction is not empirical. In experience we see apparent failure of power, and similar effects following upon various antecedents.

7. I also assume as granted the existence of spiritual substances, human and superhuman, which are capable of modifying material phenomena, through combinations of what are called natural forces. If the scientist denies this, *cadit quaestio*, the discussion is at an end. (The position, which Strauss, *e. g.*, assumes, renders the discussion before us impossible.) Science may say that the existence of superhuman spirits is not proved. But since it is not unscientific, can not be disproved, and contradicts no known principle of nature, I have a right to employ it as an hypothesis in dealing with well attested facts, which is all that I require. Critical philosophy also may reason out a fundamental unity between matter and spirit, but I do not see that the argument now before us will be affected thereby.

IV. These postulates being premised, I would at once remark, that it may be open to a believer in a Creator and Ruler of the world to suppose His immediate interference in the empirical order of phenomena, His special operation without the empirical antecedents which are ordinarily seen in His perpetual and infinite operations. If, as many have assumed, the miracle be of such a nature, no reconciliation with science can be sought for. As a Christian scientist once said to me, "the faith is in one compartment of my mind, science in another; I keep them apart." The fact called a miracle, then, stands alone. We are called upon to recognize by our faculties, what those faculties find absolutely inconceivable, *the beginning of a physical chain of sequences*. By *faith*, indeed, we know that "the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." But in the hypothesis referred to, the proposition is not offered as part of the faith, but to our reason in evidence that the faith is of God. Transcending our faculties, reason cannot hold it. In fact we can hardly avoid noticing that when the Christian apologist assumes this notion of the miracle, he very soon abandons the common ground of science, philosophy and theology, and, consequently, the attempt at a valid conciliation, by introducing the *moral* laws of spiritual harmony, etc., which are wholly apart from the scientific laws of phenomenal sequence. (*Conf. Trench's Prelim. Essay.*)

V. My first proposition, then, is that *no explanation derived from final causes*, or the relation of the marvellous facts to the moral order and harmony of the universe, however true and transcendently important, *can supersede our investigation*. It throws no light upon the scientific question. It does nothing to conciliate science and theology. As in nature generally, the intellectual element of design cannot be substituted for physical antecedents, nor *vice versa*, the two coexisting under their respective laws, and as investigation into the latter in no respect derogates from the former, but only reveals the manner and the means which the Infinite Designer employs (*Bacon, de Augm.* iii. 4), so is it in these special works of God which theology calls miracles. If science inquire into the physical antecedents, whether it find them or not, the moral meaning of the event is not affected thereby.

But, furthermore, I will add, as my second proposition, without now trying to define the supernatural, that *the same* is true of that; *it does not necessarily supersede the natural*. The new birth of Water and the Spirit, the added grace in God's "gifts and creatures of Bread and Wine," are both supernatural, yet after the natural order, all known antecedents and consequents continue after their ordinary manner. These sacraments, therefore, and the like, are sometimes called miracles, though strictly speaking, they lack that element of wonder (τέρας) which is a mark of the miracle in the narrower sense of the word.

Again, answers to prayer, special providences, the influence of the Divine Spirit on our hearts, are strictly supernatural. They are not miracles,

for the world sees them not as signs and wonders. The course of events moves on as usual; no "prayer-test" in hospitals can bring them under the cognizance of science. It is gratuitous assumption that somewhere in the chain of sequence, for special providences there is a break, and that God's infinite power enters as a link, or makes a new beginning, a creative act.³

Again, this is seen also when we regard the influence of our own mind upon the body. Whatever be the mode of its influence, soul does not appear to enter as a link in the physical chain, as if while it affects the brain, it also were preceded by other physical antecedents. That view would land us in materialism and fatalism. Viewing the physical series only, the influence of mind may be called supernatural or preternatural, for brain-action has its physical antecedents, and we may go back *ad infinitum* and, possibly, may demonstrate the usual correlation, with exact mechanical equivalents, for every sensible expenditure of brain-force, leaving no place for mind in the series. Yet soul is manifested in designed results, moral aims, intelligent adapting of means to ends, conscience of well or ill desert, and so on.⁴

Again, there are events which produce an irresistible conviction that they are in some special sense from God, *i. e.*, have some special end in view. Yet the historian is justified in finding their antecedents or "causes." Such are the preparations for Messiah's coming in the peace of the universal Roman empire, and, still more strikingly, that anomalous event, the preservation of the Jewish people for eighteen centuries.

³ You prayed for preservation in danger: you were saved. Here are two series of facts, unmistakable physical antecedents and consequents, given through the senses, and the moral order of prayer. Each can be investigated by its own law, and neither excludes the other.—*Bacon*, p. 239.

⁴ Newman's thoughtful and admirable Essays are not directed to the questions now before us, but his definition of miracle as "an event in a given system which cannot be referred to any law, or accounted for by the operation of any principle in that system," seems to leave room for my conclusion, for the event is not "accounted for" until much more than its physical antecedents are given; and he himself points to the miraculous character of spiritual influence in matter (p. 10); "considered by itself the miracle is at most but the token of a superhuman being." But, observe, if the miracle be, as he contends that it is, a permanent possession of the Catholic Church, then it is still more plainly reducible to the concept of law. "These signs shall follow them that believe;" "if ye have faith as a grain of mustard seed," etc. Such words seem to indicate that a certain spiritual position is given by God, a power of guiding and combining the potentialities of matter, which the Incarnate One possessed by virtue of His eternal Deity.

Here also was the fundamental error in Baden Powell's Essay; it is found in his definition. An alleged miracle is "a physical event to be investigated by reason and physical evidence [yes, if possible, and if it be presented as rational evidence], and referred to physical causes known or unknown, and any phenomenon may be so referred, whether in the Gospel or out of it:" but he adds, "it then ceases to be supernatural." Not at all, unless the supernatural be something apart from the other and an interference with it; which is precisely what I deny. It is natural to raise my finger, and can be investigated as above. It is supernatural, for I know that *I willed*, and the result followed.

Calling these supernatural, we discern two series of sequences, neither separate from nor interfering with one another—the one physical, phenomenal, the other spiritual, moral; and I fall back upon Kant's philosophical solution, as at least an admirable hypothesis for science (*Fortschritte, etc.*, i. 529). We have two propositions, seeming contrary, both of which may be true:

1. All causality of phenomena in the sensible world is subject to the mechanism of nature. Our inquiry, then, must be what causes (antecedents) exist in each particular case. If we ask further whether our observation of certain antecedents to an effect justifies our assuming the same in every similar effect, we soon arrive at a negative answer.

2. A certain causality (*causa noumenon*) of the phenomenon before us is not subject to the mechanism of nature. Here then is the supernatural *in the natural*. Such a *causa noum.*, God is and must be. The works of Christ vividly and justly impress the observer, and the visible Man, embodied truth and goodness, claims what none can deny without impugning His truth and goodness. But I am anticipating what I propose to defer.

VI. If, now, the proposition is broadly laid down that the miracle is reconcilable with empirical science, its meaning will depend upon the definition which we assign to a miracle, *i. e.*, the interpretation which we give to the admitted facts. And, without defining, I will say at once that if my line of thought is in the right direction, the theological (provisional) definition of a miracle handed down to us from S. Thomas, *e. g.*, laid down in Perrone, will, as the result of scientific progress in modern times, be modified. This seems to be no undue assumption; for certain expressions which were once used by theologians have already, as the result of criticism and more careful elaboration of thought, been for the most part modified or withdrawn.⁶

In other words, when we have arrived at a definition of the miracle, the reconciliation will either fail or be accomplished. The definition is the end, not the beginning of our inquiry.

⁶ Litton's excellent little treatise which comes to us with the authority of the S. P. C. K., helps to show how undefined, as yet, is the relation of science to theology in this respect. Miracles are said to be "a suspension of the order of natural sequences;" but then (p. 74), special providences are miraculous in their nature; (the "prophetical element, which being spiritual, is not before us, being wanting"); *i. e.*, these also are "suspensions," etc. Next Litton offers as an hypothesis that somewhere "high up in the chain of causation" (natural sequence), there is an "interference;" yet again he withdraws this hypothesis in favor of Leibnitz' pre-established harmony, &c., between prayer and the special providence. If then, as he defines, this is miraculous, miracles are part of the pre-established harmony.

(To be continued.)

THE DOCTRINE OF THE FATHERS ON THE REAL PRESENCE.—III.

BUT the most interesting question in connexion with this passage is how far we can get from the parallel which S. Justin draws between the Incarnation and the Eucharist an idea of his teaching as to the mode of the presence of Christ's Body and Blood. So far is clear, as Kahn's remarks, that in both he teaches the union of a higher with a lower. In the Incarnation the higher was the Divine Word; the lower was flesh and blood, or, in other words, our human nature which He took. In the Eucharist, on the other hand, the higher was the Flesh and Blood of Christ (or that which in the Incarnation was the lower), and the lower was bread and wine. Did S. Justin contemplate in the Eucharist the existing both of the higher and the lower? In other words, did he see in the Eucharist both bread and wine, and the Body and Blood of Christ? There is no doubt that he saw in the Incarnation the existence both of the higher and the lower—the existence, namely, of the Godhead and the manhood in the Person of Jesus; and the natural inference from the parallel he draws would be that, similarly, he saw in the Eucharist both the higher and the lower. As we see presently, this was the conception of S. Irenæus—a conception which surely he could not have had unless it prevailed in the Church. According to S. Irenæus the Eucharist consists of two things, an earthly and a heavenly; and hence it becomes probable that the same was also the conception of S. Justin.

In regard to the mode of union of the two, S. Justin says nothing. But the slightest consideration will show that in the two cases it must be wholly different. It is true that men have spoken of impanation as if they thought in the Eucharist a kind of Incarnation. But it has always seemed to us that such a mode of speaking is (to view the matter from a metaphysical point of view) simply nonsense. The human nature which the Divine Word took in the Incarnation is only capable of a *personal* existence. Hence in the Incarnation the union of the Divine Word with our nature must be *personal* or *hypostatic*, a union which is essential and indissoluble; and such a union is what is meant by the term Incarnation. Bread and wine have no *personal* existence; they are utterly incapable of such a mode of existence. Hence in the Eucharist there could be no question of a personal union like the union of the Incarnation. If bread and wine are taken into union with the risen Lord, it can only be as the veils, the signs, or coverings of His invisible Presence. Or to view the matter from the point of view of the Platonic philosophy, with which the mind of S. Justin was thoroughly imbued; as, according to that philosophy, all things visible are the outward forms of things invisible, the elements of the Eucharist would be the *τύποι*, the outward forms under which the risen Lord, the invisible, the antitypal reality, subsists. We imagine S. Justin thought of the Eucharist in this way.

It would hardly be necessary to notice another theory deduced from S. Justin's words, were it not for the great names by which it has been advocated. Hahn, Neander, Baur, Engelhardt, Semisch, and the general run of the dogma historians, suppose that S. Justin teaches in this passage a union with the outward elements, not of the risen and glorified Christ, God and Man, but of the Divine Logos apart from the Humanity.

"Justin," says Semisch, "looks at the Lord's Supper in the light of a repeated Incarnation. As the Incarnation was fulfilled in this, that the Divine Logos took flesh and blood, so, he thinks, the presence of Christ in the Lord's Supper lies in this—that the Divine Logos enters into union with bread and wine as His Body

and Blood. Bread and wine are not physically changed in the Lord's Supper; but they nevertheless remain not common bread and common wine—they are, after the Eucharistic prayer, by which they are consecrated, like the vessel in which the Divine Logos dwells—they are the *real*, although also only the *figurative*, Body and Blood of Christ.”²⁵

What strikes us about this theory is that it is absolutely without support in the words of S. Justin. There is not one word to intimate that S. Justin contemplated the Divine Logos apart from His Humanity as present in the Eucharist. Rather the contrary. Is not the Incarnation mentioned as the *ground* of the Presence in the Eucharist? Is it not *because* the Divine Logos had flesh (*ἔσχεν*) that S. Justin declares the Eucharist to be the Flesh and Blood of the Incarnate Jesus? We may well ask, also, how could S. Justin, if he held such a view, have reconciled it with the words of institution? We see at a glance he could not. And, besides this, he would have been at variance with S. Paul, who teaches the presence of the pneumatic or glorified body, and with S. Ignatius, who says expressly the Eucharist “is the flesh of our Saviour Jesus Christ *which suffered for our sins, which the Father in His mercy raised again.*” But the gravest objection of all is, that the theory does away with the Incarnation altogether; for it necessarily supposes that the Logos no longer possesses flesh and blood. If the Divine Logos possesses flesh and blood, it is utterly impossible He can be present or act at all apart from His Humanity. In this point of view we see how impossible it is that S. Justin could have had such a notion. It stands in irreconcilable opposition to his whole Christological standpoint, which views the Incarnation as a reality subsisting for ever. We see, especially in his treatise on the Resurrection, that he believes in the present existence of the glorified Body. When, therefore, he spoke of the Body of Christ in the Eucharist, he could mean nothing else but this Body, as we see clearly S. Ignatius contemplated in the Eucharist nothing else except It. Thiersch, with considerable energy, denounces the whole view, and he is no mean authority. “I declare,” he says, “this whole view to be utterly fabulous. It is compounded of patent misunderstandings, and deserves here no further notice.”²⁶

To sum up we see how S. Justin—1. In the most explicit manner views the Eucharist objectively. “This *Food* is called among us Eucharist.

2. How he brings out with peculiar emphasis the doctrine of consecration. It is made Eucharist through the prayer of the word that is from Him.

3. How he attributes to the Eucharist, with S. Ignatius and succeeding Fathers, the property of changing our flesh and blood from mortality to immortality.

4. How he gives a statement of the teaching of the Church in his day (*ἐκδιδάσκουμεν*), which can be interpreted in no other way than as the sacramental union of the glorified Flesh and Blood of the risen Jesus with the outward elements; the very theory of Semisch and others bearing witness to the justness of this interpretation.

We conclude, therefore, that he, and the Church of his day, taught the Real Presence.

S. Irenæus.—The testimony of S. Irenæus, the great representative of the Johannine teaching in the West, is also clear—so clear, in fact, that it

²⁵ *Justin d. Martyrer*, ii. p. 439, ff. Kahnis quotes against this view the words of Tertullian, “*ergo panem debuit tradere pro nobis.*”

²⁶ Thiersch, *Vorlesungen üb Kath. u. Prot.* ii. p. 247. Quoted by Kahnis.

does not admit of anything else but cavils upon subordinate points. Dr. Hebert, after giving the principal passages, says in a kind of despair :

It would be interpreting things that speak for themselves were I to dwell upon the fact that these extracts contain more advanced assertions (?) than those of the preceding writers, and that they seem to have passed the line of ambiguity, and expressly to affirm that the bread and wine *are*, in more than a figurative manner, the Body and Blood of Christ." ²⁷

Dr. Harrison, however, is by no means of this opinion. By the simple expedient of ignoring all the crucial passages, and confining his view to a subordinate detail, he manages to make a charge of misrepresentation against Dr. Pusey, and to claim S. Irenæus as on his side. Of this, however, presently. Let us first see what S. Irenæus does teach.

It is necessary to bear in mind that there were two Gnostic errors which S. Irenæus set himself to combat—*first*, the Gnostic tenet that the world was created by an inferior being or demiurge, different from the Highest God; and *secondly*, the error which flowed from this, the tenet, namely, that our flesh is not susceptible of immortality. Both of these errors Irenæus combats from the Eucharist: the first from the fact that the Eucharistic gifts are taken from the creation and offered to God, which circumstance, unless God were the Creator, would make Him covetous of another's property; the second from the fact that our bodies are nourished in the Eucharist by the Body and Blood of Christ—thus implying that the Eucharist changes them from mortality to immortality.

The first thing we have to do is to get before us the chief passages containing the teaching of S. Irenæus. There are two such, which run parallel with each other, and throw on each other a mutual light. The first is contained in lib. iv. chapters 17 and 18; the second is from lib. v. chapter 2. We shall begin with the one first mentioned; and, as Dr. Harrison grounds a charge against Dr. Pusey on the order in which the latter quotes, the reader had better observe not only the chapters but the numbers. The passage is too long to quote entire, so we must summarise parts of it as we go along.

S. Irenæus first points out, at large in chapter 17, and more particularly in No. 4, that God did not seek the sacrifices and holocausts of the law because He stood in need of these gifts, but only for the sake of the offerers. He wanted rather faith and obedience and righteousness because of their salvation. It was the same also under the New Covenant, as our Lord taught when He referred to the saying, "I will have mercy, and not sacrifice." S. Irenæus then goes on, in No. 5, chapter 17, to describe the institution of the great sacrifice of the New Covenant predicted by the Prophet Malachi. We give it in full:

But counselling also His disciples to offer to God first-fruits from His creatures—not as though He needed aught, but that they might not be unfruitful nor ungrateful—He took that which of His creation is bread, and gave thanks, saying, "This is My Body." And likewise the cup, which is of that our creation, He confessed to be His Blood, and taught that it is the New oblation of the New Covenant; which the Church, receiving from the Apostles, offers to God throughout all the world, to Him who gives us as the means of subsistence the first-fruits of His own gifts in the New Testament; concerning which Malachi, among the twelve prophets, thus presignified; "I have no pleasure in you, saith the Lord of Hosts; neither will I receive an offering at your hands. For from the rising of the sun unto the going down thereof my name shall be great among the heathen, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts;" most clearly signifying by these words that the former people indeed shall cease to offer to God;

²⁷ *The Lord's Supper: Uninspired Teaching*, i. p. 57.

but in every place sacrifice shall be offered to Him, and that pure : and His name shall be glorified among the heathen.

S. Irenæus then goes on, in the remainder of the 17th chapter and beginning of the 18th, to show that the name spoken of as being glorified is that of our Lord, which the Father confesses to be His own ; that the sacrifice of the Church differs from the sacrifices of the Jews in not being servile, but the offering of freemen ; that the Church offers her oblation with single-mindedness, and that hence her oblation is pure. He then, chapter 18, No. 4, comes to the pith of his argument :

And the Church alone offers this pure oblation to the Creator, offering to Him with thanksgiving from His creation. But the Jews do not offer thus [that is, make this pure offering], for their hands are full of blood ; for they have not received the Word which is offered to God. Nor, again, do any of the synagogues of the heretics [offer this]. For some, by maintaining that the Father is different from the Creator, do, when they offer to Him what belongs to this creation of ours, set Him forth as being covetous of another's property, and desirous of what is not His own. Those again, who maintain that the things around us originated from apostasy, ignorance, and passion, do, while offering to Him the fruits of ignorance, passion, and apostasy, sin against their Father, rather subjecting Him to insult than giving Him thanks. But how shall they know that that bread over which thanks are given is the Body of their Lord, and that the cup is the cup of His Blood, if they do not acknowledge Him as the Son of the Creator of the world, *i.e.* His Word, through which wood yields fruit, and fountains flow, and the earth yieldeth first the blade, then the ear, then the full corn in the ear ?

In these words, after showing that the Jews do not offer the great oblation of the New Covenant predicted by Malachi—first because they are not pure-minded, their hands being full of blood, and secondly because “they do not receive the Word which is offered to God,” in other words because *they do not believe in it*—S. Irenæus goes on to show that neither can the Gnostic heretics make it, by reason of their tenet, that the world was created by an inferior being, and was the result of ignorance, passion, and apostasy. He shows that with these views they do but insult Him when as Christians they set about offering it ; for in offering that part of it which is from the earth, they are offering to Him what they believe is not His own, and what they believe is the fruit of ignorance, passion, and apostasy. He thus confutes the first error of the Gnostics. Then, having done so, he proceeds, in the passage which is to follow, to deal with the second error, *viz.* that our flesh and blood is incapable of immortality. This is the famous classical passage which has been subjected to minute examination by almost every writer who has taken up the subject. *It is wholly omitted by Dr. Harrison.* In fact, he stops at the words in No. 4, “The Word which is offered to God,” and only resumes in No. 6 towards the end. He thus ignores what on all hands is acknowledged to be the crucial passage for the doctrine of S. Irenæus. We give it in full :

5. Then, again, how say they, that the flesh passeth to corruption and partaketh not of life, which is nourished from the Body of the Lord and His Blood ? Either let them change their mind or abstain from offering the things above spoken of. But our meaning is in harmony with the Eucharist, and the Eucharist again confirms our meaning. And we offer to Him His own, carefully teaching the communication and union, and confessing the resurrection, of the flesh and spirit. For as the bread from the earth, receiving the invocation of God, is no longer common bread, but the Eucharist, consisting of two things, an earthly and a heavenly, so also our bodies, receiving the Eucharist, are no longer perishable, having the hope of the resurrection to life everlasting.

Before making any remarks on this passage we would place by its side the parallel passage (lib. v. 2, 2 and 3) in which S. Irenæus returns to the second Gnostic error, and confutes it more at large :

2. But vain in every respect are they who despise the entire dispensation of God, and disallow the salvation of the flesh, and treat with contempt its regeneration, maintaining that it is not capable of incorruption. But if it indeed do not attain salvation, then neither did the Lord redeem us with His Blood, nor is the cup of the Eucharist the communion of His Blood, nor the bread which we break the communion of His Body. For blood can only come from veins and flesh and whatsoever else makes up the substance of man, such as the Word of God was actually made. By His own Blood He redeemed us, as also His Apostle declares, "In whom we have redemption through His Blood, even the remission of sins." And as we are His members, we are also nourished by means of the creation (and He Himself grants the creation to us, for He causes His sun to rise and sends rain when He wills). He has acknowledged the cup (which is a part of the creation) as His own Blood, from which He bedews our blood; and the bread (also a part of the creation) He has established as His own body, from which He gives increase to our bodies.

3. When, therefore, the mingled cup and the created bread receive the word of God, and the Eucharist becomes the Body and Blood of Christ, and from these the substance of our flesh is increased and consisteth, how do they say that the flesh is not capable of receiving the gift of God, which is eternal life, it [the flesh] which is nourished by the Body and Blood of the Lord, and is His member, as the blessed Paul saith, that "we are members of His Body, of His Flesh, and of His Bones," not speaking this of some spiritual and invisible man (for spirit hath not flesh nor bones), but of the constitution as to the very man, consisting of flesh, and sinews, and bones, which is nourished both from His cup which is His Blood, and from the bread which is His Body. And as the wood of the vine laid in the earth bears fruit in its own season, and the corn of wheat falling into the ground and dissolved is raised manifold through the Spirit of God which holdeth all things together, and afterwards, through the wisdom of God, comes to the use of man, and receiving the Word of God becometh the Eucharist, which is the Body and Blood of Christ, so also our bodies, being nourished from it [the Eucharist], and placed in the ground, and dissolved in it, shall rise again in their due season, the Word of God granting them the resurrection to the glory of God the Father.

The reader cannot do better than study these extracts, and the views of S. Irenæus on the Real Presence will rise before his mind in all their clearness and intensity. The words are worthy of study, too, by others besides the theologian. They touch the inmost kernel of Christianity as then held; they define the Christian's relations to things invisible, and no one will understand the character of that Christian faith which went forth to conquer the world unless he masters the thought of S. Irenæus. Unhappily our space is all but exhausted, and we can only indicate in the briefest manner the salient points.

In the first place, we see, as in S. Ignatius and S. Justin, the completeness of the objective view of the Holy Eucharist. All through S. Irenæus knows no other.

In the second place, there is as little doubt about the clearness with which S. Irenæus held the doctrine of consecration. It is by consecration that what before was common bread and common drink becomes Eucharist. There is this point noticeable, however, that he indicates the consecration in two different ways. In the passage iv. 18, 5, he says: "The bread receiving the invocation of God is no longer common bread, but the Eucharist." The Greek word is *ἐκκλησις*, translated *invocatio*; and it is obviously the same as *ἐπίκλησις*, the word used in i. 13, 2, the passage in which S. Irenæus describes the heretical parody on the Holy Eucharist. If, however, we turn to v. 2, 3, we find that S. Irenæus twice indicates the consecration in the same way as S. Justin, by saying that the bread "receives the word of God." The explanation of this variation is found in the fact that in all the ancient liturgies the consecration prayer divides itself into three parts. There is, *first*, the recitation of the words of institution over the elements, by which they receive "the word that is from Him;" *secondly*, there is the oblation and

pleading of the sacrifice; and, *thirdly*, there is the ἐπίκλησις, or calling down of the Holy Ghost upon the sacrifice, "that He may make this bread the Body of Thy Christ and this cup the Blood of Thy Christ."²⁸ It would thus appear that in mentioning the consecration the thought of S. Irenæus sometimes, with S. Justin, fixed itself on the words of institution, and sometimes upon the invocation of the Holy Ghost. The great point however, for us to observe is that S. Irenæus describes the consecration as the great act whereby common bread and common drink become Eucharist, or, as he says, v. 2, 3, become the Body and Blood of Christ.

There is, however, another interpretation that has been given to the expression "receives the word of God." Semisch (and those who hold with him his peculiar theory) maintains that S. Irenæus here means a union of the Divine Logos with bread and wine; though Semisch is obliged to own that in one point of view the phrase indicates the consecration. We have not space to argue this matter, and can only refer the reader, who may feel interested, to the convincing counter arguments adduced by Kahnis and Ruckert. To us the most convincing argument is that, had S. Irenæus held, as Semisch maintains, that the Divine Logos is the inward part of the Sacrament, his argument against the Gnostics would have completely failed. That argument rests on this, that our flesh and blood are nourished by the Flesh and Blood which the Logos took in His Incarnation, and which He raised to immortality by His resurrection. Had S. Irenæus held that the inward part of the Sacrament is the Divine Logos apart from His Humanity, the Gnostic would have had it all his own way in denying that our flesh and blood are susceptible of immortality.

The third point for us to notice is the effect which S. Irenæus assigns to participation of the Eucharist. We have seen how S. Ignatius called the Eucharist "the medicine of immortality, the antidote that we should not die, but live in Jesus Christ for ever." We have seen how S. Justin Martyr spoke of it as changing our flesh and blood, *i.e.* from mortality to immortality. And now we see how S. Irenæus dwells on this effect of the Eucharist at large. "Our bodies receiving the Eucharist are no longer perishable, having hope of the resurrection of life." And again: "When the mingled cup and the created bread receive the word of God, and the Eucharist becometh the Body and Blood of Christ, and from these the substance of our flesh is increased and consisteth, how do they say that the flesh is not capable of receiving the gift of God which is eternal life, it [the flesh] which is nourished by the Body and Blood of Christ, and is His member?" And again: "Our bodies being nourished from it [the Eucharist] and placed in the ground, and dissolved in it, shall rise again in their due season, the Word of God granting them the resurrection to the glory of God the Father." How could S. Irenæus make these affirmations of the Eucharist, unless he believed the Body and Blood of Christ to be really present in it? He knew from S. John vi. 54, "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day," that it is the Flesh and Blood of Christ which alone can give life. And if, therefore, he says that the Eucharist gives life, he must have believed the Flesh and Blood of Christ to be there; and, indeed, the whole tenor of his argument against the Gnostics shows that this is so. That argument, briefly stated, is this: Our flesh and blood is capable of immortality, *because* the Word took real flesh and blood; *because* this real flesh and blood united to the Divine Word is immortal and the source of all life; *because* this flesh and blood, by virtue of the conse-

²⁸ *Liturgy of S. Clement.*

cration, is present in the Eucharist; *because*, receiving the Eucharist, our flesh and blood are nourished by it.

The last point we have to notice is the theological value of the statement of S. Irenæus that the Eucharist consists of two things, an earthly and a heavenly. What are these two things? Here we cannot do better than quote the words of Kahnis, only premising that he is arguing against Semisch, who holds that the inward or heavenly part is the Logos apart from the humanity:

Since Irenæus, immediately before the expression, says that our body nourished by the Body and Blood of the Lord becomes partaker of life; since he a little further back says: *eum panem in quo gratiæ actæ sint, corpus esse domini sui, et calicem sanguinis ejus*: since he, as already quoted (v. 2, 3), twice affirms that the element, through the word, becomes Eucharist, which is the Flesh and Blood of the Lord; who can in such case doubt that the Body and Blood of the Lord is the heavenly part (*οὐράνιον πρᾶγμα*) of the Eucharist? "So much," says Thiersch, "stands sure without possibility of contradiction; the Body and Blood of Christ is as certainly the *οὐράνιον* of the Eucharist, as the bread from the earth is the *ἐπίγειον* of the Eucharist."

And then Kahnis continues with pardonable consciousness: "This in-each-other (*Ineinander*), however, of the heavenly content and the element (of the *materia celestis* and *terrestris*, as the old theologians say) is just the characteristic of the Lutheran doctrine."²⁹

Such is the doctrine of S. Irenæus, perfectly clear and conclusive, for the Real Presence. And now let us turn to Dr. Harrison. He makes a heavy charge against Dr. Pusey. "I begin with your quotations from S. Irenæus, in which transposition, mistranslation, and omissions have quite changed the character of his teaching, so much so that he appears to be a witness in favour of your doctrine, whereas his teaching when correctly given is against it."³⁰ A little later he accuses Dr. Pusey of "garbling." Now what are these transpositions, mistranslations, omissions or garblings? In regard to the transpositions, it is perfectly true that Dr. Pusey has not given the extracts in the order in which they occur in S. Irenæus; the fact that he had to quote for different purposes in the course of his work sufficiently accounting for this. But has he thereby reaped an advantage? Quite the contrary; he has just to that extent damaged his own side, the teaching of S. Irenæus being far more convincing when taken continuously. And what is the mistranslation? Nothing else but the phrase "the Word which is offered to God." It is true that there is here a various reading, viz., *per quod offertur*; but the argument of S. Irenæus imperatively requires the *quod offertur*, and this latter is held by the best authorities to be the true meaning. In any case to designate what is a various reading as a mistranslation is perfectly monstrous. Then as to the omission or garbling. It is true that in quoting the passage we have given above, beginning, "giving counsel also to His disciples," Dr. Pusey has omitted the clause "which the Church receiving from the Apostles offers to God throughout all the world, to Him who gives us the means of subsistence, the first-fruits of His own gifts in the New Testament." We know not how this omission occurred; probably by inadvertence. At any rate the idea of its being done on purpose, the idea of its being the sin of garbling, is simply absurd. The reader, if he looks at the passage, will easily see that it is of no importance one way or the other.

It is, however, of importance that in a pamphlet to be scattered broadcast among the clergy, many of whom—the young and the less learned—

²⁹ *Die Lehre vom Abendmahle*, p. 191.

³⁰ *Letter*, p. 23.

have not the means of knowing the truth, a charge so outrageous against a venerated name, should be made on grounds so slight.

But now for Dr. Harrison himself. He who on such grounds accuses Dr. Pusey of "garbling," has himself stopped short at the words *verbum quod offertur* in lib. iv. 18, No. 4, and only resumes towards the end of No. 6. He thus omits the latter part of No. 4 and the whole of No. 5, that is say, the very passage which is on all hands acknowledged to be *the crucial one* for the doctrine of S. Irenæus. Neither do we find quoted by him the equally important passage, v. 2, 2 and 3. He has in fact omitted every passage of primary importance, and has confined himself to the less important. It would, perhaps, be too much to say that a "garbler" has been at work upon S. Irenæus, although Dr. Harrison has mistaken his identity; but we do think that Dr. Harrison should give up the trade of teaching the doctrine of the Fathers if he cannot do better than that.

But what is the point Dr. Harrison wishes to make against Dr. Pusey? It is this: that S. Irenæus taught that the oblation or sacrifice of the Eucharist is not the Body and Blood of Christ, or "the Word which is offered," but "certain gifts and services rendered to God, and which are all of a spiritual nature, and such as can only be offered at an altar in Heaven."³¹ But why does Dr. Harrison take up the question of the Christian Sacrifice? The reader would naturally suppose that Dr. Pusey had been writing on the subject of the Sacrifice, and that he had propounded certain views as to the teaching of S. Irenæus on this subject, which Dr. Harrison wished to correct. But Dr. Pusey's work is not on the subject of the Sacrifice at all; it is on the subject of the Real Presence; and, so far as we call to mind at the moment, Dr. Pusey has in his work made no observation as to S. Irenæus' doctrine of the Sacrifice, one way or the other. Why did not Dr. Harrison meet him on his own ground—the ground of the Real Presence? He might have quoted the passages iv. 18, 4 and 5, and v. 2, 2 and 3, pointed out the transpositions, mistranslations, and omissions, given the context to his heart's content, and protested against the garblings. He has ignored the whole question, and only raises quite a different point which Dr. Pusey was not considering.

He is quite wrong, however, as to this point. The great Christian Sacrifice predicted by the prophet Malachi, as that which was to be offered to God throughout the world, cannot possibly be what he has said it is. If we look at the words in our first quotation from S. Irenæus, recording its institution, we shall see that this is so. S. Irenæus says that Christ took "that which of His creation is bread and gave thanks, saying, 'This is My Body,' and likewise the cup which is of that our creation He confessed to be His Blood, and taught that it is the new oblation of the New Testament." From these words it follows that the great oblation of the New Covenant can only be one of three things: first, bread and wine simply, or the "first-fruits of His creatures;" or, secondly, the Body and Blood of Christ simply; or, thirdly, both bread and wine and the Body and Blood of Christ. Which of these three views was that of S. Irenæus? It is plain he could have only held the last. For the sacrifice is clearly that which lies upon the altar, and, as the Epistle to the Hebrews says, is eaten off the altar. Now that which lies upon the Christian altar, and is eaten off it, is according to S. Irenæus, Eucharist, which consists of two things, an earthly and a heavenly, *i.e.* bread and wine from the earth, and the Body and Blood of Christ from heaven. The doctrine of S. Irenæus, therefore (which, however, by reason of the *disciplina arcani*, he was not permitted

³¹ *Letter*, p. 24.

openly to declare), must have been, that the great Christian Sacrifice was the Body and Blood of Christ under the earthly veils or forms of bread and wine, or, in other words, the incarnate Logos in the *mystical* form of Death, as the memorial of the one Sacrifice of the Cross.

This is evident from another consideration. If the great oblation of the New Testament were merely "the first-fruits of His creatures," offered through Christ, how could S. Irenæus say with any truth, as he does say, in the contested passage, that the Jews do not offer it, because they do not receive the *Word through whom it is offered* (*verbum per quod offertur*). If the offering were *only* this, had not the Jews been offering it ever since the days of Moses? And if it was offered and accepted before the time of Christ, might it not be offered and accepted now? The argument of S. Irenæus requires us to suppose that the great oblation of the New Testament is not simply bread and wine, the first fruits of His creatures, but the Body and Blood of Christ under the veils of bread and wine, or, in other words, the incarnate Word in the mystical form of Death, *verbum quod offertur*, which, consequently, is the true reading. If the great oblation of the New Testament were this, we see that the Jews did not and could not offer it, and for the reason assigned by S. Irenæus, viz, that they did not receive the Word which is offered. They did not believe in the new offering at all.

We have now gone over the chief Fathers of the second century, beginning with S. Ignatius, whose Christian life and opinions were formed under the influence of the Apostles, and we think the opinion of every unprejudiced judge must be that they teach the Real Presence. We see, too, from what S. Justin says, that what they teach was the doctrine of the Church in their day. How could S. Irenæus reason as he does, unless he knew that the Eucharistic doctrines he assumed as his premises would be recognized on all hands, not only by Catholic Christians, but by the Gnostic sectaries whose tenets he combats? The point, however, which especially strikes us, is the application by all of them of S. John vi. to the Eucharist. This surely is a point of cardinal importance for the doctrine of the New Testament itself. If the Church of apostolic and sub-apostolic times so interpreted that chapter, we could hardly imagine that it could be mistaken. In any case, impartial critics are beginning to see that the Real Presence extends far beyond the Fathers, into New Testament times, into the very heart of Christianity itself.

THE PARABLES OF S. MATTHEW.—VI.

THE PEARL DEALER AND THE PEARL OF GREAT PRICE.

BY THE REV. DR. RICHEY.

All must be renounced for the truth as it is in Jesus.

THE name by which this parable is commonly known is singularly unfortunate. It would be more in harmony with the thing represented, as well as more in accordance with the letter of the text itself, to call it "The Pearl-dealer," rather than "The Pearl." The kingdom of heaven, it will be observed, is compared—not to a *pearl*, but—to a *pearl-*

*dealer*¹ seeking goodly pearls. The change from a thing (treasure) to a person (a pearl dealer) is very much the same as when in passing from the parable of the Sower to the Wheat and the Tares, the Seed in the transition becomes "sons of the kingdom." The disciples are supposed to have made the first act of renunciation necessary to entrance upon their ministry (they have become *seekers* after truth), and are now to receive further instruction regarding the work itself, and their own relation to it. The pearl-dealer is a man well known in the East, and wherever pearls are to be found. He is to be found sometimes in the boat with the pearl fishers plying his trade; sometimes he takes long journeys into foreign lands, that he may seek out new valuables; not infrequently it happens that in the course of his travels he will meet with some rare and valuable gem, to secure which he will sell off his entire stock in trade, parting, if need be, with all his property to raise the money for the purchase. How then does the pearl dealer, in search of goodly pearls, represent the vocation and work of the ministry? It sets forth, by a striking figure, that *missionary* aspect of the kingdom which is the distinguishing feature of the Gospel economy. The Apostles are not to be permitted to remain at Jerusalem; they are to go forth into all lands; they are to seek in foreign climes for the treasure which their soul craves. It is significant, in this connection, how the treasure is now represented, not as hid in a field, but as taken from the deep sea. It is to be had only by encountering peril, and toil, and hardship in the acquisition of it. How full of significance, the change from the land to the deep sea! How exquisite, the use of the image employed to express the new light in which the vocation of the Apostles is represented!

It will be observed, moreover, that the Apostles are not spoken of as pearl divers, searching for pearls, but as pearl merchants, whose chief business it is to discriminate between pearls of greater and of less value. It is intimated that in going forth to convert the world, the Apostles will meet with other systems, and with other schools of thought, and they will have to discriminate carefully between all such and the one pearl of great price. We have it suggested, moreover, that the claims of the kingdom which Christ has come to set up in the world, are *absolute*; they admit of no compromise with other systems; all must be renounced by him who would buy the pearl of great price. As it was the business of the pearl-dealer to put an estimate on the relative merits of the valuables offered for his acceptance, and to discriminate between them, so it belongs to the vocation of a teacher of the faith to put a proper estimate upon differing systems; he must discriminate between them and the truth as it is in Jesus. It is this very faculty of discrimination which is the peculiar characteristic of the pearl-dealer: it is after this the Apostles are to aim in the prosecution of the work; they are to have their senses exercised to discern between the good and evil. The work of the ministry, it would appear then,

¹ ἀνθρώπων ἐμπόρων.

will require from those who seek after it, more than mere outward renunciation ; it involves more than the giving up of other callings for the sake of the one calling ; it requires also the renunciation of opinions, and systems, and schools, good enough in themselves, but, however good, yet separated by an infinite distance from the truth as it is in Jesus. Judaism and Gnosticism, in the relation they bore to the first age of the Church, both afford abundant illustration of this feature of the parable. The first great conflict of the Church when she began to go forth to the conversion of the nations, was with the Judaizing teachers, who were willing to recognize Christianity as a purer Judaism, but were not willing to sever their connection altogether with the past. It was necessary that the Temple and its rites, and the Jewish schools, should be permitted to remain for a time, until the Christian consciousness should learn to recognize the type in the antitype, and separate the kernel from the husk, but during this time the Holy Spirit was guiding the mind of the Church to discriminate between the old and the new, and was gradually preparing the minds of the disciples for the time when the old should disappear for ever.

Hence the position of S. Paul in opposition to the Judaizing teachers, and to any and every disposition to compromise with the spirit of Judaism, as in the case of S. Peter's going back to the acknowledgment of distinction between meats. S. Paul could say with truth that he had given up kindred and country, and what was dearer than both, long cherished beliefs, and opinions, and practices, and counted them all but "dung, that he might win Christ." ² We see in the Ebionites of the apostolic age a similar failure to comply with the claim now made. The Ebionites were ready and willing to recognize Jesus as a prophet among prophets, but they failed to acknowledge Him in His absolute relationship of Son of God, and so fell back from the true Christian standpoint. As it was with Judaism, so also was it with Gnosticism. No sooner did the Church begin to assert itself as a power in the world, than philosophers and teachers of every kind were attracted towards it ; they saw in Christianity a new philosophy, and were willing and ready to embrace it accordingly ; but they were not willing to surrender themselves up entirely, body, soul and spirit, to be trained in the school of Christ as the only teacher, and Saviour of men. S. John had the same difficulty with the Gnostic teachers which S. Paul had with the Judaizers. Hence the significance of his Gospel as an assertion of the absolute claims of the Son of God ; hence, too, the teaching of his Epistles regarding the mystery of the Incarnation and the appearing of Christ in the flesh. As Christianity cannot tolerate the setting up of any idol in the heart which may dispute with God His claims to absolute consecration and devotion ; neither can it allow any philosophy, or any school of thought, to usurp the throne of the Intellect, and sit down there as a rival with Him Who is both the Truth and the Life. The claims of Divine Truth are absolute, and until we are prepared to surrender up

² Phil. iii. 8.

everything else for it, we never can know the truth in its fulness. Justin Martyr, in the second age of the Church, may be taken as a notable illustration of an *ἐμπορος*, or travelling merchant, seeking goodly pearls, and who is rewarded at the last with finding the one pearl of great price. His story is so apt an illustration of the parable in both its most prominent features, that I shall quote it at length. Justin answers the question of Trypho regarding the nature of God, and what philosophy is, as follows:

"I will tell you," said I, "what seems to me; for philosophy is in fact the greatest possession and most honourable before God, to whom it leads us and alone commends us; and there are truly holy men who have bestowed attention on philosophy. What philosophy is, however, and the reason why it has been sent down to men, have escaped the observation of most. . . . Being desirous of personally conversing with one of these men, I surrendered myself to a certain Stoic; and having spent a considerable time with him, and when I had not acquired any further knowledge of God (for he did not know himself, and said such knowledge was unnecessary), I left him, and betook myself to another, who was called a Peripatetic. . . . Him, too, . . . I abandoned, believing him to be no philosopher at all. But when my soul was eagerly desirous to hear the peculiar and choice philosophy, I came to a Pythagorean, very celebrated, a man who thought much of his own wisdom . . . he dismissed me when I confessed to him my ignorance" (of music, astronomy, and geometry). "In my helpless condition it occurred to me to have a meeting with the Platonists, for their fame was great. I therefore spent as much of my time as possible with one who had lately settled in the city—a sagacious man, holding a high position among the Platonists—and I progressed and made the greatest improvement daily. And the perception of immaterial things quite overpowered me, and the contemplation of ideas furnished me with wings, so that in a little while I supposed I became wise; and such was my stupidity, I expected forthwith to look upon God; for this is the end of Plato's philosophy. And while I was thus disposed, when I wished at one period to be filled with great quietness, and to shun the path of men, I used to go into a certain field not far from the sea. And when I was near that spot one day, which having reached I purposed to be by myself, a certain old man, by no means contemptible in appearance, exhibiting meek and venerable manners, followed me at a little distance. And when I turned round to him, having halted, I fixed my eyes rather keenly on him. . . . When he had spoken . . . many . . . things, which there is no time for mentioning at present, he went away, bidding me to attend to them; and I have not seen him since. But straightway a flame was kindled in my soul, and a love of the prophets, and of those men who are friends of Christ possessed me; and whilst revolving his words in my mind, *I found this philosophy alone to be safe and profitable*. Thus for this reason I am a philosopher. Moreover, I wish that all making a resolution similar to my own, do not keep themselves away from the words of the Saviour, for they possess a terrible power in themselves, and are sufficient to inspire them who turn aside from the path of rectitude with awe, while the sweetest rest is afforded those who make a diligent practice of them. If then you have any concern for yourself, and you are eagerly looking for salvation, and if you believe in God, you may—since you are not indifferent to the matter—become acquainted with the Christ of God, and, after being initiated, lead a happy life.

These words of Justin furnish a perfect illustration of a man *seeking* for goodly pearls, who in his search finds the one pearl of great price. They also furnish an illustration of the missionary spirit infused by the discovery how impossible it was for a man who had found Jesus to keep the secret

to himself; he was constrained to try to bring others to the knowledge of the truth.

As in the parable of the mustard seed, then, we had a comparison made between herbs, so here we have a comparison between pearls. Truth is opposed to truth; system to system. And as the world-overshadowing tree surpassed all herbs, so the one pearl of great price outshines in brilliancy and splendour all pearls. It is not said that other systems have no relative value; it is said that whatever their value be, they can never be a substitute for revealed Truth, nor can they hold an equal rank with it. We do not disparage Greek wisdom, nor Roman culture, when we say that they cannot take the place of the Christian faith, nor even be compared with it. We admit them to be good until a better appeared: they are of the earth earthy, while Christianity is a revelation from heaven. It is a narrow and prejudiced view of the nature of truth, which regards all attempts to seek after it as without any value, or as things to be treated with contempt. Not so! Every earnest seeker after truth is to be regarded as doing a good work: but if in seeking he will follow on to know the truth, he will at last find a Truth that is greater than all, and one which can admit of no rival in comparison with itself. Greek thought had its value; Roman civilization was a mighty power; but whatever their value, there was something more valuable still, and he who would know THE Truth, must be ready to part with all other systems, that he may purchase it.

DR. DIX'S PREFACE TO DR. DEKOVEN'S SERMONS.

WE have the kind permission of the Messrs. Appleton to transfer to our pages the following noble tribute to the saintly author of the Sermons—a volume of which those generous publishers have undertaken to bring out for the sole benefit of Racine College:—[ED. EC.]

I have been requested, by members of the family of the late Dr. DeKoven, and by the Messrs. Appleton, his publishers, to write a short preface to this volume. If I have any qualification for the task, it will be found in the love that I bore my dear friend and in my reverence for his memory. Really, no preface is needed to anything that may be, now or hereafter, published of his; nor can good accrue from such a thing, except to the writer, who is fortunate in having his name associated with that of so illustrious a man; for something of the light that shone so gloriously in that noble life must be cast on any one who does an office in memory of him. But I defer to the wishes which have been expressed, and am glad of the opportunity of calling attention to what the Messrs. Appleton have done. These gentlemen, reverencing Dr. DeKoven as all good men must, and impressed by his life-long devotion to Christian education, made, with their customary generosity, a remarkably liberal proposal to his family, undertaking to publish a volume of his sermons at their own expense, and to give the entire profits to the Memorial Fund of Racine College. They say:

We have great pleasure in making this proposition, and trust, if accepted, the results may be large, as we appreciate the noble work he has done for education and religion, and we hope a fund will be secured to perpetuate his useful work to all time.

There are many in our Church who, in reading these words, will recall other services rendered by these excellent gentlemen to the cause of Christian education, particularly in the South and West; and a request to aid them in the present work was one which I could not decline.

But what shall this preface contain? Obviously, it can not be a memoir. The time will come, no doubt, when some one will write the story of that life, a life destined to stand forth more grandly, year after year, on the horizon of the past; and, when that shall have been done, men will see that he was, as it were, "sanctified from his mother's womb;" they will perceive how, even from mere boyhood, he dedicated himself to God's service; how clear was that call which drew him from the world and destined him to the priesthood, how striking were the early signs of his vocation;¹ how entire was his devotion to the work of the ministry; how loyal he was, in every thought, word, and act, to that branch of Christ's Holy Catholic Church in which he passed the time of his sojourn here. But, in this brief introduction, I propose to dwell on two points only—his zeal in the work of Christian education, and the sanctity of his life as priest and pastor.

It may be said that, from the day of his entering the General Theological Seminary to the hour of his death, the work of teaching was always in his thoughts. With him it was a controlling desire, a passion, to inculcate that fear of the Lord which is the beginning of wisdom, and without which mere intellectual culture must prove a failure. While yet a student in the seminary, he aided in establishing what was known as a "Ragged School," and in that school no teacher was more zealous or successful than he. I well remember it, for I was in the Seminary with him; and a more unpromising set of boys could hardly have been selected from the streets of New York. Among us seminary graduates there are traditions of that school, and of the dreadful time the men had with the swarm of uncouth ragamuffins whom they gathered together on Sunday afternoons in the "Long Room." But how lovingly did James DeKoven work with those poor outcasts! Nor, indeed, without result; for, years afterward, at one of our General Conventions, a clergyman requested to be presented to him, and told him that he was one of the very boys whom he had taught in that Ragged School! What a reward for the great heart, the loving soul! But, to continue: he was ordained deacon at Middletown, Connecticut, August 5, 1854, by the Right Rev. John Williams. Thereupon he received a call to a charming parish in Brooklyn, and another to an attractive work at Lower Red Hook on the Hudson River; but he declined them, and decided to accept a position as professor at Nashotah House, in Wisconsin. He arrived there on the 15th of September, 1854. In his diary we find this note:

November 15, 1854. My Parish School opened to-day. Thank God! May He bless it and make it succeed!

This school was at Delafield, about five miles from Nashotah, where also he had under his pastoral charge a little church, St. John Chrysos-

¹ There remains a little book of poems written by him at the age of fourteen; one is entitled "The Reaper's Evening Hymn;" another, "Watch o'er us," dated on All Saints' Day. When twelve years old he wrote an Epiphany hymn, which was printed at the request of the Rev. Francis Vinton, D.D., and sung by the children of Grace Church, Brooklyn Heights, at their festival on that day.

tom's; and so he was deep already in his favorite work. We find in his journal a memoranda of gifts for the school, and pledges towards its endowment, coupled with expressions of gratitude to Almighty God for whatever help and encouragement he had that way. Ordained to the priesthood by Bishop Kemper, September 23, 1855, he spent five years at Nashotah and Delafield, his life a scene of self-sacrifice and his days spent in incessant and exhausting toil. While fulfilling his duty as professor at Nashotah, he gave part of every day to his school, five miles away, going back and forth, often on foot, through furious snow-storms, and without regular meals, or any regard to his health, preaching and teaching, holding Bible classes, baptizing children, burying the dead, and having no one to assist him. Thus it went on, writes one very near to him: "Work, work, work, until it almost makes one faint to think how early in life his self-discipline began, and how little of pleasure or recreation came to him, save in the consciousness of duty well performed."

It was not strange that a man with such a spirit in him, and such a bent toward one department of the Master's work, should have been soon called to a wider sphere. In the year of our Lord 1859 he was elected Warden of Racine College, though only twenty-eight years of age. He went to the place, and there he staid till the day of his death, March 19, 1879, resisting every effort to draw him away, and giving his life, his splendid powers, his spiritual and personal endowments, and, at last, by will, his fortune, to that institution. And how it grew under his culture! And what a monument is it, to-day, of the zeal and devotion of that man! Nay, if there be any right feeling in us who remain, if any faith in the value of a godly learning, if any conviction that it is the office of the Church to guide and bless the work of the teacher, then shall we deem it our duty to see that Racine College be so well endowed and thoroughly built up as to stand for ages, the memorial of her indomitable Warden.

What Dr. DeKoven believed he believed with his whole heart; he was a man of intense convictions, and among them none were stronger than those which he held as to the teaching office of the Church. His diary abounds in memoranda which disclose the enthusiastic habit of his soul. At the close of each week something is sure to be found inscribed as thus: "The week is ended. Amen. Praise God for His mercies. May He preserve my health and strength to do this work! I am sometimes very, very weary; but, if my work succeeds, it matters not. This constant teaching is very treadmill work; but, if I only see the result and can do the work right, and faithfully in God's sight, I shall have my reward."

In another place, when two of the young men whom he had taught were about to be ordained, he wrote as follows: "O day of days! How happy I am! How I thank God for saving these precious souls, for being able to bring them to Him!"

Thus he did his work, ever looking unto Jesus, always thinking of Christ and the Church, and still laboring as to the Lord and not as to men; and this was the key to his success as a priest and pastor in that household of faith which he loved with all his heart.

I have not read so much as one of the sermons which follow; it matters not: without having seen or heard them, I know that there must be in them more than enough to make them precious to us. For these contain the beliefs, the uttered thoughts of a pure, sweet, and noble spirit; of a man who led his life close to our Lord; who was imbued with that old theology which alone deserves to be called theology; who loved it as one must love the form which realizes to him, in scientific terms and clear outline, what God has revealed to us in the Gospel of His Son. To have

given such a man as James DeKoven to this age, is glory enough for the Church of one generation; we need not expect to live to see his peer. To us he is especially precious, as being the exponent and natural outcome of a system, apart from which such men as he are impossible. There is, and always will be, somewhere, such a system: characterized by a certain aggregate of convictions, a habit of thought, a way of looking at things, a profound realization of the supernatural; and this, when accepted by persons of refinement and culture, and of intense devotional turn, forms a marked and peculiar individuality. There are rival systems, which act but to repress the burning desire of the soul, and dash cold water on the trembling flame; and these do their fatal work with logical precision, so that men pine away and are dwarfed, under hard, chill ban and iron rigor, till the beautiful life is choked and mere traces alone are left of the nobler thing that might have been. But, fortunately, the lines fell to him in places where the oppressor, though he may curtail the sphere of action, can not reach the sanctuary of the inner life. His natural gifts were exalted by fearless study of those old Catholic fathers, whom we are commanded by our Mother to revere as our masters; his convictions were those of one who knew the ground thoroughly; his faith was supported by the testimony of many a holy doctor and teacher; and thus he thrived and grew, as a light, kindled from above and shining more and more unto the perfect day. Others have been formed in that same mould; others will hereafter be formed in it among us, unless the mould be broken, which God forbid! There are now resting, side by side, in their narrow beds, in the cemetery at Memphis, where the dead of the pestilence were laid last year, the relics of those who were one in mind and thought with him, and lived and died and triumphed over death by virtue of the same faith and the same aggregate of convictions. What would the Church be worth if she could not bring forth sons and daughters such as these? What needs she more, who can show us such jewels?

There must be, in generous souls, intense sympathy with such a man as this. One of our clergy,² in a frank and cordial letter written in response to a request for his help in the effort to secure an endowment for Racine College, and promising "full sympathy and aid in the prosecution" of that design, seems to have struck with skill the key-note of that life. He says:

"I do this for three distinct reasons:

"1. That the manliness and the purity of the life of James DeKoven, whom to know was to honor and love, may have a lasting and influential memorial in the Church. In these days of timidity for truth, as God gives it to us to see it, the career of such a man is both a rebuke and a stimulus. Let his name perpetuate in the work to which he gave his life the characteristics of which it is the synonym.

"2. In these days of doubt it is not a little thing to have an educational institution in which culture and devotion are not divorced. This is to me a sacred remembrance of Dr. DeKoven, which I could wish continued by the success of your proposed endowment. With equal consecration did he pursue the path of truth, led ever on by the pillar of covenant light to worship a recognized and realized Lord, in whose person he perceived all truth to be concentrated, and whose shekinah was the crown of a mercy-seat which inclosed the law of God. His skill in all the learning of the ancients did not divert him from the simplicity of the truth as it is in Jesus.

"3. To these I add a third consideration, which leads me to wish you well. The discipline of Dr. DeKoven was that of the accomplished reconciliation. He ruled by love. In the development of this spirit among his students was found the fulfilling of the law. If you can succeed in contriving such a regimen by making his name the talisman of 'Racine's' future, you will have done a good work in the cause of general education, and more than all, in the wider government of the Church at large.

² The Rev. Stephen H. Tyng, Jr., D.D.

"I offer these words as my contribution to a movement which I would gladly encourage in a more substantial way were it in my power. But I most of all delight to write them to one who, through more years than measured my privilege, enjoyed the friendship of so noble, truthful, and faithful a man as was James De Koven."

It was a great sorrow to me that he refused to come to us when called to Trinity Parish, New York. That call was not, as has been currently stated, to take the place of one of our clergy, then recently deceased; but he was invited to fill a position of peculiar honor and responsibility, made for him in particular, close to myself, his loving friend, and willing to learn from him. But he said, No; and again and again made that response, declining, at one time, the rectorship of the Church of the Advent in Boston; at another, that of the first parish in Cincinnati; and, only the day before his death, writing to the Vestry of St. Mark's, Philadelphia, and still as ever refusing to be drawn away from his beloved Racine. I could say nothing against it, however, after reading what he wrote to me, privately, in justification of his course. Of personal advancement he never once thought; nor of interest; nor did he consider his overtaxed strength and failing health;³ nor did he balance questions curiously as others might have done. He wrote to me so simply and so characteristically:

"I have no doubt as to my duty in this matter, nor do I write thus as if regretting what I felt I must do. I was not weighing this opportunity of usefulness and that, and trying to determine which was the greater. It was only what, on the whole, seemed intrusted to me by Him to whom there is nothing little or great except the doing His will."

Is it strange that the influence of such a man as this should have been wide and strong? I know of several persons, members of Protestant bodies outside our Church, who announced their intention to unite with our parish if he should accept the call to it. Why did these, and many like them, thus believe in the truth and thorough reality of James DeKoven? They felt that men of his stamp are needed now. In these days, when the skeptic insults on one side, and the pseudo-liberal seduces on the other; when there are those in high places who hardly dare to say what they believe; when the tendency is to explain away the "holy mysteries," and to send us backward from the glorious light of the Gospel into a naturalism whose nakedness is scantily draped by Christian terms and symbols—it is wholesome to light on men who have convictions and live out in the life what is in the heart. And it is well for us to bear in mind that testimony to his thorough reality and solid Christian nobleness, when recalling the deep wrong that was done him some years ago. It is well known that, by the manipulation of a peculiar machinery, easily rendered subservient to political and partisan ends, James DeKoven was pronounced

³ The following, from the *Church Guardian*, Omaha, is from the pen of Bishop Clarkson: "There is one fact about the translation of this good man to Paradise that ought to be known, and that is this: He stood by his duty in the face of death; he refused to leave his post in order to prolong his life. For several years Dr. De Koven knew that the labors and anxieties of his great work were affecting his brain; he frequently asked his physician whether such and such feelings that he experienced were indications of apoplexy; and they were. When the call came to him from Trinity Church, New York, he knew that a change of work and mode of life would relieve the fearful pressure, and most probably prolong his days. And the question that he then discussed with his most intimate friends, and which he then decided, was, '*whether it was not a man's duty to stand in the lot where God had placed him, though he might soon and suddenly fall.*' He stood by his post of danger, and God has taken him to Himself. So that by the example of his heroic death, as well as by the example of his holy life, he has helped on the cause of righteousness and faith among men."

unfit to be a Bishop in the Church of God. It is not so well known with what supreme disgust, with what deep indignation, great numbers recoiled from the sound of that lie, and rued a decision so disgraceful. But, since that day, reverence for his life and character has been deepening among us, and many have sought an opportunity to clear themselves of complicity with the unhappy transaction to which I refer. Wisdom is certain to be justified of her children; and the voice gathers strength from year to year, which reverses the decision of the series of petty tribunals before which the glorious servant of the Most High God, that peerless orator, that deeply-read theologian, that saintly confessor of the faith was, unhappily, arraigned. The time will come when men will wish that the thing were forgotten, and when it will be held infamous to asperse his memory with the old accusations, and dastardly to pursue him, as they did in his lifetime, with epithets drawn from the vocabulary of partisan malice. Holy, just, wise, learned, eloquent; a "loyal soul and true;" true to God, true to the Church of his baptism, true to his sacred calling, he lived and died. The wrong that was done to him is fast undoing now; there is no place for repentance, though men seek it carefully with tears. But he has his consolation for all that he endured, in the light of that Face which he sought. Let no one think that such men frequently appear among us. They are few; scattered, one by one, along the line of the history of the Church, they appear at intervals, rare, egregious. We have but one Andrewes, one Ken, one Keble. One suffices for awhile; a little salt keeps much fresh. Such a life is like a high water-mark; it shows how full the tide may flow. From the standard thus set, the sluggish, the timid, the indolent, will keep as far away as they can. No matter; the mark is there to show what may be realized among us; that which has been may be once more. But when? God knows.

And now a few words as to the following discourses. There are some things which it were well for men to do themselves, instead of leaving them to be done by others after they are gone. It is so especially with the publishing of sermons. They are generally written in haste and under pressure; they need revision; no one can do what ought to be done, if the writer does not. In the case of Dr. de Koven the choice was between refusing an earnest request from many quarters, and putting before the public what he might have deemed unfit for close inspection. But we choose the latter course; and, in doing so, would call the attention of the reader to the fact that the following discourses are printed from unrevised manuscripts, and exactly as he left them; no one has dared to touch them; they are in the very state in which they came from his pen. It should be remembered that he preached without notes—not without preparation, but entirely without manuscript, and his greatest sermons were delivered in that way. It was his habit, afterward, to make memoranda of what he said, with the intention of filling them out when he had time; and of these notes of sermons already preached there remain some six volumes—mere skeletons of discourses, with remarks and observations thrown in here and there to show the train of thought. He had been often requested to publish, but put it off on account of the pressure of his duties, until it was too late. The sermons selected are, with one or two exceptions, of recent date; some have a special interest. One was preached on S. Peter's Day, A.D. 1868, before the Archbishop of Canterbury, in the chapel of S. Augustine's College at Canterbury, on the text, "That they may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me." Another was preached in Trinity Chapel, New York, in 1874, just

after he had undergone one of those ordeals which are torture to a sensitive soul like his ; it is on the text, "Thou shalt hide them privily by Thine own Presence from the provoking of all men : Thou shalt keep them secretly in Thy tabernacle from the strife of tongues." This sermon he wrote out, instead of preaching it extemporaneously, fearing lest something might be misquoted or incorrectly reported. It was after his famous speech in the Convention at Baltimore, and before his election to the Episcopate, by the Diocese of Illinois, in 1875. There are some earlier sermons. They are arranged in correct order and the dates are given. In doing this, we have done all that is in our power. Who can convey an idea, to one who never saw or heard him, of the effect produced by that impassioned manner, and that wonderful voice, which, now ringing like a clarion, and anon sinking to the lowest, gentlest tones, thrilled the soul and sounded depths within men which perhaps in their case may never be touched again by mortal speech ?

Yet surely we shall all be the better for communing with that spirit even under these imperfect forms ; for being thus brought in contact with that lovely life, so pure, so calm, so sweet, so grand, so true. It was made what it was by God's discipline ; a life whose natural desires were crossed, a life filled with reproaches ; the life of one spoken against, assailed, denounced by men who knew not what they said ; a life of hard work, vast responsibilities, and hourly cares ; and thus made a gentle life, a life rooted and grounded in God, spiritual, detached from the world. Alas, my brother ! Thy lot is with the Saints, indeed—thy place among the blessed ; but we are left behind, in our dim journey, to learn from thee and such as thou, how God lifts men, by hardness and suffering, to a place in His Everlasting Kingdom. O patient soul ! rare character, whom discipline made what thou art ! O man greatly beloved, who didst not despise the chastening of the Lord, nor faint when rebuked of Him ; whose way toward thy Master was safe and direct ; now dost thou rest in thy God, "to whom nothing is great or small but the doing His will." And to us it shall suffice if we see thee once more in the celestial city, where all is calm and unshaken, and where no cloud rests upon their perfect day.

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From the Literary Churchman.

MEMOIRS OF CATHERINE AND CRAUFURD TAIT.

Catherine and Craufurd Tait, Wife and Son of Archibald Campbell, Archbishop of Canterbury. A Memoir. Edited, at the request of the Archbishop, by the Rev. Wm. Benham, B.D., Vicar of Margate, and one of the Six Preachers of Canterbury Cathedral. With Two Portraits engraved by Jeans. London : Macmillan and Co. 1879. Pp. 640.

THE general sympathy evoked by the successive family trials with which the Archbishop of Canterbury has been Providentially visited, and which culminated in the lamented removal of the chief subject of this memoir, had increased in a very marked degree the expectant feeling wont to be aroused by any announcement of a biography of any well known person. For Mrs. Tait's prominent position made her well known at London, and indeed throughout Great Britain ; and wherever she was known she aroused respect, admiration, and even affectionate regard. It is a very marked personality that is portrayed for us in these pages ; a character drawn in firm and steady lines ; of which the power of steady application,

clear judgment, and firm unswerving will were elements no less striking than the kind heart, womanly grace, and deep piety that might seem more appropriately feminine characteristics. What power of Christian helpfulness there was in her she showed in setting on foot the London Diocesan Home Mission; in her brave exertions in London during the cholera year 1866, especially in the foundation and care of the S. Peter's Orphanage; while these pages supply many and touching proofs of her many excellencies as wife and mother.

The memoir consists of a narrative by the Archbishop, of an almost autobiographical character, supplemented by a fuller account by the Editor, which serves as a framework for letters. It will not, we hope, be thought that we undervalue the editor's excellent work, when we say that the Archbishop's narrative is the making of the volume. He has written down, with perfect judgment and taste, his "Recollections" of the salient points in the joint lives of himself and his wife. It was a very difficult thing to do well; but done, it adds an element to the memoir which could have been added by no one else. The restrained feeling which breathes through every page tells its own story in the best way it could be told; and shows the impression which the deceased lady had made in the most intimate companionship of life.

Mrs. Tait was the youngest daughter of Archdeacon Spooner, and was married to Mr. Tait when the latter was still Head Master of Rugby. The family were connected in different ways with several men who have made themselves remarkable in one way or another. Bishop Wilberforce, of Oxford, was her first cousin. "Provost" Fortescue married her elder sister, and at one time, "Catherine became greatly effected by the ascetic, enthusiastic, and truly devout character of this new brother-in-law." She was introduced by her marriage into a somewhat difficult position for a young bride to assume, as feminine head of so large a community. But she rose to it with remarkable ease and success; and, no doubt, presiding over Rugby society was an excellent preparation for her hospitalities in after years at Fulham, Addington, and Lambeth. "She used to say," remarks the Archbishop, "that the Rugby time was the happiest of her life." In giving account of it in these pages, he takes especial note of that exactness and talent for business which was a marked feature in her character:

On one occasion my brother-in-law, Sir Charles Wake, scrutinizing her accounts with the preconceived feeling that a lady's habits of business were not much to be trusted, was obliged to confess that nothing could be better managed. It was the same all through our Carlisle days, and in London, and when I became Archbishop. If my affairs have been well managed, it was her doing. Rigid punctuality in payment, clear balancing of the accounts on certain stated days, and methodical arrangement—these were the main features of her system. One day, when one of her brothers was at Coutts' Bank, the manager complimented him on the way in which Mrs. Tait conducted the Archbishop's affairs; and when she came to add the S. Peter's Orphanage accounts to all our other statements of receipt and expenditure, she carried the same exactness of system into the books of this public trust. When the trustees met shortly after her death to see how the accounts of the Orphanage stood, they found everything discharged, and every item noted in her own hand, up to the day when she left Lambeth for Scotland, on her last journey. She carried her Christian principle into all she had to do, and did it heartily and regularly, as to the Lord.—(P. 28.)

Then came removal to the Deanery of Carlisle; where she found fresh duties as well as pleasures for herself, among the poor inhabitants of the narrow streets by which the Deanery was surrounded. Too soon followed the great sorrow of her life; the removal of her five little daughters by scarlet fever within as many weeks, "a trial," as the narrative observes with perfect truth, "such as flesh and blood could not bear without the

special grace of God, the Comforter;" a remark which reveals the throb of natural though restrained sympathy in the writer. The Dean and his wife fled from Carlisle with their new-born baby (such is the graphic expression used), and took refuge among the Scottish hills until the trial "was over-past."¹ They never returned to make their home at Carlisle; for the trial was followed almost immediately by the offer and acceptance by Dean Tait of the See of London, and their removal to town. Here a new horizon of acquaintances opened upon them:

She and I took the earliest opportunity of visiting our episcopal brethren at their own homes. Cuddesdon, then occupied by her first cousin, Samuel Wilberforce, was soon a centre of attraction to us. Her intimacy with this relation was very close. She had a true admiration of his many marvellous gifts, and especially of that fund of true religious feeling which he had inherited from his father, and which formed, after all, the deepest and strongest element in his most versatile character. But no long time passed before we had visited in almost every episcopal house in England, and thus came to know more intimately both my brother Bishops and their families. All the Bishops of the English Bench became, more or less, her friends, from the old Henry of Exeter, who having received kindly sympathy from her in the last illness of his suffering daughter, poured forth upon her, when approaching his ninetieth year, compliments which, in addressing her, came from the genuine gratitude of his heart, to Montagu Villiers of Durham, for whose unexpected death she sincerely grieved, esteeming him a genuine man of God. With Mrs. Villiers she kept up her intimacy till death called the widow to join her husband. I well remember our visit to the great scholar of S. David's at Abergwili, how she entered into all his peculiarities and won on his regard.—(P. 62.)

The way, too, in which Mrs. Tait dispensed the Bishop of London's hospitality was admirably calculated to assist him in his work. Few persons, who were workers for the Church in the Diocese of London during Bishop Tait's tenure of it, will fail to remember the pleasantness of the garden parties at Fulham each summer, generously conceived and skillfully carried out. The Bishop's hospitalities, too, at the time of the first Lambeth Conference, were noble; and no small part of their charm must be attributed to Mrs. Tait. The kindly and gracious reception of the clergy of the Diocese, and of the young candidates at the recurring Ordinations, were such as to leave their remembrance behind. The present writer, then a young deacon, well remembers her genial welcome on one such occasion; and the little card of verses on the pastoral office, "To a Young Clergyman," addressed to each man, were doubtless (though he never inquired) due to her benevolent anxiety to do good to all who came within her sphere.

Another of the great works of her life took its occasion from the terrible visitation of cholera which swept over London in 1866. We quote again from the Archbishop's narrative. He says:

The visitation of the cholera led to the crowning labour of her life. Mrs. Gladstone, Miss Marsh and herself—the "three Catherines," as some newspaper called them—had each of them her spirit stirred to undertake the charge of some of those many orphans whom the cholera left destitute; and institutions, still vigorously at work, were the result. Mrs. Gladstone, I believe, undertook to provide for the boys, my wife hired a house at Fulham for the girls, and by the aid of Mr. and Mrs. Lancaster, and the sisters of their Home, soon established S. Peter's Orphanage, which has continued growing ever since. It cannot be doubted that the ever-present thought of her own children whom she had lost, was an incentive to her care for these destitute little girls.—(P. 75.)

The next great change came in consequence of the Bishop's translation to Canterbury; and it brought new opportunities of usefulness as the years

¹ We can only here refer to, not quote or comment upon, Mrs. Tait's deeply touching private narrative of the events of that time, written (it is obvious) to soothe deeply-lacerated feelings, as well as for her son's use. It is a thing to be read, hardly to be talked about, so complete an exemplification is it of the *sacredness* of grief—and we do not envy the person who can read it through with dry eyes.

went on. We need not trace them in detail, for they were for the most part but the bringing into use in a new sphere of the old gifts. Nor will our space permit us to say much of the brief life, too soon, humanly speaking, cut short, of their only son, Craufurd Tait. All that is here said of him, and all the indications of character which his short service in the ministry afforded, justify the conviction that he would have developed into power and usefulness quite unusual. A premature and unexpected, and much lamented death cut short a promising career; and his removal was speedily followed by that of his mother, who survived him but six months.

We will extract, by way of a close to this notice, two passages from the Memoir, which embody with a good deal of force, and, we should suppose, of correctness also, the impressions of Mrs. Tait's character formed by the person best able to judge of it. It was never any matter of doubt, for instance, that Mrs. Tait was an excellent, or as we should say, a *High Churchwoman*:

The real key to her character is to be found in the depth of her Christian life. She was, above all things, given to prayer. From her earliest years she prayed habitually and constantly for guidance; secretly and in public she was ever seeking strength through prayer. Hence the charm to her of the daily services of the Church, which never became to her a formality, because they were but the outward and appropriate expression of thoughts which were planted in her soul by the spirit of God. I think one chief attraction to her of the High Church movement was the great variety of books helpful to devotion which the writers of this school have put forth. She used such books freely, having, through God's help, a right discrimination in her own heart and judgment whereby she was able to pass over or put aside what she disapproved of, and to assimilate as it were the wholesome nutriment for the soul, while she rejected what she could not approve. I have reason to believe that in using even Bishop Andrewes' "Devotions", which was indeed her companion and help every morning, there were passages which she studiously omitted as not embodying her own views of Scripture truth. . . . When she visited Scotland, she showed no appreciation for the worship or other outward developments of the Presbyterian Churches and even in Switzerland and Germany, always felt a sort of shudder at the baseness of the ecclesiastical arrangements. (P. 84.)

The other is an estimate by a "layman" which we find in Mr Benham's narrative, and with it we may well bring to a close our notices of a busy, but loving and useful, and above all, pious life:

Nothing was more characteristic of her than her way of spending Sunday. When you met her in the early morning, her very face seemed to tell you it was her day of days. Hers was not merely a negative observance of her day, in the spirit of the Jewish Sabbath. "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Rather it was the natural outcome and complement of her week-day life, the under-current of her daily life welling to a high level, and allowed freer course by hindrances being put aside for a time. There was full measure of outward observances, of services and sacraments, and "Church-blest things;" but it was all according to the "perfect law of liberty," and without a particle of strictness. She honestly tried to give up the day, whole and entire, to God and His special services, or to the service of His poor and suffering creatures, in some form or other, but without giving place either to superstition or scrupulosity, and without judging others, or expecting them to do what she thought right to do. None but those who have been privileged to share one of those Sundays can realise the atmosphere of home affection and divine love that pervaded them. For the secret charm of her life and character was her simplicity and straightforwardness, in just trying from moment to moment with God's help "to do her duty in that state of life to which he had called her." Her nature was not to be striking or original. Each new duty, each new position, she undertook, with diffidence and misgiving indeed, but with a sure reliance on help which never failed her.—(P. 463.)

When Dr. Tait was at Rugby, his future wife, the daughter of Archdeacon Spooner, came to stay with a friend in the neighbourhood, and there

she was wooed and won by the Head Master. The girl, young, beautiful, full of energy and intelligence, and earnestly devout, had lived a retired country life, and had never even seen the sea until a year or two before her marriage. How the courtship came about is so pleasantly told by Dr. Sanford, the Bishop of Gibraltar, that we must transcribe the passage. It was at his father's house Catherine Spooner was staying :

She was staying with us shortly after Dr. Tait had entered upon his duties as Head Master of Rugby School ; and when the work of the day was over, often would the Head Master be seen galloping over to Dunchurch, to spend the evening under my father's roof. We used at times, after dinner, to read aloud Walter Scott's novels, or some other interesting book, and we all felt pleasure when Catherine Spooner took the book. On one occasion we were reading "Agathos," and she made a false quantity in pronouncing the Greek word, "Agape," and was set right by the Head Master. She was very pretty and graceful, in those sunny days, and, moreover, had a sweetness, a freshness, and a charm of manner which were peculiarly attractive. She won the heart of every one at Dunchurch. Her lightest wish was law to my brother and myself. Nothing would we not have done to win a smile from her, or a kindly word. Her engagement was glad news to the home circle at the vicarage. . . . My father, on hearing of the engagement, wrote to the Head Master that he was glad to find that he had taught Catherine the right way to pronounce "Agape."

The removal to the busy life of a public school must have made a great change to the young wife. And the atmosphere of Rugby proved in some respects uncongenial. Some family influences had led her warmly to favour what were then known as the Oxford School, and years afterwards she said to the Archbishop's sister, "Had I not fallen in love with your brother, I should long ere this have been a nun ; and a very bad nun I should have made." She was destined to pursue a noble vocation, but a certain regard for the Anglican view of Christianity remained, and the doctrine of Sacramental grace "deeply influenced all her after life." The following anecdote is characteristic : "A University Don, who has since become strictly orthodox, was visiting Rugby, and gave utterance to some theological opinion or other which scared and grieved her. Her precautionary measure was prompt. She left the room, shut herself into a spare room, and repeated aloud the Apostles' Creed."

No one who reads this memoir can doubt that Mrs. Tait's life was a happy one, and that her joy in the saddest moments was due to "the sweet peace that goodness bosoms ever." There were days of bitterest anguish for the wife and mother. Five years after the marriage, Dr. Tait was struck down with rheumatic fever, and more than once in later years he was brought near to the gates of death. His first great illness was followed by the removal to Carlisle, and there, in the Deanery, occurred the terrible tragedy which, as we well remember, excited the deepest sympathy even in persons unacquainted with the sufferers. Within five weeks, in the spring of 1856, five little daughters, the eldest ten, the youngest under two, were swept away by that dreadful scourge of children, scarlet fever. When this occurred, Mrs. Tait was still suffering from the weakness of a recent confinement, and what the blow was to the parents will be understood by all who have loved and lost children. The bereaved mother wrote an account of this time of sorrow for the perusal of her family and a few friends. After her death, a memorandum was found addressed to her son Craufurd, expressing her wish that the little narrative should be published. "As the suffering," she writes, "is one which must recur over and over again while the world lasts, it may speak a word of help and comfort to those upon whom a similar burden is laid, and who are feeling that it is too heavy for them to bear." It is inserted in the volume, and occu-

pies about 140 pages. A more touching narrative was never written, and few mothers will read it with dry eyes. At this juncture, owing partly, we believe, to the sympathy felt by the Queen, the Dean of Carlisle was offered the See of London; and glad, no doubt, were the parents to escape from the scene of so much sorrow.

Mrs. Tait's work in London was such as befitted a bishop's wife. She forgot herself in ministering to others, and set on foot several benevolent plans for the benefit of sick and poor, the principal of them being the Orphanage which is now inseparably associated with her name. "I used to say," writes a friend, "one never knew what one was in for when one went riding with her, for she took you one minute to call upon a Duchess, and the next into the ward of a hospital." In the garden at Fulham pleasant parties of clergy and laity used to meet, and she writes at one time of having probably a thousand of the former. An emu had been sent from Australia, and when on one occasion it was turned out into the meadow to be seen by the guests, the cows resented the intrusion, and gave chase to the unfortunate bird. "Hallo!" exclaimed Dean Milman, excitedly, "there goes Colenso, and all the Bishops after him." There are some pleasant but rare glimpses of leisure moments during the London life, and it is amusing to learn how, when reading Miss Austen's "Emma" aloud in the evenings, the Bishop appropriated to himself the name of "Mr. Woodhouse." Reading aloud was a constant habit in those days, and we are told that on such occasions the children and their mother always made clothes for the poor. Every kind of Christian activity was familiar to this admirable woman, whose pleasures were to be found in the path of duty. To her, the "stern lawgiver," to quote Wordsworth's familiar words, did indeed "wear the Godhead's most benignant grace." Her earnestness and zeal in good works inspired enthusiasm in others, and George Moore used to say that though he did not always approve of her plans, he never could resist her. Her large heart and noble charity enabled her to sympathise with goodness under all its phases, and according to the Superior of a Sisterhood, there are few things in which her example is more worthy of note "than the way in which she could comprehend the truth and beauty of another's mind, while seeing the same truths herself from a different point of view."—*London Standard*.

SHAKESPEARE—No. V.

BY THE REV. DR. BOLLES.

SHAKESPEARE A TRUE CATHOLIC.

THE name of William Shakespeare never occupied so high a position in the literary world as at this present moment. All other authors, ancient and modern, *pale* before him. What says the greatest of German critics, and poet, Heinrich Heine? "The scene of the action of Shakespeare's Plays is the globe itself—this his unity of place; eternity is the period of the action of his pieces—this is his unity of time; and in conformity with these two unities is the hero of his Drama, who represents the central point—the unity of interest. Humanity is his hero, a hero continually dying and continually being born, continually loving, continually

hating, yet loving more than hating." Most unwittingly we have in this description the three unities of all Catholic Theology concentrated in the One Unity of what the critic calls Humanity.

But how and why is this? My reply is—excluding all mere criticisms as to his wonderful poetic genius and natural endowments of intellect,—that he was a true Catholic; that all his thoughts, teachings and emotions have their origin in Catholic Theology; are based upon it; could not otherwise have been responsive to the great universal human heart; and that there is no distinctive truth of the Catholic Church which he does not maintain and make the fountain of all his magnificent sentiments, images, and illustrations.

In this sense, as distinguished from Romanism on the one hand and from all Sectarianism on the other, we find the epithet applied to him by Carlyle. "We called Dante," says he, "the melodious Priest of middle-age Catholicism. May we not call Shakespeare the still more melodious Priest of a *true Catholicism*—the Universal Church of the future and of all times."

After such expressions of rhetorical eulogium, I feel the difficulty of entering upon the plain and didactic argument which I have in view. But all rhetoric and poetry would be rhapsody and nonsense, without the basis of reason and argument.

"For rightly to be great
Is not to strike without great argument."

PURITANISM.

It has been objected to Shakespeare that he had a great contempt for Puritans, and that in his representations of Puritan life and character he lost himself both as a liberal and a catholic; and indeed this is one of the facts brought against him by Wilkes to prove that he was a Romanist—not himself knowing the difference between a Puritan and a Protestant. Well, there can be no doubt that our Poet did have a great contempt for the Puritans; and they are the only people of whose religion he makes any sport. In that amusing scene in Twelfth Night, where the mischievous Maria proposes to make an "ass" of Malvolio, "the self-lovesick steward," and whom she speaks of as "*a kind of Puritan*," we get at the Poet's idea of them "as a class of men, not quite extinct even yet," says Hudson, "whose leading characteristic is moral vanity and self-conceit, and who are never satisfied with a law which leaves them free to do right, unless it also gives them power to keep others from doing wrong." Then in *Winter's Tale* we have mention of Puritan again, by the clown—"but one Puritan among them, and he sings Psalms to horn-pipes," i. e., sacred words to the music of jigs and waltzes, a Puritan peculiarity which has not died out, compelling the devil, as they pretended, to serve in the worship of the Church, than which nothing is more offensive and distasteful to the reverential Catholic mind. Then again, in *All's Well*, the clown exhibits his humour in an argument not unfrequently employed in Theological discussion, and of which we might give some amusing illustrations—"he that

loves my flesh and blood is my friend ; *ergo*, he that kisses my wife is my friend. If men could be contented to be what they are, there were no fear in marriage ; for *young Charbon the Puritan, and old Poysam the Papist*, howsome'er their hearts are severed in religion, their heads are both one ; they may joll horns together like any deer in the herd"—a joke based upon the union of extremes in deviltry, of which the Puritans and the Papists were marvellous examples in Shakespeare's day—both united in the deviltry of rebellion against the Church and State ; and from which clownish joke we judge that the Poet was no more a Papist than a Puritan. Then a little farther on in the same Play, and by the same clown, we have a deadlier thrust, based upon the unfortunate reputation of these people—" *pious Godward but twistical manward.*" "*Though honesty be no Puritan*, yet it will do no hurt ; it will wear the surplice of humility over the black gown of a 'big heart.'" Of course it is well known that the black gown was *then*, as sometimes *now*, the special mark, symbol and outward badge of their hostility to everything in the Church which they chose to stigmatise as Popery ; though some, in order to keep their places and revenues, were willing so far to compromise the matter and save their consciences, as to wear the white surplice over the black gown ; and hence the fun of the clown, calling the former, in that case, "the surplice of *humility*," and speaking of both as covering "*a big heart.*"

On this subject Hudson has a valuable note, referring to the fact that when the Queen did actually offer to concede, so far as to remove the surplice, then the reply "*Ne ungulam esse relinquendam*," not so much as a hoof shall be left behind—manifested at once, that opposition to the surplice was a mere pretense, and their object was destruction, "root and branch ;" and in this connection we have an extract from Jeremy Taylor, written sixty years after the time of Shakespeare, and showing that the character and public reputation of this sect had not much improved, to say the least : "But there are amongst us such tender stomachs that can not endure milk, but can very well digest iron ; consciences so tender that a *ceremony* is greatly offensive, but *rebellion* is not ; a *surplice drives them away* as a bird affrighted with a man of clouts, but their consciences can suffer them to despise government, and speak evil of dignities, and curse all that are not of their opinion, and disturb the peace of kingdoms, and commit sacrilege, and account schism the character of saints." No one can doubt the testimony or the catholicity of this "Shakespeare of divinity," as Jeremy Taylor has sometimes been called.

But the only other place in which the word "Puritan" occurs, is in the Brothel Scene of *Pericles*, by some supposed not to have been written by Shakespeare ; but to my mind, just exactly what no other human being could possibly have written ; differing from such scenes as generally represented, even by the Painters of *The Prodigal Son* ; not one word to make the place or the harlots attractive ; no beauties or demi-mondes or anything of phraseology to please and adorn ; nothing but plain "*Panders*," "*Bawds*"

and "stuff," "pitifully sodden," and such as "make roast meat for worms;" not one thought or manner of expression which is not absolutely free from all impurity of suggestion, or which is not calculated to awaken the deepest emotions of disgust and horror, for the place and its inmates. Into this most infamous "hell" of all the "hells" of earth, the pure and virtuous Marina is placed as a captive slave, purchased of pirates for the sake of revenue, and visited by princes and nobles to assail her virginity and to conquer her chastity. Then from this scene we learn how a good and pure woman, with prayers to God for help and deliverance, may protect herself; may compel her lecherous and unprincipled suitors to retire from her presence, abashed and confounded, and exclaiming—"Did you ever hear the like?" "No; nor never shall do, in such a place as this." "To have divinity preached there; did you ever dream of such a thing?" And how she may come off victorious even out of the fires of such a hell!

Now in the colloquy of the Bawds and Panders, expressing their disappointment, we have an account of the wonderful power of a chaste and holy virgin even in such a place—not given in the language of a pious meeting, but in words naturally flowing from the lips of such unconscionable wretches:

Pand.—"Well, I had rather than twice the worth of her, she had never come here

Bawd.—"Fie, fie upon her! she is able to freeze the god Priapus [the son of Venus and Bacchus], and undo a whole generation. We must either get her ravish'd or be rid of her. When she should do for clients her fitment, and do me the kindness of our profession, she has shown me her quirks, her reasons, her master-rea-
sons, her prayers, her knees;—that she would make a *Puritan of the Devil*, if he should cheapen a kiss of her."

No words are necessary to explain the meaning of this language of the *Bawd*; how the poor girl fought, and struggled, and prayed upon her knees, even for *his* mercy—but the climax about the Puritan is rather complimentary than otherwise, though from the lips of *such* a creature, not expressive of the special reverence of the Poet for that particular sect.

But in addition to all these places in which the Puritans are referred to and contemptuously spoken of, there are a number of characters representing, *as it is supposed*, the peculiarities of the sect, and opening a subject of exceeding interest, as illustrative of human nature. It would take too much time, however, to follow it up, nor is it necessary. Shakespeare was no Puritan. Their designs and objects, viz., the destruction both of Church and State, were fully comprehended by him, and hence in all his writings we have the embodiment of the prayer—"From all sedition, privy conspiracy and rebellion; from all false doctrine, heresy and schism, Good Lord, deliver us."

"There is a mystery (with whom relation
Durst never meddle) in the soul of State;
Which hath an operation more divine,
Than breath or pen can give expression to."

Again:

"The heavens themselves, the planets and their centre,
Observe degree, priority and place,
Insisture, course, proportion, season, form,
Office and custom, in all line of order."

Again:

"How could communities,
Degrees in schools, and brotherhoods in cities,
Peaceful commerce from dividable shores,
The primogenitive and due of birth,
Prerogative of age, crowns, sceptres, laurels,
But by degree stand in authentic place?"

Again :

"Thou hast seen a farmer's dog bark at a beggar?
And the creature run from the cur?
There thou mightest behold the great image of authority,
A dog; obeyed in office."

Such were the Catholic standpoints from which the great Dramatist looked at the Puritan Rebellion, the "hydra oath" of which, quoted by Collier in his *Ecclesiastical History*, was first administered in 1573, denouncing the Church of England as *Antichrist*; nor can it be doubted that Shakespeare had an eye to it, when only a few years afterwards he wrote his *Troilus and Cressida*, from which I have extracted all but one of these magnificent poetic aphorisms on the subjects of *Order and Authority*. We recognise in these extracts the same Catholic voice which, almost at the same moment, was issuing from the lips of the "judicious Hooker"—"Of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."

P. S.—In another place [Lectures] I have shown the fidelity of the Poet to all the fundamental articles of the Christian Faith as contained in the Apostles' Creed—that he was no Atheist, or Deist, or Pantheist, or Socinian, or Transcendentalist; and that the God Whom he worshipped and glorified was the God of the Church of England, embodied in all her formularies of devotion, and, at a time when, in fire and blood, she proclaimed herself to be, *not* Roman but *Catholic*. I have also shown *the man* whom Shakespeare delineated, represented and made the subject of all his works;—not a being evolved from any of the unseen agencies of matter; but created in the image of the great God Himself, visible and invisible, mortal and immortal, material and immaterial; and yet not now all holy and pure as originally created, but man fallen from his high estate, insomuch that there is no sin or crime which he may not be instigated to commit, and of which he may not be guilty.

[NOTE.—On p. 753 of previous No., 5th line from top, read *Kites* for "Rites,"]

Miscellanea.

THE PRIVY COUNCIL JUDGMENTS.

THE following important letter is from the *Standard*: Sir,—The question of the authority of the “Advertisements,” and of their value in reference to the meaning of the Ornaments Rubric, may well be left in Mr. Parker’s able hands.

But as the “victimisation of the clergy” is referred to in the correspondence which has lately appeared in the *Standard*, I must ask permission for the insertion of the following questions:

Is it not true of the decisions of the Judicial Committee of the Privy Council that—

The Court in 1857 asserted that “In the Second Prayer-Book” (in use from 1552 to 1662), “the Prayer for the Consecration of the Elements was omitted;” whereas, with the slight exception of two words, “most humbly,” the Prayer of consecration was precisely the same in the Second Book as in our present Book?

The Court in 1868 referring to “the Prayer-Book at and after the Reformation,” and to “the Communion Service,” observed, “The various stages of the Service are, as has already been shown, fenced and guarded by directions of the most exact kind as to standing and kneeling;” whereas the very contrary of all this is the fact. For, in the First Book of Edward the Sixth, out of eleven places in the “Communion Service” requiring directions, no less than eight are left without any direction at all. Much, though not precisely, the same may be said of the Second Book. Our present Book is deficient in its directions in six places.

The Court in 1868, 1871, 1877, ruled that “All ceremonies are abolished which are not expressly retained;” “By necessary implication a Rubric must be construed as abolishing what it does not retain;” “Acts not prescribed are to be taken as forbidden;” whereas no less than some sixty instances may be seen in the First Book of Edward VI., 1549, in proof of the untenable character of the position of the Court. Much the same may be said of the Second Book of 1552. Our present Book furnishes also some sixty instances.

The Court in 1871, speaking of the Mixed Chalice of the Blessed Sacrament, ventured the statement that “Neither the Eastern nor Western Church has any custom of mixing the water and the wine apart from and before the service;” whereas, so far from this being the case, it has been the only practice, and is so at this day, of the Eastern Church and its seventy-three millions of Christians. It was the practice of the cathedrals and parish churches of our own country, under the Old Use of Sarum, and of our religious houses in accordance with the Benedictine Use. And, further, it has been the practice of a great part of the Western Church abroad.

The Court in 1877 asserted, that “Nothing is more clear throughout the Rubrics of the Communion Office than that when the priest is intended to kneel an express provision is made on the subject,” whereas in 1868 they essayed a lengthened and laboured, though certainly not very successful, argument as to the posture of the priest in communicating himself, the Rubric being wholly “silent.”

The Court in 1871 assigned certain Visitation Articles of Bishop Cosin to the year 1687, and then quoted them to show that Cosin did not inter-

pret the Consecration Rubric of 1662 to mean standing "in front" of the table; whereas, as a fact, Cosin died in 1672, fifteen years before this pretended date, and the Articles were really issued by him in 1627, thirty-five years before the present Consecration Rubric was framed.

The Court in 1857 and 1868 affirmed that "The word 'ornaments' applies, in the Ornaments Rubric, to those articles the use of which, in the services and ministrations of the Church, is prescribed by the First Prayer-book of Edward VI.;" whereas, in 1877, the Court is of opinion that "the Order as to the Vestures of the Clergy in the Book of Advertisements" is to be "read into" the "section" of the Act "of 1 Elizabeth," 1559, and, by consequence, into the Rubrics of 1662.

The Court in 1857 concluded that "The same dresses, which were used under the First Prayer-book of Edward VI."—*i.e.*, the chasuble, alb, and tunicle—"may still be used;" whereas, in 1870 and 1877, the Court reported that "their lordships will advise her Majesty that the defendant has offended against the laws Ecclesiastical in wearing the chasuble, alb, and tunicle."

And is it not true that laborious and faithful clergymen, even such an one as Canon Carter, the meekest and humblest of men, are made liable to suspension, deprivation, and even imprisonment, because they cannot in conscience accept legal decisions based upon such statements as the above as the "Law of this Church and Realm."—I am, Sir, your obedient servant,

C. S. GRUEBER.

Hambridge Vicarage, Curry Rivell.

THE BORDESLEY SACRILEGE.

TO THE EDITOR OF THE JOHN BULL: *Sir*—I shall be obliged if you will allow me to add to the following correspondence certain facts, now placed beyond the possibility of contradiction, which ought also to be clearly known:

Dec. 10, 1879.

Sir—It appears that an application on the part of the prosecution in the case of "Perkins *v.* Enraght," for the restoration of the Consecrated Species filed as an exhibit in the case, and now in the possession of the Registrar of Lord Penzance's Court, would obtain the recovery of the consecrated wafer, and enable steps to be taken for its reverent consumption by some one deputed for that purpose by the proper ecclesiastical authority.

It is understood Lord Penzance is to sit on Friday. I therefore most earnestly press upon the council of the Church Association the duty of instructing their solicitors to make the application in question.

To obviate any possible difficulty that may be thrown in the way of this fresh appeal which I am now making to the prosecution, I inclose for their information a copy of an admission signed by Mr. Enraght, the original of which, together with an unconsecrated wafer, shall be delivered to the solicitors of the Church Association before Friday morning.

I am, &c., CHARLES L. WOOD.

The Chairman of the Church Association.

[Enclosure.]

"Perkins and Others v. Enraght."

I admit that the accompanying wafer, marked with my initials, is one of the wafers habitually used by me at early celebrations of the Holy Communion, and may for all the purposes of this suit be used in evidence against me in the place of that registered as the exhibit used, and now to be given up.

Dated this 10th day of December, 1879.

RICHARD W. ENRAGHT,
Vicar of Holy Trinity, Bordesley, Birmingham.

Holy Trinity Vicarage, Bordesley, Birmingham.

To this letter the accompanying answer was sent by the Chairman of the Church Association :

Dec. 11, 1879.

Sir—In reply to yours of yesterday, I beg to state that, as I am informed, it is the practice that any exhibit produced in evidence may be obtained out of court by the solicitor or proctor in the cause. As the Church Association has nothing to do with, were not privy to, the production of the exhibit in question, they leave it entirely to the proctor, who acted under the advice of counsel, to take what course he thinks advisable under the circumstances.

I am, &c.,

THOMAS R. ANDREWES.

The Chairman of the English Church Union.

It is established that the consecrated wafer, stolen from the church of Holy Trinity, Bordesley, under pretence of communion, for the purpose of evidence in the case of *"Perkins v. Enraght,"* was produced in court before Lord Penzance with the knowledge of the solicitors for the prosecution, though not with the knowledge at the time of Lord Penzance or of the counsel in the suit.

Upon the consecrated wafer so produced Lord Penzance's sentence against Mr. Enraght was in part founded.

When the matter was brought to the knowledge of the Council of the Church Association in the first instance they expressed no sorrow for the fact, though the prosecution was one for the conduct of which they were responsible. When the matter was a second time brought before their notice, they still cannot bring themselves to utter any word of regret, but throw the responsibility of any action to be taken to ensure the recovery of the consecrated wafer from the custody of the court upon the shoulders of their legal advisers.

Lord Penzance himself, though the fact of the consecrated wafer having been stolen, having been produced as evidence before him, and having been in the custody of the registrar of this court, was certain, and known to himself when application was made for its recovery, has no word of condemnation or sorrow for the sacrilege that has been committed ; though he professes to be an ecclesiastical Judge, and to represent the jurisdiction of the Archbishop of Canterbury in such matters as the doctrine and right administration of the sacraments. He has no word of reproof for those guilty of the sacrilege, though, as a judge and an administrator of the law, he must be aware that such an act exposes the doers of it to the penalty of imprisonment.

These are facts which speak for themselves. The only circumstance which can in any way soften the pain and distress which they cause is the additional fact, which ought to be widely known as the offense out of which it springs, that the Blessed Sacrament, on its recovery, was at once

carried down to Addington, where it was taken to the Archbishop's private chapel, and there reverently consumed by the Archbishop himself.

December 15, 1879.

CHARLES L. WOOD.

The Bishop of Worcester sends the Rev. Henry Douglas the following letter received by him from the Archbishop of Canterbury :

Addington Park, Croydon, Dec. 12, 1879.

My dear Lord—An application was, I understand, this day made in the Arches Court by the counsel for the promoters in the case of "*Perkins v. Enraght*," for the delivery to them of all the documents and other exhibits which had been used as evidence in the case, on the ground that the time for appeal had passed, and the case might be now discharged.

The Dean of the Arches having acceded to this application, a certain wafer, alleged to have been consecrated by Mr. Enraght, in the service of Holy Communion, instead of the bread directed by our Church to be employed for this purpose, was placed in my hands by request of the proctors for the prosecution.

I have taken care that the wafer should be reverently consumed, since, however may have been the mode of administering the Holy Communion, the fact seems now clear to me, though in no way brought before the court, that this wafer was used in that administration.

I have, therefore, thought it ought to be disposed of as the rubric directs.

Believe me, my dear Lord, yours very truly,

(Signed)

A. C. CANTUAR.

The Lord Bishop of Worcester.

DR. PUSEY'S LETTER TO THE E. C. U.

OUR PRESENT DUTIES.

DR. Pusey has addressed the following letter to the members and associates of the English Church Union ;

Christ Church, Oxford, November, 1879.

My dear Friends and Brothers—Your good president has asked me, since you have chosen me to be your clerical vice-president, to write to you in our troubles, and to suggest (if I could) anything which might be of use to members of our society. It is an office which I never, I believe, undertook before, because the Church has not given me any office to volunteer any opinion in an address to others. However, since we are bound together in one society, and I have the advantage of years, it may not be unfitting to write to you.

Of course, in speaking of what seems to me to be wanting, I am speaking of appearances only, as one may judge of public speeches, letters, or the like—not of the heart, which the Searcher of hearts alone knows.

It is a time of unusual activity. But in activity there is apt to be too much of mere nature. I remember being much struck, when young, by the reflection of one of that pious school of the old Evangelicals in his old age—"Much activity which we hoped to be grace was nature." It was (although not the exact words) Cecil's reflection on his own active life.

In activity there is the tendency to forget one's self. Of external efforts to promote religion there is abundance. Congresses, conferences, guild meetings, E. C. U. meetings—all jostle together and occupy so much time

and thought that there is peril lest we should mistake zeal for God's truth for love of Himself.

¹ *Thou to wax fierce
In the cause of the Lord :
To threat and to pierce
With the heavenly sword.*

*The Altar's pure flame
Consumes as it soars ;
Faith meetly may blame
For it serves and adores.
Thou warmest and smitest !
Yet Christ must atone
For a soul that thou slightest—
Thine own.*

I hope that I shall not seem to you "*laudator temporis acti*" if I mention some advantages which we had in those bright early Tractarian days, which some now look down upon.

The Tractarians, I may say in the outset, were not behindhand in what they taught, as some now think. As early as the Tenth Tract there was the old language of the ancient Liturgies, that the priest was commissioned to make bread and wine the Body and Blood of Christ. It was expected against. The writer (J. H. N.) simply said that he knew not how else to express himself.

The little band began to do the little they could do, leaving the rest to God. An acute man, Dr. Hawkins, Provost of Oriel, said of the Tracts on their first appearance, "I know that they have a forced circulation." We (to join myself with my betters) put the leaven into the meal, and waited to see what would come of it. When it began to work it became clear Whose doing it was. We had on our lips, "This is the Lord's doing and it is marvellous in our eyes." But then this expanded our thoughts. We did not know what might not be in store. The number of armed soldiers of Christ who sprang up when the trumpet was blown with no uncertain sound showed how much real faith there was which would answer to the prolonged call. Every pious person seemed to us a future torch-bearer of the full truth. If any did not yet believe in their baptism, they had of course to be taught it from Holy Scripture and the Church ; if they received it, they had passed the spot where the two roads parted, and they had already received, in principle, the sacramental system, and we could trust that the Spirit of truth would teach them the rest. They had the root of the matter in them. We were not disappointed. Some of the most energetic teachers of Catholic truth have been (as J. H. N. once was) Evangelicals. But *then* we had no individual opponents. The truth, not we, was to prevail. Plenty of people wrote and spoke against us. We read it all, took no published notice of it, but framed what we next wrote with a view to it. People said of us, "There is nothing to be done with these men. They take no notice of anything, but only write the same things twice as strongly." Whether this was true I know not. But *there* with we had the advantage of escaping the sharpness of controversy. It was not until some years had passed that one, who became a leading Ultramontane layman, was roused to write a biting article in defence of one who was then his friend. Then people burst out—"All this show of gentleness was but a sham, tread on them and they are like other men." It did the cause which was at our hearts harm, which nothing had done hitherto. Our first advantage then was that large aims were borne in on our

¹ Lyra Apost. No. 65. "Jehu."

minds. Our object became to Catholicize England. With such an object we could not care about jolts or roughnesses upon the road. What in us may have been nature in you must be grace. Love will win others, not controversy. Bitterness and contempt are now apparent in controversial writing where there is not indifference. This, then, seems to be our first need, and the cry of the heart, "More love, more love!" "Love is life's only sign." It was a proverb in the second century, "See how these Christians love one another." See we to it that they say not rather, "See how these Christians hate one another."

I need not say how the sense of individual responsibility was burned into their souls. Yet you see it in all their writings. Souls were freshly awakened *then* to the individual awe of the judgment-day. Of course, being a primary article of the Creed, it had always been believed. But it had become smoothed over. People believed in the separation of the lost from the saved, but they who hoped that, for the merits of Christ, they should be saved, were apt to make it easy to themselves. They were apt to think that its terribleness was for the lost, and forget the awe to themselves. But you see the fruits of it in that self-depreciating humility which John Keble's biographer could not understand. Those favorite books of those times—"The Christian Year," and the "Lyra Apostolica," and Bishop Andrewes's "Devotions"—which, through the Tracts, became the private devotions of thousands—were full of it. They were strict times. One said of himself, "sackcloth and ashes hath my girdle been."² Even women tried it, though they had to give it up. Fasting was often prolonged, as in the ancient Church. An eminent physician expressed surprise at there being so much indisposition in Easter-tide. I do not name these things as to be imitated, but as illustrative of the times. Of course blunders were made—some about health, grave.

But *then* people had no time or heart for fault-finding. They had enough to do in themselves. They were blamed by those above them who did not understand them. They explained, as they could. We winced for the sake of one of a very sensitive nature upon whom, after the storm raised in Oxford about "Tract XC.," the echoed censure chiefly fell. Had the bishops of those days been as forbearing as most are now, as sympathizing as some are, the later history of the Church of England might have been different. The only bishop who understood what we were about—Archbishop Howley—never blamed. They took interest in one great work of ours, by which we hoped that Catholic truth might become indigenous amongst us, "The Library of the Fathers," and we were grateful.

In this absence of fault-finding, writers of those days followed more the Scripture pattern. In a service for unity among ourselves, which J. H. N. framed for us at my wish, we used the words of the Prophet Daniel, "because of our sins and the sins of our forefathers." In these days everything is full of fault-finding. Everything is wrong except people's own selves. Everything is blamed except self. In shocking sacrileges which occurred the other day, both in the Roman Communion and our own, I heard of "acts of reparation." I would rather have heard of "acts of humiliation." "For our sins Thou hast allowed this insult to be offered to the Body of Christ." "Remember not, Lord, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins," is the language of our Litany.

This self-humiliation and penitential character was the more impressed upon us by the revival of the daily Service, and of *earlier* rather than *more frequent* Communions.

² Lyra Apost. No. 36. "Weakness of Nature."

The penitential character of our Services was, I remember, strikingly brought out by Isaac Williams, in one of the later Tracts. Even the slowness of the restoration of Holy Communion had its advantages. People hungered the more for the Bread of Life, prepared more diligently, and thanked more devoutly. A pious layman wrote last month—"I often fear that in these days our Communions, though more frequent, are not *so good* as those of our fathers in days when weekly Communion was hardly heard of."

Another pious layman, whose spirit God has stirred, writes: "God has called us to higher things: we of the English Church have had a special visitation of God, we have seen the beauty and symmetry of the Catholic faith, we have felt the marvellous efficacy of the sacraments to save us from sin and lead us to perfection. And what have we to show for it all? Are we better than our fathers, who were less privileged? Judging from my own knowledge of myself and others like-minded, I must confess that our great responsibilities sit terribly lightly on our shoulders. We want a new crusade against laxity, half-heartedness, and worldliness; we want to proclaim the ideal life for the sons of the Catholic faith in this nineteenth century world. We have had enough of party organization, of fancy Churchmanship, of *dilettante* Catholicism."

My dear friends, Advent is coming, and has its own lessons: to prepare for His coming in great humility (humble ourselves), and so to prepare for His coming in His glorious Majesty, and to judge ourselves.

There is said to be extraordinary grace upon doing ordinary things extraordinarily well. We do not want fresh helps or fresh practices, but to use well what we have; to remember our Lord's warning, "Judge not, that ye be not judged," and beware of judgment of others. His saying, "By thy words thou shalt be condemned," and beware of censures; and that other, "Love one another, as I have loved you," with a love whose power was that dread Sacrifice of Calvary; and hush all bitterness and strife; and the words of our Judge, "I have somewhat against thee, because thou hast forsaken thy first love: because thou art lukewarm I will spue thee out of My mouth;" and see whether our preparations for Holy Communion are as careful and thorough, our thanksgivings as fervent, our diligence to remember through the day Whom we have received, and to detain Jesus in the soul as habitual as when Communion was less frequent; whether our penitent remembrance of sin, it may be long past, is as earnest as when we had fewer opportunities for confession and absolution. We have it continually in our mouths that "Confession is a great help towards perfection." Where *is* our perfection? What we want is not to strengthen a party, but the spiritual elevation of the whole Church. The Hearer of prayer will hear us, if, in the coming Advent, we pray earnestly for the revival of our own spiritual life and that of all our brethren, those, too, who speak against us or persecute any of us. Saul became Paul through the prayers of St. Stephen, to whose death he consented.

The conversion of souls is, after all, the great ultimate end of all Church work. But to convert others we must not be half-converts ourselves. It was said to the Sisters of Charity, now some thirty-five years ago, in their first mission among the outcast poor, "Take heed to yourselves. What you *are*, that you will *do*." Bishop Jeremy Taylor says with touching humility, "Our gracious LORD seems to have said to me as He did to S. Peter, '*Tu conversus, confirma fratres.*'" But where bitterness and strife is, there is risk that we should not even be half-converts. They certainly are not "fruits of the Spirit."

Do not think that in what I have written I mean to reflect upon anyone. It would be contrary to the whole meaning of this letter, which, at the suggestion of others, I have ventured to write to you.—Your affectionate friend and servant,

E. B. PUSEY,
Vice-President E. C. U

A TRANSCENDENTAL RATIOCINATION.

THE RELATION OF THE ABSOLUTE TO THE FOUR SEASONS !

A paper for the next Church Congress ! !

NOTHING possesses a profounder *a priori* verisimilitude than the manner in which the less occult faculties of the intellect gravitate to a question so brilliant and attractive as this. It meets every condition of the new thought. It is so entirely ensphered in the non-ephemeral consciousness of the later seers, that one could almost dream it to be the sighing of a Platonic soul through the calm atmospheres of the subjective. With great diffidence, but with positive conviction, we submit that a philosophy of the absolute which provides for no radiant alternation of the seasons, is unworthy a place in the almanacs of our intellectual alchemists, nor can the Socratic principle of authority rescue a philosophy so negligent of the symmetry of things, from the charge of contempt for special investigations.

We are not prepared to venture any clear and distinct exposition of the meaning of our subject. There is nothing so unphilosophic as definition. It is reserved for the vulgar adherents of defunct beliefs to dwell upon the low plane of perspicuity. There is much wisdom in those words of our worshipful Plato, in the *Phædo*, "firmly to assert that this is exactly as I have expressed it, befits not a man of intelligence, yet that it is either so or something like it must certainly be assumed." How gorgeously these glorious words go ringing down the grooves of change, tempering the ancient philosophy to the habitudes of our free modern thought ! The spectacle is too grand to be understood. It reminds the thinker of the old yet ever new truth, that essence is sublated being, or being mediated, *i.e.*, reflected into itself by negation ; and when we speak of the thinker, we refer particularly to the illuminated few who have learned that the truth of the finite is its ideality, while the qualitative *annus* must ever assume the quantitative form of the four seasons.

The oneness of the year developing into the otherness (the Hegelian word is *anderssein*) of the seasons, reveals one of the more abstruse problems of the empirical philosophy, and really demonstrates how intense, deep-reaching and phenomenal is the decadence of the old dogmas and institutions. They fade ; they disappear ; they become tenants of thought-tombs on which the merciless flakes of white oblivion are descending. Around their shrouded forms, the ghastly spectres of superstition, haggard, toothless, tremulous, gather to grin, gibber, and groan.

But the truly philosophic brain at once secretes the rational inquiry—Why should they grin, and gibber, and groan ? The old year passed with the four seasons, but out of its embryonic duration another year was evolved. The old faiths have died. The voices which cried "Great Pan is dead !" now cry "Dead is the ecclesiastical Christ !" But as Pan bequeathed the persistence of his force to the ecclesiastical Christ, so the ecclesiastical Christ shall die to rise again in the self-conscious ethical substance of the all-enveloping spirit of our time. The old is the matrix of

the new, but the new gospel organizes no memorials to the old. It holds itself breathlessly ready to be evolved into yet other systems of first principles which may displace those it now proclaims.

Through all these determinative but representative developments, we can trace the law of the action of motives. Here the theoretical egoism of Kant becomes the actual *can*. The motive lies in the soaring faculty. No man is worthy to identify himself with the aristocracy of thought who cannot soar above the line of the intelligible and float in the calm atmosphere of mental *Nirvana*.

Since the ultimate end of art is sometimes described as "the annihilation of form through the perfection of form," so we may reasonably infer the annihilation of faith by the perfection of faith. The natural antithesis is seen in the differentiation of the four and the one. The one year becomes the four seasons. The inference is immediate, that the faith once delivered now becomes the faiths multiform, present spirit unfolding itself into innumerable organic actualities of smoke, as peremptory as the categorical imperative.

Shall we dismiss the four seasons without speaking of their environment? The conception of the permissible, held by the supernaturalists, would justify the omission. But the broader thought of our best thinkers would embrace the non-ethics of Schopenhauer's pessimism quite as readily as they would permit that dear delightful formula to fall into disuse. The seasons have their environment in the *metaphysique* and equally in the *meteorologique*. Distinct conceptions in philosophy are always suspicious, and few philosophers will suffer themselves to be pressed by definite aims, or by any co-ordination of categories. It is enough to say that the environment realizes itself aesthetically in the form, and anæsthetically in the content.

With such Kantians as Koffbauer, Krug, Fries and Mistoffen, we conclude that the year and the seasons are but different modes of the solar potentiality, a fundamental formula dangerously approximating comprehensibility, and mainly objectionable as countenancing the exploded fallacy of a definite faith. But the conception passes over at once into the philosophic, when with Marcus and Schelling we separate the word from the thought, (the noble and soul-elevating purpose of the newer schools of speculative inquiry, and realize the interpretation of the word with the absolute. Here, finally, is the identity of the subject and the object. Upon this primordial basis of the universal *non-ego*, we predicate the relation of the absolute to the four seasons. Its essence, like that of all the manifestations of the philosophic reason, is its Absolute Unintelligibility! —Bishop McLaren in "*The Living Church*."

THE LAST TWENTY-FIVE YEARS.

THE *Literary Churchman*, in reviewing its own career, thus sketches the leading events of Church History in England for the last quarter of a century. It was first published in January, 1855, by Mr. J. H. Parker, so that its earlier years witnessed the stormy times following upon the excitement caused by the Gorham Controversy on Baptism, and which accompanied the rise and development of the opinions represented by "Essays and Reviews." The questions of Ritual had already begun to be stirred in the Knightsbridge cases, of the Doctrine of the Eucharist in the case of Archdeacon Denison, of Confession in more than one single in-

stance, Convocation was gradually finding its voice under the skilful guidance of Bishop Wilberforce, Parliament was agitated by the practical question of Marriage and Divorce, the Colonial Church was disturbed by the Capetown and Colenso difficulty, while abroad France had produced M. Renan's "Vie de Jesus," and Rome her "New Dogma" of the Immaculate Conception.

Events and movements have thickened upon and within the Church since September, 1864, which cast into the shade even the excitements to which we have adverted during the ten years of 1855-1864. To particularise them in detail would be to write the history of the Church during the period; but it may be permitted to us to specify: (1) the intensification of the Ritualist complication in 1866 which led to the appointment of the Ritual Commission, abortive indeed so far as direct results were concerned but most useful in its educating effect upon a class of subjects of which the very terminology was, until then, almost an unknown land; (2) the final issue of the Capetown troubles in the retention of his secular position and emolument (the free gift of Church people) by Bishop Colenso, and the mission of Bishop Macrorie to preside over the faithful in his room; (3) the first and second Conferences at Lambeth of the whole Anglican Episcopate; (4) the dis-establishment of the Irish Church; (5) the passing of Mr. Forster's Act for National Education which, whatever its sponsor meant and said, was advocated by its supporters on the ground of its being a heavy blow on Church ascendancy; (6) the passing amid a tumult of excitement of the Public Worship Regulation Act and creation of a new judge; and later on the curious complication and confusion of the Legal Decisions on Church questions, and the passing, after thirty years of agitation, of a Bill for giving us four new Bishoprics besides those of Truro and St. Albans. Neither should we omit to name, among the events of the period which have been laden with their many consequences, the succession of Archbishop Tait to the Chair of St. Augustine in 1868, and the fatal accident to Bishop Wilberforce on the 19th July, 1873. The period has been characterized by two simultaneous and yet curiously contrasted phenomena, first the decided spread and apparently increasing popularity of the so-called Scientific Scepticism, and next the manifestly and enormously extended area over which the work and influence of the Church has spread since 1864. Thus our Colonial and Missionary Episcopate now numbers *seventy* members. In 1864 it had at most reached *forty-four*. Of the increase of our own home Episcopate, actual and prospective, we have already spoken. Of the widened and deepened energies of Church work, especially in the large towns, it is impossible to speak particularly, but did space permit it could be largely illustrated. A comparison of the Annual Reports of the Additional Curates Society for 1864 and 1879 is a useful study in this respect. Thus, if indifference and even worse be pronounced, and, in certain quarters popular, Church-life in numberless unforseen quarters and with numberless novel ramifications has developed even more rapidly. The words Parish and Diocese are now very far from being mere geographical expressions. They mean, and what is more are known to mean, living Societies with their own interior life and organization, whose administration is a living human work carried on through numberless living agencies and not merely by the autocratic will of Bishop or Incumbent. There are now but one or two Dioceses without their Conference. In 1864 the first, that of Ely, was just beginning, and the Church Congress was but in its fourth year.

TEMPERANCE SPEECHES.

AT a late meeting of the West London District Union (of the F. C. U.), Dr. Phillimore, the president, spoke on "Erastianism" to which most of the Low Churchmen are retreating. He also spoke on the Bordesley Sacrilege. The subjects of "Church and State" and the "Marriage Laws" had been discussed at previous meetings; but the subject of discussion for this evening was "Temperance." Canon Wilberforce, and Canon Ellison, and Mr. Panckridge all were prevented from attendance by other engagements.

The Rev. J. W. Horsley began by remarking that he was among them because he never refused an invitation to a temperance meeting, and also out of regard to their chairman, who was a fellow undergraduate of his. He did not know much of the *dilettante* free thought in the West-end, though he had to face the coarser forms in the East, and he found many of these were advocates of temperance, because the great barrier everywhere was intemperance. So much force was squandered and disused through this scourge. In face of the coming election the duty of Churchmanship ought not to be lost sight of, for Churchmen should not hide themselves in a little coterie, and refuse to mix with earthly things. There are 180,000 criminals locked up in England, and they cost 25*l.* per annum each; add to this the costly staff, the chaplains, the magistrates, who all live by the sin, crime, and folly of their fellowmen. His own salary seemed to him to smell of gin. If there were not so much beer drunk in London pure water might be found and rejoiced in. A poor coster is told to move on, and if he don't he is run in, but a publican is allowed to open a dangerous vault in the street, and to turn out everyone into the road whilst the beer is let down. The brewer's rope and the publican's cellar stand in the way wherever we go. There are 600,000 drunkards in London this very night. Luxury and impurity must not be forgotten, yet drunkenness is the greatest insult to God in every street in London. This cannot be regarded with equanimity. The chariots of God are clogged with the corpses of drunkards, and what are Christians doing? Dr. Moxon had written in the *Contemporary* that the sot was not worth the task. Many in the prison were yet fine fellows in heart and had noble qualities. A little higher platform was that of Churchmen. If we have greater light then more light must be shown forth. As Catholics base their religion on the Incarnation, it is our duty to remove that which blights the bodies of men. The highest reason is ever the best, and will attract the men who are to be the regenerators of mankind. It is easier to undertake the task by taking a minor pledge which the Church of England Temperance Society offer, and in the Name of God. Try it. If Churchmen are accustomed to subject their body to abstinence from meat, surely they might go further and fast from drink. John Wesley said that a man who never fasted was as bad as a man who never prayed. Believing in the power of Eucharistic intercession let them not forget the poor drunkard in their prayers. Respectable Churchmen are the most ignorant of all classes as to the real fruit of drunkenness. Churchmen must confess their sins of omission. Dissenters have done their work better. The task of beginning the work was greater than their task now. He had once been told by a criminal when pressing him to take the pledge, "Why, I am a Conservative and a Churchman." A good friend had once asked him if the Church of England Temperance Society was not a Low Church

affair, but he would remind him and them that the Cowley Fathers, and the clergy of St. Alban's, St. John the Divine, Kensington, St. Mary, Charterhouse, were great advocates in the cause. The temperance question brought them face to face with Dissenters, and they found them not so horrible and destructive as depicted. Local option must be carried in this House of Commons or the next one. It was only the rich who were in favour of keeping open public-houses on Sunday, the poor man was eager to shut them. A great responsibility rests on people who have influence in society both socially and politically. Don't forget to loose the chain which others so heavily feel.

Dr. George Cowell admired Mr. Horsley coming forward on behalf of the temperance cause as a total abstainer. He could not admit total abstinence as a panacea for every man and woman. In Mohammedan countries total abstinence is, as a rule, scarcely ever broken, and what is the consequence? The consumption of opium is enormous, because there is a time and a need for removing mental or bodily exhaustion. The effects of opium are infinitely worse than the effects of alcohol. In Norway and Sweden there are great difficulties in the sale of spirituous liquors. People, instead of having alcohol, take tea and coffee in enormous quantities; and it is the ruin of the digestion of the people, and before forty they are sufferers from every form of dyspepsia. Afternoon tea is an institution very agreeable; but if ladies are not content with one cup they soon suffer because they have taken too much stimulant. Total abstinence is a very necessary cure for drunkenness. The duty of Christian people might be summed up in one or two rules: Children are better without alcohol. There, perhaps, is one step towards total abstinence; children don't need stimulants, except under medical advice. Children brought up in this way, when they come to years of discretion, won't go in for it. Postpone your dose of alcohol till the day's work is done. City people should not leave the country house for their glass of sherry; and it is just as fallacious to take a dose before going out in the evening or in the cold. Thus more colds are caught than avoided. Ardent spirits ought only to be used under medical advice.

Mr. Morton Smale, secretary of the Guild of St. Luke, was an advocate of total abstinence, and thought Dr. Cowell was unjust in charging them with drinking too much tea. The medical profession stood at the bar of public opinion, and they gave a very uncertain sound. Abstinence, except under medical orders, he considered the safest course. Green wood is a fuel which will put out a fire; and so alcohol will lower and not raise the temperature, and so it cannot be a good fuel. Those who say they cannot get on with total abstinence have never honestly tried it. An insurance company which separated abstainers from moderate drinkers found that in the former the average never came up to the expectancy. No Christian has a right to seek pleasure simply for his own gratification, for the highest pleasure is to live for others' good. Apply this to the alcohol question, and the result would be abstinence.

Mr. E. C. Ireland addressed the meeting on the subject of the literature of temperance.

Dr. Phillimore added a few words on the duty of Churchmen on this matter.

Correspondence.

FATHER BENSON'S REPLY TO HIS CRITICS.

S. CLEMENT'S, PHILADELPHIA, }
 F. of the Epiphany, 1880. }

DEAR SIR:—Happening to be for a few days of this year in America, I do not like to quit the country without accepting the invitation given in your January number that I should make some suggestions with reference to the remarks which my letter has elicited.

I am surprised at the objection which Dr. Ewer makes to my statement that the substance of God is a pure act. The phrase was derived by the schoolmen philosophically from Aristotle. It is enshrined devotionally in the name Jehovah, the I AM. He is, as the schoolmen said, both *vivens* and *vita*. Our Lord enunciates the same doctrine when He says of Himself, I am the Life.

“He is the living God Who hath life both in and from Himself; Who is not only the abyss of life in Himself, but the fountain of life to us; Who lives upon nothing but Himself, and hath all things living upon Himself; yea, Who is so the living God, as the Life itself: so that it cannot be so properly said that He hath Life as that He is Life,—life to Himself, and life to all living creatures. What we have is really distinguished from what we are, and therefore when we speak of God, in Whom there is no distinction of one perfection from another, or of any of them from Himself, we speak more agreeably to His nature and more conformably to His truth, when we say that He is, rather than that He hath, such a perfection. He is wisdom, He is power, He is goodness, He is justice, and so He is Life itself: especially when we consider that He is usually and truly apprehended as the *most pure and simple act*, which exactly answers the right notion of that which we term Life.”—*Beveridge on Article I.*

The substance of God (*οὐσία*) exists in Three Personal subsistences (*ὑποστάσεις*). I should have thought this would be confessed by all of us. Also I should have thought we should all of us have confessed that whereas God is wise, powerful, just, and so forth, yet He is essentially Love (according to the words of S. John), in a way in which we could not say He is Wisdom, Power, Justice. The Love of God is the very Substance of God, His joyous consciousness of His own Being, no empty, selfish delight, but the Love of the Father and the Son coming forth eternally, not from the Godhead, but in the Godhead, so that the Act of the Father's Being which would have been sundered by the generation of an external Image had it not been for this principle of mutual inherence, remains perfect in the Unity of the Divine Life by this Procession of the Holy Ghost. The Divine Nature admits of various conceptions, such as Wisdom, Justice, if we apprehend its action in reference to the external creation, but in Himself, eternally, God is Love, and therefore He is the Blessed. “Whosoever is Blessed, both loveth Himself and loveth that which He is,

If therefore the Father and the Son and the Love of the Father and the Son are one thing and are one God, since in Him alone is perfect Blessedness, each must love Himself, and also each other." (*Bp. Forbes on Nicene Creed*, p. 263, quoting *Hugo S. Victor*.)

This Divine Act, or Substance, is indivisible. Our acts have a beginning and an ending. Our acts have no substantial, permanent reality. The act of the Eternal is not in time or space, but in Himself, incomprehensible, eternal, and thus substantial, indivisible, a pure and simple act.

S. Thomas Aquinas teaching of the simplicity of God, argues that He is a pure act, having no body, not compounded of form and matter, nor of Nature and individuality, nor of existence and essence, nor of genus and differentia, nor having any quality in Himself accidental, but altogether simple. Thus the Substance of God is not generically the same as substance when predicated of other things. Substance when predicated of God does not mean merely *per se esse*, or *Ens per se existens*, but it signifies *essentia cui competit sic esse*, i. e., *per se esse*. Other things come into being by reason of the substance wherein God creates and individualizes them. God does not exist by reason of His Substance, as somewhat, distinct from His individuality. He has His life in Himself. The Father, saith our Lord, hath given to the Son to have life in Himself. So S. Bernard writes, "Never let the Catholic Church allow that there is any substance or conception by which God exists and which is not God Himself." (*In Cant.* 80, n. 8).

Created things exist by possibility. God has all power in Himself, neither is there any development of power by which He may become more perfect. His essence and His existence cannot be separated as potentiality and actuality. Thus "He is a pure act without any potentiality, either objective, so as to acquire being, or receptive, so as to acquire a more perfect being." *Franzelin, De Deo Uno, Thesis xxxvii.*

This Substance of the Divine Being we must not separate from the Personality of the Divine Being, as if God were compounded of *natura* and *suppositum*.

The Three Persons of the Godhead are not additions to the Substance of God as subsequent modifications of a distinct substratum. It seems to me that such an expression implies Sabellianism, although I am sure your correspondent has no such intention.

The Three Persons of the Godhead are each of them the complete act of Godhead, one and indivisible in substance, but three by reason of Their relationships one to another in the indiscerptible energy of that Eternal Substance. The act whereby the Father is Father, does not become the Son or the Holy Ghost by a resultative process, as creaturely acts develop themselves in sequences of manifestation. This Eternal Act has its Eternal Issue, otherwise the Divine Being would be eternally inoperative, as the Hindoos believe of the Supreme Brahm, that in his true divine essence he is unconscious, but is developed into a Trinity of manifestation and ac-

tion by a process external to himself. We believe the Substance of God to be eternally operative within itself, not broken nor disturbed by its eternal action, and "the Substance of God with this property *to be of none*, doth make the Person of the Father: the very selfsame substance in number with the property *to be of the Father*, maketh the Person of the Son; the same substance having added to it the property of *proceeding from the other two* maketh the Person of the Holy Ghost." (*Hooker V. 51*).

"Although, therefore, in God we distinguish the absolute nature and three modes of subsistence (τρόπους τῆς ὑπάρξεως), yet this does not make God to be a composite existence, for 'each of the Three Persons is the Divine Substance, essence, or nature, and this [undivided substance] is Father, Son and Holy Ghost.' (*Concil. Later. IV*). We ought to distinguish the one supreme essence as a nature absolute and communicable, and the same one supreme essence as three relative subsistences distinct from one another, Father, Son, and Holy Ghost. But while the nature is conceived in its absoluteness, it is not conceived as being incomplete, or progressing to completeness by a farther stage of paternity, filiation, or procession, but the same infinite essence by its interior necessary perfection, is at the same time absolute, and under this consideration a common nature to the Three, and also relative, and under this consideration it is three incommunicable or distinct substances."—*Franzelin, Thesis xxvi*.

Thus the Three Persons are one, not by concomitance in action, but by consubstantiality in action. The Essence of God is no dull substance acquiring a threefold activity by development into a threefold personality, but it is a Personal Act of Eternal Love which cannot go beyond itself, for it exists within itself apart from space and time, absolute, and infinite, yet does it not stagnate within itself as if it needed to go beyond itself in order to manifest its power. It is an act which, abiding within itself, is conscious of itself. This consciousness is the Eternal Generation of the Divine Son, the Word and Wisdom of the Father. This consciousness is no dull necessity of the Divine Intellect. It is a joyous existence. God in contemplating His own perfection finds His eternal joy. Therefore the Eternal Son is begotten in the Unity of the Spirit of Love. The Procession of the Holy Ghost from the Father is not an act distinct from the act whereby the Son is begotten. Knowledge and Love are not separable in God. He that loveth not knoweth not God, for God is Love. Therefore God's own self-knowledge is perfect Love. His Word is the Image of His Intellect. His Holy Spirit is the Procession of His Love. These two relationships of the Divine Substance to the primal source are inseparably one.

As the Son is begotten in the Unity of the Holy Ghost, so the Holy Ghost proceedeth eternally from the Son, not merely by mission in the economy of creation, but by eternal relationship as the Love wherewith He loves the Father, for otherwise He would not be the true Image of the Father.

The Holy Ghost does not receive any increase of Substance by this Procession from the Son, but the very same Substance which is the Father is also the Son, and this Substance the Holy Ghost receives in its integrity from Both, not by any separatedness of action, but because They are of one Substance, and that Substance an indivisible act of joy wherein the singularity of the Divine glory shines out eternally unimpaired. It is no empty act, but a procession of personal consciousness. This joy of God is the Person of the Holy Ghost.

I am sorry that this part of my letter has grown to such length, but I do believe that these technical considerations are of great importance in order to meet the Unitarianism of the day. People so often speak of the Persons of the Blessed Trinity as if the Divine Personality was nothing more than human personality, and as if it were related to the Divine Substance as our persons are to the nature of man. Thus the objections of Unitarians are justified.

We need to remember that Personality is not applied to God as an idea derived from man. Personality is found in man, a feeble, fragmentary, empty thing, because man has fallen away from the fellowship of God wherein he was created; but that relativity of individual being which in man is found so feeble and empty, is still the remaining impress of that glorious substantive activity of personal relationship wherein the Eternal Three dwell evermore in undivided consciousness and love.

In considering the presence of Christ in the Holy Eucharist, we must remember that it is One of these Three Divine Persons Who is the 'Head of the Body, the Church.

We are all baptized into His Body, so that our personality and His Personality are united in the Substance of the renewed humanity. "As the body is one, and hath many members, so also is Christ." In the body of Christ mankind are brought back to that unity of created substance which would have kept the human race as one if we had not become disintegrated by the death consequent upon Adam's sin.

Christ's human body, glorified now at the right hand of God, is the principle of life and unification to all the regenerate.

As we are baptized into this Body, so we are preserved therein by feeding upon the Body of Christ. "We being many are one Bread and one Body, because we are all partakers of that one Bread." This at once disposes of the Calvinistic notion that we are merely brought into a spiritual unity by the power of the Holy Ghost.

We need to be restored as a race to a vital and corporal unity, that we may be one Body, living with one Life, not merely a corporation having one purpose. The glorified Body of Christ communicated to us by the power of the Holy Ghost, is that which effects this unification. The Holy Ghost, as He is the Spirit of the Son, necessarily fills His Body and accomplishes His will therein.

Baptism communicates to us a character because it raises us into the life of this Body of Christ, which is not merely a life of renovated hu-

manity, but since it is the humanity of Christ, it is a life partaking of the Spirit wherewith the Body of Christ is anointed. The Holy Eucharist is the Communication of the Body and Blood of Christ, to retain the faithful in that renewed character of life to which their Baptism introduced them. This is what I endeavoured to show in my former letter, and I objected to certain modern Roman phraseology because it implies that the Holy Eucharist does within us something more than nourish and develop the union which Baptism effected.

I can quite understand that some persons might think that this seemed to reduce the Holy Communion to a continuation of Baptism. What persons fail to see is the glory of that union with Christ which Baptism effects, and which nothing afterwards can possibly increase. It is a substantial union; and, according to the old logic, *substantia non admittit majus et minus*.

I can *not* understand *what is meant* by saying "that this takes away the 'character' from Baptism." It is for the very purpose of guarding it. In my little book called "Bible Teachings," I have endeavoured to show how the Roman theory of Transubstantiation destroys the reality of our union with Christ, because according to it the presence of Christ is withdrawn from the elements when we begin to digest them, and consequently the Presence of Christ with us is only a transitory irritation. We are not, according to that theory, made one bread and one body, for the Body of Christ is withdrawn from us. Only certain spiritual effects are left behind.

The paper of Dr. Hoppin printed in your last number, brought out in a very striking manner the opposite truth, that we are the Body of Christ, even as the Eucharist is the Body of Christ. As I said at the Swansea Congress, there is but one Body of Christ, Natural, Sacramental, Mystical. We are members of His Body, of His Flesh and of His Bones. With this are we fed in the Holy Eucharist. In this He, the Head of the Body, ministers at the Right Hand of God. Throughout this Body, the Holy Ghost proceeding from His Divine Person ministers in the Christian Priesthood, so that the saints may be perfected, and the proper *work of the ministry is the edification of this Body of Christ* (Eph. iv. 12).

This Body of Christ is in a different condition now from what it was when exposed to the indignities of the judgment Hall. My expression with reference to reparation of injuries, was pretty nearly the equivalent of what Dr. Pusey has said in his recent letter.¹ He would sooner have heard of humiliation for our own sin, than of attempts at reparation for indignities done by others.

Christ dieth no more, and suffereth no longer. He is dishonoured by every sin and outrage of the unbeliever, but He reigns in His Personal glory, and however marvellous be the condescension whereby He incorporates us into His Body and feeds us with Himself, yet He is incapable of humiliation, and the presence of His Body and Blood in the Holy Eucharist

¹ See page 844, *supra*.—ED. CH. EC.

is the result of His glory, and could not profit us if He had not ascended up where he was before. The sin of His members is a real dishonour to Him, for it is an act done not merely to, but within, His Body. By it we drive away from ourselves the Body of Christ, and put Him to an open shame, which His enemies cannot do. This is what S. Paul calls crucifying the Son of God afresh.

I do not think my teaching in this respect is very different from that of Dr. Ewer, for he says, "The Blessed Lord is not in hypostatic union with the consecrated elements." I quite agree with him, and have always maintained that "He is certainly, in some sense, in special union with them." I objected to certain practices, because they do imply a personal descent of Christ from the throne of His glory to the conditions of earthly life, which at once takes away the true, living and life-giving, heavenly glory of the Eucharistic Presence of His Body and Blood, and violates the Church's belief in His Second Personal Coming.

Christ lives in us, it is true, and is in the Holy Eucharist, for we are thereby partakers of the life which belongs to Him as the Head of the Body. Nevertheless, while we are in the body upon earth, we are absent from the Lord, and our Lord tells us, it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you.

When Christ comes to act Personally upon the earth, the Personal action of the Comforter must be withdrawn; although, of course, where one Divine Person is acting, there the other Divine Persons are present by concommittance. People are too apt to lose sight of the fact that the two Persons of the Blessed Trinity cannot minister side by side, and thus the Divine Personality is reduced in men's thoughts to the limits of a merely human personality. The ministry of the Second Person on earth was a ministry locally near to us; but the ministry of the Third Person is a ministry of power within us. The Spirit acting throughout His Body is His Spirit, and raises us up to the fellowship of His glory. He gives us the Body of Christ, not as a *cadaver*, but instinct with His own Self, and He Himself is the Life of the glorified Body of Christ. May I suggest that the mother feeding her child with her own living body is not only an illustration, but is a typical intimation within the order of nature, a germ of that higher action whereby Christ feeds us with His own Body through the instrumentality of His Church, of whom, as His Consubstantial Bride, we are born into the Heavenly Life?

The unity of the Body of Christ in the Holy Eucharist with the Body of Christ wherein Jesus is hypostatically present at the Right Hand of God, is set forth in the words of Theodotus of Antioch (A.D. 427): "As the King himself and his Image are not two kings, neither are the Very Personal Body of Christ (*αὐτὸ τὸ Χριστοῦ σῶμα τὸ ἑνωπόστατον*) which is in Heaven, and the Bread, the antitype thereof, distributed to the faithful by the priests in the churches, two bodies."

Pardon the length of this, but even now I fear that I have scarcely made the teaching of the schoolmen so clear in its English dress, as I

could wish to have done. I wish the people would study theology more with reference to God than with reference to themselves. Sacramental controversies are apt to take the place of the higher considerations of those Divine Mysteries which give sacraments their real value, leaving us very often at fault in our sacramental language, because we fail truly to apprehend the Divine Life. I am, dear sir, very truly, R. M. BENSON.

ROME—IV.

BEFORE leaving the Coelian and the neighbourhood of the Lateran, we shall find some objects of more than ordinary interest to Christian antiquarians. The Via di St. Giovanni leads from the piazza of the Lateran to the Colosseum, and marks the course of the Norman devastation in 1084 under Robert Guiscard. Although they had come to drive out the enemies of the Pope, Gregory VII., yet they spared nothing in their way, and swept away churches as ruthlessly as they destroyed towers and strongholds. They left this part of Rome a desolation, and silence reigns in it to-day, unbroken except by the rattling of passing wheels going to and from the holy places, or the tramp and trumpets of soldiery marching to their daily exercise. The stillness is oppressive, and recalls the destructive work of the invaders, more ruinous than the hand of time.

Of all the Bishops of Rome none has left a name more dearly cherished than CLEMENT, companion of St. Paul, "whose name is in the Book of Life." Among other memorials, it is perpetuated in the church named after him, half way between St. John Lateran and the Colosseum, on the right hand side as you go down towards the amphitheatre. Here stood the house of Clement, the sanctuary of his persecuted flock, like the "church which was in the house" of Priscilla and Aquila in the same city, at an earlier day. The church of St. Clement is a perpetuation of that little oratory, preserving probably under its foundations the original substructions of the patrician home of Clement. Thus it is a monument of that simple and sincere faith and love of the brethren, that marked those days, of which "the church in the house" was the fruit and witness. A.D. 91 is the date assigned for its origin. It was mentioned by St. Jerome in A.D. 392, and was the seat of a council held by Zosimus in A.D. 417, which condemned Cœlestius for holding the Pelagian heresy. Another council was held in it by Symmachus in A.D. 499. Gregory the Great describes the death of a paralytic saint under its porch, and he preached two homilies in it. Various popes in the eighth and ninth centuries restored and adorned it, so that at the time of the Norman invasion it must have been one of the most stately and richly decorated of the Roman basilicas. But neither its sanctity nor its beauty saved it from the desolating rage of the Norman, friend though he claimed to be of the Pope, its master. It was burned with all around it that fire could touch, and its beauti-

ful marbles and frescoes either consumed or buried in a heap of ruins. But however fierce was the indignation of that time at this wanton destruction of a precious Christian monument, the outrage has been compensated by preserving to after ages, like Nineveh and Persepolis, relics of the Past which would otherwise have perished, but which now supply a most important gap in history.

Some of the precious marbles and columns were extracted from the ruins, but no attempt seems to have been made to clear them from the rubbish which choked them and concealed the ancient frescoes at the time of its rebuilding in 1108. The new church was erected over the old one, and as nearly as possible in the same form, and retains the features of the early Christian churches, as described by Bingham, more perfectly than any other in Christendom. It has its *atrium* and *cantharus*—the open court for the neophytes and penitents, surrounded by cloisters, with a small fountain in the centre. It has the *narthex*, or portico, more perfect, however, in the lower than the upper church. There is the primitive gallery for the females. The choir occupies its original place in the middle of the nave below the transept, with its primitive *ambones* for the epistle and gospel. The transept is raised five steps, and separated from the nave by the ancient screen of marble, beautifully carved in open work in imitation of matting, with the monogram of John VIII. (872.) The high altar stands in the centre under a rich canopy. Behind, in the apse, is a *cathedra* of marble elevated on four steps, with sedilia on either side. The bodies of St. Clement and St. Ignatius of Antioch, according to an inscription, rest under the altar.

The early church seems to have been forgotten in the lapse of years and the convulsions of the middle ages. A little over forty years ago it was discovered by accident. The excavations that were made revealed the exact form of the ruined basilica, and brought to light some wonderfully preserved frescoes, chiefly of the ninth and tenth centuries, the only ones of that date which are certainly known to exist. They illustrate scriptural subjects and legends of saints. This church was early enough to have heard the voices of Augustine, Jerome, Leo, and Gregory the Great. Some remains of a palace adjoin and communicate with this subterranean relic. Below it two deeper chambers exist, which have all the marks of an early antiquity, with a foundation of solid Etruscan work under all. As Clement did not die at Rome, the church cannot have had his tomb for its foundation, a fact which confirms the tradition of its origin.

Retracing our steps to the Piazza of the Lateran, and turning sharp to the right into a street running southwest over the Coelian, we find ourselves, after a few minutes' walk, at the end of an avenue of trees on the left, leading over a grassy walk to the curious ancient church of St. Stephano Rotondo. As its name indicates, it is circular, built in two stages, of which the upper is higher but of smaller circuit than the lower. It is claimed that the Macellum, or slaughter-house of Augustus, stood here.

Some suppose it to have been originally a pagan temple, which is known to have stood in this quarter. Certainly it is a singular departure in its form from the primitive type of churches. But if it were ever devoted to baser uses, all authentic tradition respecting it ends in its consecration by Simplicius, A.D. 470. The lower wall encloses a vast area 145 feet in diameter. A circle of twenty huge, rude, granite columns sweeps round the enclosure, and within them stand four other lofty, ponderous pillars, supporting a sort of dome formed by the upper stage of the building. The spoils of ancient buildings are seen in these great columns, as well as in the 34 others, which embedded in brick work form the outer wall.

Originally it seems to have been a vast portico open on all sides, and it would be interesting to discover the exact reason for such a structure. The vestibule contains a marble episcopal chair, from which St. Gregory is said to have preached. The modern use of this church is to commemorate the martyrs, St. Stephen being the first, and the whole surface of the walls is covered by a continuous series of fresco paintings representing in startling and sickening detail every variety of torture and death through which the "noble army" won the crown.

This is strikingly characteristic of the popular Roman religion, in which "seeing is believing," and everything is done to minister to it. "In old times, when spectacles were rare, the spiritual and temporal rulers of a people that were degenerate in their passion for theatres, in order to attract the populace, whose mind it was necessary to stir, had invested most of the churches with ceremonies and display of a peculiar character. At St. Peter's, the regal pomps of the sovereign church, at the Ara Coeli, the pastoral of the Nativity with the miraculous Bambino; at St. Stephen the Round, they represent with all its terror the melodrama of martyrdom, and this is quite naturally the spectacle which the populace prefer, and which is given to them once a year on St. Stephen's day. That is what the good people come for here in crowds on the *festa*, and that is what is shown with all the imagination that can make the delirium of reality more terrible."

Such are the reflections of a lively French Roman Catholic. On the other hand, the impression made on the thoughtful Arnold by the pictures of St. Stephen's, is given in a letter to his children:

"Surely the contemplation of suffering for Christ's sake is a thing most needful to us in our days, from whom in our daily life, suffering seems so far removed. And as God's grace enabled rich and delicate persons, women, and even children, to endure all extremities of pain and reproach in times past, so there is the same grace not less mighty now, and if we do not close ourselves against it, it might in us be no less glorified in a time of trial. And that such times of trial will come, my children, in your times, if not in mine, I do believe fully, both from the teaching of man's wisdom and of God's. And therefore pictures of martyrdom are, I think, very wholesome—not to be sneered at, nor yet to be looked at as a mere excitement,—but as a sober reminder to us of what Satan can do to hurt, and what God's grace can enable the weakest of His people to bear.

Neither should we forget those who, by their sufferings, were more than conquerors, not for themselves only, but for us."

Leaving this most venerable and interesting sanctuary, and resuming our course along the road by which we came, we pass successively a part of the aqueduct of Nero, the arch of Dolabella (A.D. 10), and the church of St. John and St. Paul, built over the house of two martyred brothers, and reach at its end the Piazza di San Gregorio, opposite the southeast end of the Palatine Mount. Here was the birthplace and the home of Gregory the Great, the apostle in will, if not in act, of the Anglo-Saxons, the unflinching opponent of his successors' assumed title of "Universal Bishop." He belonged to the celebrated Anician family, which had given praetors and consuls to the Republic, and which Gibbon has made famous by selecting it to illustrate the wealth and power of the Roman nobles. It had been among the first of the patricians to embrace Christianity. One of them, Anicius Probus, a prefect in the fourth century, was buried in St. Peter's. Here was their domain and palace, which Gregory devoted to the Church, building a church and monastery, A.D. 584. It is beautifully situated on rising ground, backed by the vineyards and green fields on the Coelian, surrounded entirely by rural sights and sounds, the population having receded far beyond the ancient heart of Rome. The church is modern, entered, as in the ancient manner, through a cloistered atrium. But in the monastery attached to it, they show the little cell which St. Gregory occupied as a monk, and the marble *cathedra* which he used as Bishop, well worn by the knees of devotees, and chipped by the irreverent hands of relic-hunters. Such a life as his would have been impossible in Rome without a tradition of miracles. Accordingly a bas relief commemorates his rescuing the soul of a brother monk from Purgatory by *thirty* masses, neither more nor less, in token whereof the liberated soul appeared to one of the brethren, as an inscription records. A table of Carrara marble is preserved at which the saint was wont to feed twelve poor pilgrims every day, and a fresco on the wall of the chapel in which it stands, represents the miraculous appearance of a *thirteenth* guest at one of these feasts—an angel "entertained unawares."

One would be willing to stop with this beautiful and scriptural legend, but not so the Romans. A mosaic in St. Peter's commemorates how Gregory, then bishop, convinced and reproved certain ambassadors to whom he had given relics of the martyrs stained with their blood, which they had treated with small respect, by piercing one of the garments with a knife, whereupon drops of blood distilled from it.¹ A fresco in the entrance-court of St. Gregory's commemorates an incident of a different

¹ This legend recalls a statement in the newspapers of the time, and verified by an instance that came to my own knowledge, that in the last days of Pius IX. the bandages and cloths used to dress and cleanse his running sores were sold by the attendants at the Vatican as relics! Dean Colet refused to honour a similar relic of St. Thomas, presented to him as a choice gift by the Prior of Canterbury.

kind told by Fleury, in which the blood of the Anicii was more conspicuous than the grace of the saint. The Bishop was to head a great procession of the clergy and nobles on horseback, and accordingly was furnished with a quiet and tractable animal, such as his groom supposed to be most suitable to his dress and dignity. But the bold Gregory was so displeased at this imputation on his horsemanship, that he rebuked his man roundly and ordered a more spirited charger to be led out. The painting represents him at the head of the procession, with his horse in full career, but held in with a firm hand by his rider, who with foot in stirrup maintains an unshaken seat in spite of his streaming robes.

No Anglo-Catholic can visit without emotion that sacred spot to which Gregory returned after seeing the fair-haired children of the Angli for sale in the Forum, to devote himself to the conversion of their people. Here he fasted and prayed in preparation for the great work, which he was to do by another of his house. From these walls the devoted band went forth headed by Augustin, to revive the prostrate church of Britain. And to-day the collects of the Gregorian liturgy are said in Rome by the descendants of their converts in the English tongue. We salute devoutly the nursery of Anglo-Saxon Christianity, and reverence gratefully the memory of that great and loving Bishop and Doctor of the Church through whose undaunted prayers and labours we rejoice in it. Nor is our reverence diminished by his bold and faithful protests against that title which his successors have audaciously usurped, to the scandal of believers and the rending of the churches.

M. V. R.

(*To be continued.*)

NOTE.—The importance of the testimony of St. Gregory, whom Rome recognizes as one of her four primitive Doctors, is so great, and his words so decisive on the question, that I subjoin some of them, given by the *Church Times*:

In a letter to the Patriarchs of Alexandria and Antioch (Epist. lib. v. 43) he says that the title of Universal Bishop was offered during the Council of Chalcedon to one of his own predecessors, but that none of them would consent to use so profane a term, because if one Patriarch be called Universal, the name of Patriarch is taken from the rest; wherefore he bids them never call any one Universal, lest by offering undue honour to another, they should deprive themselves of their due. He adds later that John of Constantinople who had assumed the title, was guilty thereby of "diabolic usurpation." In another letter to the Bishops of Illyricum (Epist. ix. 68), he bids them never to give any countenance to this title of Universal, never agree to it, write it, nor receive a writing containing it, as it is to the dishonour of the whole Church. To his own Deacon, Sabinian (Epist. v. 19), he says that "to consent to this nefarious name is to lose our faith." To the Emperor Maurice he writes (Epist. vii. 33, v. 20): "I confidently affirm that whoever calls himself, or desires to be called, Universal Priest, in his pride goes before Antichrist." . . . "But far from Christian hearts be that blasphemous name, in which the honour of all Priests is taken away, while it is arrogated by one to himself." And he then repeats the story of the offer of the title to the Pope during the Council of Chalcedon, with its rejection then and afterwards. Again, he writes to the Pope of Alexandria (Epist. viii. 30), "In rank you are my brother, in character my father. . . . I said that you should not write any such thing either to me or to any one else, and lo! in the very heading of your letter directed to me, the very person who forbade it, you set that haughty title, calling me Universal Pope; which I beg your Holiness to do no more. . . . I do not consider *that* an honour whereby I allow that my brethren lose theirs. . . . For if your Holiness calls me Universal Pope, you deny that you are yourself what you admit me to be, Universal. But

this God forbid." And, lastly, he writes to John of Constantinople (Epist. v. 18), "What will you say to Christ, Who is, as you know, Head of the Church Universal, in the examination of the Last Judgment, you, who endeavour to submit to yourself, as Universal, all His members?" . . . "Surely, Peter, first of the Apostles, is a member of the Holy Church Universal, Paul, Andrew, John, what else are they but the heads of particular communities? And yet all are members under one Head." There is plenty more to the same effect, but we have cited enough.

BISHOP WHITTINGHAM AND EUCHARISTICAL ADORATION.

EDITOR OF THE ECLECTIC:—When so good and great a man as the Bishop of Maryland has ended his labors, and we see his face no more, it is a just and loving tribute to gather up and treasure carefully all of his clear announcements upon the questions of the day.

Once being blessed with the privilege of knowing him as my Father in God, I instinctively ever afterwards turned to him for counsel and instruction whenever I felt a pressing need: and how graciously and faithfully were my requests always met. Those who *knew him* know this. From 1867 to 1875, several letters passed between us which call to mind two questions concerning the Bishop in your Supplements of December and January, viz: "What was the Bishop's position as regards doctrine and ritual?" and "Did he shrink from accepting Keble's views of Eucharistical Adoration?"

Having read with great care Keble's pamphlet "On Eucharistical Adoration," I laid the subject before the Bishop, asking him if I were wrong in regarding that tract as a good specimen of *Petitio principii*? He replied, referring also to another clergyman in conference with him on the same subject:

"Our agreement was just the conclusion you have come to, that the book begged the question—the respected and beloved author seemed to me to have ignored the wide distinction between a Presence granted *for participation* and a Presence claimed *for adoration*—of which latter THERE IS NOT A GRAIN OF EVIDENCE IN SCRIPTURE OR IN THE TEACHING OF THE CHURCH BEFORE THE 7TH GENERAL COUNCIL, which therefore has no claim to be received as either Scriptural or Catholic, in any true sense of that term." [The italics are the Bishop's, and the small caps my own.]

As explanatory of his reference to the "7th General Council," the Bishop afterwards wrote to me,—

"Before the second Nicene Council, near the close of the eighth century, nothing could be alleged to prove adoration of the Eucharistic elements at the *φανερωσις Χριστου*. That date was singled out because that Council unhappily committed itself to the *προσκυνησεις εικονων*, and IMAGE WORSHIP WAS THE GERM OF SACRAMENT WORSHIP. [Small caps mine again.] There is nothing in the Canons or the Actions of the seventh (so-called) General Council bearing on the question of 'adoration in the Eucharist,' and certainly I did not dream of allowing that there was."

Again the Bishop wrote me, and referring to the well known Pastoral of the House of Bishops of 1871, he says:

"As I understand the Pastoral, the 'Eucharistic Adoration' against which its warning is directed, is *the adoration of the Word Incarnate as present upon the altar in, under, and by the consecrated Bread and Wine.* Speaking with strict accuracy there is no 'doctrine of Eucharistic Adoration.' What is denounced as dangerous is *practice and its inculcation.* The *practice* is ADORATION BEFORE AND TOWARDS THE CONSECRATED ELEMENTS, on the ground that the Divine *Person* of the Son manifests Himself in them upon the altar to the believer. The *inculcation* of that practice is DANGEROUS AND WRONG, because few can make the sufficient distinction between the manifested Personal Presence and the material elements in, under and by which it is claimed that faith is put in possession of that manifested Personality. Most of what I have seen published by way of attempted refutation of the Pastoral, is miserable logical legerdemain, confounding *adoration in the Eucharist* (meaning by Eucharist the whole act and office) and *adoration of the Eucharist* (meaning by Eucharist the consecrated symbols only). The latter alone is touched by the Pastoral, and it is dishonest to use the other as affected by that document. IT IS ONLY BY THIS DISHONEST PRACTICE that Ridley and Beveridge (nay, I will venture to add S. Augustine himself) can be arrayed on the side of the innovators. As for Ambrose—he is quoted from a work written by an Ambrose of the ninth century—a Gallo-German. It is very gracious . . . to admit, that a thing is 'not *de fide*' which is UNDISCOVERABLE IN ANY LITURGY OLDER THAN THE TWELFTH CENTURY!—UTTERLY UNTRACEABLE IN ALL THE GREAT ROOT-FORM LITURGIES!!

"The line of argument taken by these modern will-worshippers destroys the sacrificial character of the Sacrament, except on the adoption of the extreme assertion that the Eucharist is the repetition of the One Only Propitiation. All other sacrifice but that is and can be only the *act* of adoration—not its *object*.

"It can only tend to confusion, and therefor is utterly unfair, to bring in the doctrine of the Real Presence as implicated in the warnings of the Pastoral. THOSE WARNINGS ARE AGAINST WHAT TENDS TO IDOLATRY—the confusion of bread and wine with God the Word—and no sane believer in the Divinity of our Lord can imagine that the doctrine of His real spiritual, sacramental Presence in the Eucharist has any tendency to idolatry, until it has been perverted into the heresy of Transubstantiation."

The above is a faithful copy of the clear, unequivocal words of the dear departed Bishop, hero, saint, scholar. The *italics*, exclamation points, parentheses, are all his own. Only the use of small caps by way of emphasis on leading thoughts, is mine. I hardly think any one is quite ready yet to say of Bp. Whittingham, as has prematurely been said recently of certain of our living bishops—that he changed his mind afterwards upon the subject in question. He knew whereof he spake; and unless I greatly mistake, this his declaration will be regarded as invaluable, to some of our younger clergy at least: and I do not think it necessary to await the publication of the Bishop's Life and Correspondence before the Church shall have the benefit of it.

J. MILTON PECK.

DANVILLE RECTORY, Epiphany, 1880.

THE WORDS OF INSTITUTION.

TO THE EDITOR OF THE CHURCH ECLECTIC: *Sir*—I venture to ask you to allow me to examine briefly certain assertions of the writer of the article in your Dec. number on "The Words of the Institution." At the outset I wish to disclaim any intention of entering at this time into any theological controversy, desiring to write in the interests of correct citation and of grammatical accuracy.

First, the writer assumes that in the second part of the inspired record of the Institution, the word *οἶνος* (*wine*) is employed, and affirms that, as this is masculine, the neuter of the demonstrative pronoun cannot possibly refer to it. But this word is found in none of the four accounts of this great event. In the former part we do read that our Lord took bread (*ἄρτος*, masculine), and said "This is My Body," *τοῦτό ἐστι τὸ σῶμά μου*. But in the second part there is no direct mention of *wine*; the word used is a neuter word: "He took the cup" (*τὸ ποτήριον*); and St. Matthew and St. Mark record His words thus: "This is My Blood," *τοῦτό ἐστι τὸ αἷμά μου*, etc. Now here, the preceding word being neuter, it is not an absolute grammatical certainty that the pronoun does not refer to it. And in point of fact, when we note how St. Luke and St. Paul give Christ's words, it is almost, if not quite, certain that it does refer to it; for they both have the same expression: "This *cup* is the New Testament in My Blood," *τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη* (*ἔστίς*, St. Paul) *ἐν τῷ αἵματί μου* (*τῷ ἔμφυ αἵματι*, St. Paul). In either form of the words, no masculine substantive having been employed, no inference can be drawn from the fact that the masculine demonstrative is not used.

Again—and this has a bearing on the meaning of the former of our Lord's words at this time—the construction of the demonstrative which the writer of the article places first is by no means "the only one that is ever found in all the writings of Holy Scripture." A demonstrative standing alone as the subject of a verb, often agrees, as every school-boy knows, with the predicate in gender and number; but that predicate is not always to be supplied with the pronoun. In fact, it is quite necessary to supply a word—it may be one of a different gender—from what has preceded. The following are examples from the Septuagint: In Gen. ii. 23, Adam says, *τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστέων μου*, not meaning "This bone is now a bone of my bones," but "This woman is now bone of my bones." In Gen. xxviii. 17, Jacob says: *ὡς ψοθερός ὁ τόπος οὗτος ὃν ἐστι τοῦτο ἀλλ' ἡ οἶκος Θεοῦ, καὶ αὕτη ἡ πύλη τοῦ οὐρανοῦ*; where it is "this place" (masculine) to which both the neuter and the feminine of the demonstrative refer: "This place is none other but the house of God, and this is the gate of heaven." Again, in Zech. v. 2, we read of the prophet's seeing "a flying sickle," *δρέπανον πετόμενον* (neuter); and in the next verse the interpreter says: *αὕτη ἡ ἀρά* (feminine) *ἡ ἐκπορευομένη*, certainly not "This curse is the curse," but "This sickle is the curse that goeth forth." And in verse 8 of the same chapter

whatever is the reference of the pronoun in *αὕτη ἐστὶν ἡ ἀνομία*, it certainly does not mean "This wickedness is the wickedness."

It is not difficult to find undoubted instances of the same kind in the New Testament. In 1 Cor. x. 28, *τοῦτο εἰδωλόθυτόν* (or *ἰερόθυτόν*) *ἐστὶ* means "This thing which is set before you is an idol-sacrifice;" though the demonstrative pronoun does not point to a noun substantive, and the predicate is not a verb. In 1 St. John v. 3, *αὕτη ἐστὶν ἡ ἀγάπη τοῦ θεοῦ* means, not "This love is the love of God," but "This which is to be described is the love of God;" and in verse 21 of the same chapter, *οὗτός ἐστιν ὁ ἀληθινὸς θεός* cannot be rendered "This God is the true God," it must mean, "This Person just mentioned, Jesus Christ, is the true God," though the predicate again is not a verb. Like constructions to the former of these are found in 2 St. John, 6, 7; *αὕτη ἐστὶν ἡ ἀγάπη: αὕτη ἡ ἐντολή ἐστίν*. I may add that in Phil. i. 22 we have a phrase in which the demonstrative subject does not agree with the predicate: *τοῦτό μοι καρπὸς ἔργου*, "This thing is for me a fruit of labor."

It appears then that, in the second part of our Lord's words at the Institution of the Sacrament of the Altar, as none of the inspired writers has any but a neuter noun preceding, no inference can be drawn from the fact that the demonstrative pronoun is not masculine; and that, in the first part, it is not grammatically impossible to translate: "This bread is My Body." The translation, "This body is My Body," might also seem grammatically admissible if we had only the accounts of St. Luke and St. Paul, in which they are followed by an explanatory phrase; but the words *τοῦτό ἐστι τὸ σῶμά μου* standing alone, as they do in St. Matthew and St. Mark, will not readily bear this translation, unless the word *My* can be made emphatic; and to this the form *μου* is certainly opposed.

As I said at the beginning, I do not wish to enter now into a discussion of the weighty truth which our Lord's words were intended to convey; the only question in my mind is in regard to their exact meaning.

TRINITY COLLEGE, December, 1879.

SAMUEL HART.

Church Work.

FREE AND OPEN CHURCHES.

IN England this goodly work goes steadily on. To the disappointment of many it was not among the *agenda* of the late Church Congress at Swansea, owing to unforeseen circumstances. But the Free and Open Church Association gave a 'breakfast' in the town during the Congress, at which Earl Nelson presided, and also spoke, as did others. It was an extemporized affair, and as such was a success. A strong proof of the growing importance of the movement exists in the fact that free and open churches

have been earnestly discussed at six recent Diocesan Conferences. Another evidence of interest is found in the strong speech of a member of the Ministry, the Right Hon. R. A. Cross, Home Secretary, at the laying of a church corner-stone. Yet another, and more important sign of true progress, is the energetic action of the Scottish Free and Open Church Association relative to the grand S. Mary's Cathedral lately opened in Edinburgh. At a recent meeting in Inverness, they by resolution urged the Bishop and the Cathedral Board to make all the seats free. This, in a land of strong prejudice and crystallized notions, like Scotland, indicates a radical change progressing in public opinion on this subject. But no one can peruse the interesting pages of the *Advocate*, the special organ of the movement, without clearly perceiving that the principle for which it so ably and fearlessly contends, is steadily, and in some places rapidly, asserting itself.

Illustrations of this fact are constantly accumulating in its pages; and it takes pains, also, to bring to light all cases in which that principle is violated. Some curious things are thus made known. For instance, in the pewed parish church of S. Mary, Swansea, we are told that a small "retiring-room" was annexed to the "pew" of the Lord of the Manor, built out from the church; and that "the Squire, when tired of the service, used to retire into this apartment—which he could do by simply opening a door at the back of the pew—there to solace himself with a pipe!"

Very recently, again, a wealthy member of another parish sought to appropriate a portion of the aisle in the parish church, by the erection of a screen and the making of a door from the churchyard, so as to form a private chapel. By this proceeding he would have secured to the use of himself and family thirty-two sittings, whereas he only occupied about half-a-dozen! But another prominent parishioner interfered by calling a meeting of the other parishioners and protesting against this infringement of their rights; thus hindering the proposed appropriation. Not the least strange part of the proceeding is, that the Vicar rather approved of it! No wonder that the pew is become odious in the land of its origin, when such are its possibilities.

EDUCATIONAL

THE Catalogue of Trinity College is at hand for 1878-9, with its brave and comprehensive motto,

Pro Ecclesia et Patria.

A conspicuous place is given in it to the *Senatus Academicus*, which consists of the Bishops of the six New England Dioceses, and of New York and Pittsburgh—the latter having been for a short time President of the College. These *Senatores Academici* are also called "Visitors." This, if we are not mistaken, is a newly added feature of the institution, and one from which may be expected good results. Among these eight prelati-

supervisors are several men of ability and broad culture. The venerable Bishop of New York alone is a tower of strength. It is a great step forward to place the College under such patronage; and we cannot but congratulate it upon this seasonable innovation upon its past policy. This is the best proof yet given of an enlarging spirit in the conduct of the institution. The Bishops, as the Overseers of the Church, are supposed to be foremost promoters of Christian education under Church control. It would seem, therefore, entirely the proper thing, to place our schools of learning as it were under their protection, and so to interest them personally in their welfare. This, from its inception, was the idea of the Rt. Rev. Founders of the University of the South; and has given strength and lustre alike not only to it, but to Racine and Nashotah. Should it not work the same result for Trinity?

The Faculty of Trinity is very full; but one cannot but be struck by the fact that it does not contain a name of national distinction. Several, indeed, including the Rt. Rev. Chancellor, are highly influential names in the Church; but even they cannot be exempted from the general statement just made. Why this is so, it is not our business to determine; but we may be permitted to suggest that it ought not to be so, in a College as old and well known as this; which bore at first the illustrious name of "Washington," and now bears the more than illustrious, the august and sacred title, of "TRINITY"—the one suggestive of "Patria," the other of "Ecclesia."

But doubtless, as her revenues increase and her appliances multiply with them, all deficiencies will be supplied, and Trinity will rise to the dignity of the great Church University of New England.

The number of "undergraduates" is small this year—only 109—a fact, it may be, due to want of accommodation. Indeed, the transfer of the site of the College, and the necessity for entirely new buildings which can not be all erected at once, must largely account for its apparent want of prosperity.

There are over fifty scholarships; and ten prizes. The College Library contains about 20,000 volumes, and the aggregate of the Library Funds is \$30,000. The "Watkinson Library" of 30,000 volumes, contains many valuable books for reference, and is open to the students. The examinations for admission are conducted with strictness. †

THE CUBA CHURCH MISSIONARY GUILD

ISSUES a circular to the Bishops on behalf of the Mission in Cuba. It urges on them, that as they began the work, the Guild has the right to look to them to sustain it; and they are requested to appoint a local secretary in each Diocese, who will make collections therein for the Mission. Some young and enterprising laymen are moving in this matter; and they are evidently disposed to push it on to success. †

BISHOP OF MARYLAND.

ON Tuesday, Dec. 2d, as advertised, the 'Memorial Service' in honour of the late Bishop of Maryland, took place at S. Paul's Church, Baltimore. This, being the Mother Church, and the place where the Bishop

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mostly held his Ordinations, is more of a "cathedral" than any other of our churches in that city, and was therefore a fitting place for such a function. The stately, rich, and solemn character of the building, made it yet more appropriate for the purpose.

A very large congregation assembled, and at 11 A. M. a procession of about one hundred clergymen—Deacons, Priests and Bishops—entered the church from the vestry door in the north aisle; the officiating clergy, with the bishops, proceeding into the choir and sanctuary, and the rest finding seats in the nave, nearest the choir.

There was no Processional—only a voluntary. Nor was the Service sung, as it usually is, and very finely, at S. Paul's. The reredos was draped with purple, with white trimmings, and the white marble altar duly vested for the Holy Eucharist. Vases of white flowers, and also the usual number of candles, adorned the super-altar; but no candles were lighted, not even the Gospel and Epistle lights. These omissions were felt by those who expected a grand and imposing service as due to the memory of a great Catholic Bishop. A very disagreeable feature was the making mince-meat of the services. After each Priest and Bishop had taken his little part in Morning Prayer, Litany and Holy Communion, one might have asked, "What are they among so many?" It was some comfort, however, and almost a surprise, that the Canon of the Eucharist was said by one Bishop only. The Bishops of Maryland and Easton, and the Bishop and Assistant Bishop of North Carolina, were present, and "took part" in the services. The Bishop of North Carolina was the preacher. His sermon was pronounced "able, just and discriminating;" but opinions may differ concerning it. He was, however, highly appreciative of the great and good qualities, and in the main of the success in his episcopate, of the departed Prelate.

It was an impressive and solemn service, but far from being what the occasion demanded. The Bishop of the Diocese, Dr. Pinkney, directed it; and with strange lack of courtesy, as it seems to us, ignored the Rector in the arrangement. His taste and judgment were by many sadly missed.

ONE WHO WAS PRESENT.

TRINITY CHURCH IN NEW YORK.

A SHORT time before Christmas, Trinity Church, New York, was presented with a processional banner, which, for appropriateness of design and beauty of workmanship, is probably unsurpassed in this country. A short description of it may, perhaps, be not uninteresting to our readers.

The banner is six feet six inches in breadth, and four feet four inches in width, the front being composed of white silk, bounded on both sides with wide orphreys of dull gold-colored satin, covered with rich and beautiful embroidery worked in quiet tinted silks. Upon the space between the orphreys is painted a large vesica, surrounded with flame-like rays of gold, almost covering the surface of the banner. Within this vesica stands a Ministering Angel with projecting wings, vested in golden dalmatic and alb, bearing a shield, upon which is inscribed the symbol of the Trinity with its legend. The back ground to the Angel is alternate bands of blue and dull green, which throws the brilliant vestments into strong relief. Over the vesica, and near the top of the banner, is a band of crimson silk with the text "*Ave Sancte Trinitas*" in gold letters. This, with some gold ornamentation and the tri colored fringe at the bottom completes the front. The back is but little inferior in brilliancy of coloring, although the design is much plainer. Upon a dull olive green silk ground rests a crimson

satin cross, extending to the top and bottom of the banner and to the orphreys on either side; upon the two upper panels formed by this cross are painted the Alpha and Omega in gold, and in the two lower and longer spaces are golden vases with conventional lilies springing from them—each stem bearing three flowers in full bloom, symbolizing the Blessed Trinity.

The orphreys of the back are of the same color as the ground of the banner, olive green, edged with gold-colored cords and ornamented with the *fleur-de-lis*.

The staff from which this handsome piece of work is suspended is made of oak with cross-pieces of brass, the top being surmounted with a large brass cross with ornamental ends.

The delicate and beautiful embroidery upon the banner was worked by Mrs. Wm. E. Hoy, of Elizabeth, N. J., and reflects great credit upon her skill. And the entire work has been carried out from the design and under the immediate supervision of Mr. Edward J. N. Street, Architect, of this city.

SACRAMENTAL HYMN.

FROM LAUDA, SION, SALVATOREM.

Praise, O Sion, thy Redeemer !
Never wildest mortal dreamer
Could conceive in fancy's play,
God's surpassing Incarnation
As the price of our salvation:
Strongest words, how faint seem they?

This day, faith entranced gazes;
Object of seraphic praises,
Christ, the Living Bread, descends;
He Who fed Apostles holy
Comes to nourish sinners lowly;
Earth before its Maker bends.

That tremendous feast of splendour,
Ordered by His Heart so tender,
Calls to-day from east and west
All who trust in His Name only,
From life's cares, or sorrow lonely,
To adore His Presence Blest.

Israel, Moses' law commanding,
With their staves, in haste, and standing,
On the Paschal Lamb might feed;
Ours a Victim, Pure, Undying;
Low in dust before Him lying,
We behold our Lord indeed.

Daily at His Church's Altar
Neither lips nor hearts shall falter,
But, obedient to His Word,
By the mystic consecration
He, the Lord of our Salvation,
Shall by faith be seen and heard.

"Lo, My Body, life bestowing;
Lo, My Blood, whose crimson glowing
Washes every stain away."
Faith confirms the voice of reason,
For the Lamb at every season
Must abide the Lamb for aye.

There beneath each sign external
Is reality eternal;
Twofold, Christ imparts His power.

Now as Life to yield life's forces,
Now a Cleansing Fount, whose courses
Grant pure sanctity for dower.

He Himself in full perfection,
Far from parting or dissection,
By the Bread, and by the Wine,
Comes to each, yet rests unbroken.
How shall truths like these be spoken?
How expressed the All-Divine?

Let ten thousand souls receive Him,
Each within his heart may weave Him.
Each embrace his Lord and King;
Here He comes to judgment dreary,
There to bless the worn and weary,
And within their hearts to sing.

Rest not in the outward Token !
Wine is pour'd and bread is broken !
Lo ! with every drop and crumb
Christ is present, undivided,
Though by thoughtless hearts derided,
But the highest faith rests dumb.

Bread of angels, King Immortal,
Through the heav'n's uplifted portal
Stoop'st Thou still to every shrine,
Every ancient sign fulfilling,
Holier Isaac, Lamb more willing,
Manna Living and Divine.

O, the Servant, Thou and Master,
O, most tender Lamb and Pastor,
Feed us, guide us to heav'n's shore;
Here, in every earthly blessing,
Let us own, Thy love possessing,
Graces from Thy heavenly store.

Thou whose knowledge knows no measure,
Grant our spirits loving leisure [ure,
Thee to seek, our One True Treasure,
Thee to hold, our fadeless Pleasure,
And enjoy for evermore. Amen.

ARCHER GURNEY.

Literary Notes.

Plain Reasons for not Joining the Church of Rome. By Richard F. Littledale, LL.D., D.C.L. London: Society for Promoting Christian Knowledge. Pott, Young & Co., New York.

Next to the lack of earnest religion in fashionable Protestantism, nothing has sent so many people to the Church of Rome as the unreasoning bigotry of popular prejudice which sees no difference between Catholic doctrine or ritual, which the Reformation professed to retain, and the mere corruptions of modern Romanism as such. People who suppose the Puritan Rebellion was the only Reformation, of course see nothing but Popery in any honest attempt to carry out the Prayer Book, even though made by a John Wesley: and consequently their greatest triumph is to invest the Church of Rome with all those identical characters which the English Reformation as continued under Laud and the Caroline Divines, sought to preserve as a heritage of Catholic truth. They do not see that the best argument for Rome is their denunciation of what is really Catholic, as "like the Catholics," meaning, thereby, Romanists or believers in the Roman Imperium. Absolutely, all that continues Roman corruptions in the world, is that Orange fanaticism which rejects everything *Catholic*, as if determined that Rome should have a monopoly of historical Christianity. Even men of science and literature, wearied out with scepticism and agnosticism, have, many of them, turned to the Roman Church at last, under the idea that she alone undertakes to pronounce dogmatically, and can show a historic right to do so.

A good sample of the mere bigoted and alarmist mode of dealing with the Roman question is Mr. Froude's article in the *North American* on the future religious struggles of this country: showing that he really knows nothing of the actual state of things here. Would he, or any Bishop not completely Pope-mad, undertake to answer the question whether any form of Christianity whatever that

keeps "within the lids of the Bible," or treats it as a Divine Book, can get any controlling power over American Life and Manners, or over the political developments of the American Constitution? And does Mr. Froude, of all men, represent a class of persons who are particularly anxious for the success of any form of religion at all? Somehow we want to ask these officious allies in the war on Rome what they are going to do with us after it is through.

*Non tali auxilio nec defensoribus istis
Tempus eget.*

The most significant fact of our day is that the most powerful literature directed against Rome comes from that school in the Church of England which, because it seeks the restoration of Catholic Faith and practice, and the infusion of life into the dry bones which the Wesleys had to give up in despair, is denounced as seeking to destroy the blessed Reformation, and bring back the Romish bondage of corruption. No man has been a more prolific and powerful writer of this school than Dr. Littledale: and the Society which *par excellence* is safe and Protestant in the Church of England has chosen Dr. Littledale's book, entitled as above, for one of its clearest and most convincing presentations of the position of the Church of England as against the Church of Rome. No argument can deal with sentimentalism: but the vast learning and irresistible logic which Dr. L. has here brought to bear will be sufficient for any reasonable and intelligent person.

—We understand that both Mr. Hudson and Richard Grant White are preparing for the press new editions of the complete works of Shakspeare. Messrs. Rolfe & Hudson have also published several small editions of separate Plays for schools, annotated, and somewhat expurgated. Mr. Furness of Philadelphia is expected soon to have ready his new *Variorum* edition of King Lear—to be a grand work.

—A correspondent wishes us to notice a pamphlet on Eternal Punishment, but his own letter quite supersedes any notice of ours:

I mail you herewith a copy of the pamphlet I spoke of on our way from Manlius: "What will the End Be?"—a contribution to the present controversy on Eschatology, addressed more especially to the clergy of the Anglican Church. The author is the Rev. G. J. Low, incumbent of Trinity Church, Merrickville, Ont., Canada; and the paper was originally read at a conference of clergy at Waddington, in the Diocese of Albany. It is written, as you will perceive, in language unnecessarily violent (I mean when we consider the audience particularly addressed), as none of our clergy preach a *literal* "bottomless pit of fire and brimstone;" nor is there much of an attempt to define *precisely* what the "torments" are, which the Word of God denounces against the persistently impenitent. I think if the author had only remembered more the sentence with which he comes to a conclusion,—"*shall not the Judge of all the earth do right?*"—he would have found an easier, certainly a more scriptural way, out of his difficulty, than that of taking refuge in the Restorationist theories of Jukes *et al.* For nothing is made plainer than the fact that the final award will be *equitable*—proportioned to the various degrees of good or evil; or, as the Bishop of Lincoln expresses it,* "*it will be more tolerable for some persons than for others, and some will receive a heavier doom than others, according to their various degrees of criminality.*"† What amazes me most, however, is the confidence with which the pamphleteer repeatedly gives thanks that the Church has not, as such, at any time spoken authoritatively upon the subject. If this be so, what becomes of the oft-quoted decision of the Fifth General Council, wherein that body "censured and condemned the errors of Nestorius, Diodorus of Tarsus, and Theodore of Mopsuestia, and also those of Origen, Didymus, and Evagrius, who endeavored to bring Greek fables into the Church of God, teaching that the soul existed before the body, and passes from one body

to another; and that there will be an end of that punishment which will be everlasting, an opinion which is an encouragement to all sin and to destruction?" I see the writer denies all condemnation of Origen in regard to his Restorationist views, asserting that "this particular point, though carefully specified by the Emperor in the indictment, was passed over in silence, thus significantly showing that the Fathers left it an open question;" and he gives as authority for this somewhat startling statement "a very able letter of the Rev. F. N. Oxenham" (Anglican); but surely the long accepted decision of the Council, *in the terms I have given*, can scarcely be overturned at this late day by *such* a document.

Yours, fraternally, J. M., M. D.

PIERREPONT MANOR, N. Y., 17th Jan'y, 1880.

—A correspondent writes as follows: "It seems to me that the grammatical controversy over the Words of Institution has been conducted upon somewhat mistaken lines, and is to a considerable extent unnecessary.

"In each account we have a narrative of the Evangelist and a quotation from the words of our Lord. The words *ἄρτος* and *ποτήριον* occur in the *narrative*, the word *τοῦτο* in the *quotation*. Now a *direct quotation* is not grammatically connected with the context, except that as a whole it is the object of the verb which introduces it; so here the word *τοῦτο* can have no *grammatical* connection with words used by the Evangelist a little before. The pronoun, therefore, can not "demonstrate" or "point out" any *word*, but simply *points at* that, whatever it was, which the Saviour was at that moment imparting to His disciples. In the meantime the action denoted by the word *ἐδλόγησας* (St. Matt. and St. Mark), or *ἐδχαριστήσας* (St. Luke and St. Paul), had taken place. To prove then that *τοῦτο* means *ἄρτος*, we must *first* prove that that which our Lord delivered *after* such action, and at which He pointed by His Words, was still bread and bread only, which must be settled "*super grammaticam.*" So far as *grammatical* con

* Two Sermons preached at Nottingham.

† St. Luke xii. 47, 48.

siderations are concerned, we must confine ourselves to the Words of Institution alone, and that, I think, is what theologians in their comments have been accustomed to do."

Sermons Parochial and Occasional. By J. B. Mozley, D.D., late Canon of Christ Church and Regius Professor of Divinity in the University of Oxford.

The late Dr. Mozley was one of the ablest and soundest of living theologians in the Church of England, and his loss has naturally been much deplored. He did good service in his day and generation by his valuable contributions to theological learning, and there was the promise in him of yet greater service to be rendered to the Church and the world (he was but sixty-five when he died), by his well digested scholarship and his devotion to the best interests of the "one, Catholic, and apostolic Church" of Christ. The present volume is a pleasant and well-timed variety from Mozley's profounder treatises and discussions, and it gives a new idea of the varied ability and intellectual power of the author of the Bampton Lectures "On Miracles," the treatise on "Predestination," the carefully thought-out work entitled "Ruling Ideas in Early Ages," etc. The Sermons here collected, thirty-three in number, are excellent reading. They contain much that is very forcible, and they are quite original at times in the way of putting things. We commend the volume as an admirable one for clergy as well as laity. S.

After Death: an Examination of the Testimony of Primitive Times respecting the State of the Faithful Dead, and their Relationship to the Living. In Two Parts. By Herbert Mortimer Luckock, D.D., Canon of Ely, Examining Chaplain to the Bishop, and sometime Fellow of Jesus College, Cambridge. Rivingtons. Pott, Young & Co.

The first part of this volume treats of the "State of the Faithful Dead and the good Offices of the Living in their behalf," and applying, as he does throughout, the Vincentian canon of *quod semper*, &c., he decides in favour of the Catholicity of the practice of prayer for them, as being beyond all question. He shows that it is really supported by Holy Scripture, confirmed by a general consensus of early

writers, embodied in the ancient Liturgies, and witnessed to in the Roman catacombs. Added to this is a list of Anglican writers who have defended or employed the practice, among whom are—Bishops Andrewes, Ken, Cosin, Isaac Barrow, John Wesley, Heber, Keble, and (he might have said) Bishop Vowler Short. And so he argues that "though, as we have seen, for wise reasons it was allowed to drop almost entirely out of public worship, yet such a state of things cannot possibly be regarded as permanent."

The second question proposed for consideration is "The good Offices of the Faithful Dead in behalf of the Living," or, in other words, Is it lawful or desirable to invoke them in any form? The matter is tested by the application of the same canon as in the previous instance, and the question is decided without hesitation in the negative. There is no trace of such a practice in Scripture nor the Liturgies, nor do the catacombs furnish any reliable evidence in its behalf. No Anglican authorities can be produced in favour of it, and it did not creep into the Church till the latter part of the fifth century.

The book is exquisitely printed and the subject is such that it will be read with avidity. The inscriptions in the catacombs are treated quite fully, and in fact, it is a review of almost all existing literature on a subject that is attracting great attention among all devout people.

For sale by Pott, Young & Co., New York.

Paradoxical Philosophy: a Sequel to the Unseen Universe. Macmillan & Co.

This does not extend the speculations of the former book, but rather applies them in the solution of practical doubts on the existence of God, and of immortality. It is in the form of dialogue between a German *Savant*, who believes nothing, a Scotchman who believes everything, *i. e.* Spiritualism, and a John Bull who believes in the Establishment. It is quite entertaining, but it treats very superficially the question of evil and future penalty.

—*Is the Pulpit of the National Church as Real a Power as it ought to be, and if not, why not?* A paper read by the Rev.

Canon Baynes, M. A. (C. Kegan Paul). The author answers the question in the negative, deprecates the spread of so-called "mission preaching," condemns the sensational style so much in vogue across the Atlantic, and questions the value of a special order of preachers. Most of our lay readers will probably agree with the following: "The simple fact is, we all preach too often, and we have all need for far deeper thought and prayer in regard to every sermon than now we can possibly secure." That the clergy have to "serve tables" so much is in great measure their own fault. There are many works in and about a church which would be better done by laymen, and in the case of financial arrangements, with far more satisfactory results to all concerned. What saps the spiritual and intellectual life of many a preacher is financial worry. Speaking generally, we have always found that a priest who thoroughly sympathises with his people, tries to understand their difficulties, and is not too obtrusive with his own, will certainly be listened to with respect and attention, albeit he may not be eloquent. Men frequently fail, moreover, when, as Whately put it, they get into the pulpit, not because they have something to say, but because they must say something. If the spirit of mere professionalism once gets into a preacher's heart, it will soon have a visible sign in empty benches. A successful barrister once said that he spent the first five minutes of his address to a jury in watching for the one man out of the twelve whose attention it was most important to gain; and having selected him, he never troubled about the remaining eleven. Perhaps something of this kind is necessary in preaching. At any rate, the preacher should be mindful of his p's and q's, which are these: prayer, preparation, point, and practice; quality and quantity.

—The Bishop of London's charge the first week in November has some remarkable recognitions of the advance in churchmanship, for a man who has obstructed it all he could. The following passage from the Bishop's charge is particularly satisfactory:

"The real danger of our time lies not in the ritual but in doctrine, and is to be met, therefore, not in law courts or by Acts of Parliament, but in our catechizings, our confirmation and Bible classes, by the press, and especially in our pulpits; not by controversy, however, nor by denunciations either of error or of those who teach it, but by the plain,

patient, systematic, and persevering inculcation of the truth."

But if the danger of our time is not to be met in law courts and by Acts of Parliament, why did the Bishop of London meddle with the one and give facilities for using the other? The following on the doctrine of the Real Presence is even more noticeable:

"Our Lord said, 'This is My Body, this is My Blood.' Our Church asserts that the Body and Blood of Christ are verily and indeed taken and received by the faithful; that they who worthily eat of that bread and drink of that cup spiritual (and whatever is spiritual is of all things most real), eat the flesh of Christ and drink his Blood. There is therefore, in some sense, a Real Presence. It may be allowable, then, to hold and teach a real, though spiritual, Presence of the Body and Blood of Christ even under the veil of the consecrated bread and wine, or, as it has been called, the Objective Presence; at any rate he who thus teaches does not subject himself to the penalties of ecclesiastical law."

This admission properly acted upon is really all we want, and covers the whole range of the Catholic revival.

TIMES' NOTES.

—We do not know of any volume of plain and popular sermons on the Book of Common Prayer. But the Rev. Evan Daniel and the Rev. R. Tomlins have written books which will supply one with materials, and they may be supplemented with Dean Hook's *Christian Taught by the Church Service*.

—German national schools are undenominational, but religious teaching is permitted in all. There are none whence it is excluded. And the new laws are restoring denominational schools.

—Proofs of the ancient custom of the separation of the sexes in church as follows: *Apostolical Constitutions*, ii. 57; St. Cyril of Jerusalem, *Pro-Catech.* viii.; St. Augustine, *De Civitate Dei*, ii. 28. St. Chrysostom, *Hom.* lxxiv. in *Matt.* The Jews, from whom the custom was borrowed, observe it still in their synagogues.

—The Church of Rome at the Council of Trent (Sess. iii.), and in the Roman Missal (Collect for Vigil of SS. Peter and Paul), taught that St. Peter's faith and confession are the Rock on which the Church is built. In the Vatican Decrees, she teaches that St. Peter is himself the Rock. This is the latest out of many examples of contradiction between old and new Rome.

—It is to Pope Leo X. that the saying has been ascribed, "What profit this fable of Christ brings us!" But it rests on no other or better authority than that of John Bale, Bishop of Ossory, and is therefore certainly a lie.

—Thomas Tallis (1529-1585) is regarded as the introducer of Anglican chants, and there has been an unbroken series of composers in that style since his day.

—Rules for fasting are varied from time to time in different countries. The broad general rule, however, is, only one full meal and one half meal on a fast day, without any flesh meat. Vigils follow the same rule as other fast days.

—The facts about the Huguenots are given in any reasonably full history of France, as, for example, Michelet, Laval-lée, Bonnechose, &c. The Huguenots seized no fewer than two hundred cities and towns in 1562, sacking churches and convents, and spreading destruction around them. In Montpellier alone, within four days, they destroyed twenty-six churches, convents, and colleges; and wherever they were strong enough, they abolished Catholic worship altogether. Both sides were fierce and cruel, but the Catholic atrocities were the worst, both in number and in heinousness.

—The lectern naturally follows the rule of the ancient *ambo*. Where there was a structural choir, the ambo projected at one side, or at each side where there were two. Where there was no regular choir, it stood in the middle of the church. Practical common sense and convenience always guided anciently, and should guide still, all ritual matters, and the position of the lectern in the middle of the choir is appropriate only to a monastic church, where the whole congregation is in the choir.

—Two persons may be entirely agreed as to a certain definite proposition, and yet the tone in which it is treated may make an important difference. Thus we believe that the movement of the sixteenth century was inevitable, and was the least of evils. But there would be a difference between laying all the stress upon this aspect of it and most of the stress upon its defects and bad results.

—The class-meeting, we believe, has a good deal died out among the Methodists and, where not, a general formality; a usual result of pious imitations of Catholic practices.

—In regard to the question of the "Eastward position" the following are interesting testimonies. The first is, "a wood-cut of the east end of a church, in Tyndal's translation of the New Testa-

ment, printed by Richard Jugge, London, 1553, twelve months after the second Prayer Book of Edward VI. had come into use. In this woodcut is seen a vested Altar with two lights burning on it and the book for the celebrant in the middle." This is taken from a letter dated Dec. 11th, 1876, and signed "J. R. Dore," which appeared in the *Church Times*. The next extract is a letter which also appeared in the *C. T.*, signed "Lex."—"In the window of a shop for the sale of old books in Cranbourne-street, Leicester-square, may be seen an ancient Bible printed in London in the year 1638 by Robert Barker, which has an engraved frontispiece representing a Celebration of the Holy Communion. There is a sort of reredos or canopy at the back of the Table, supported by Corinthian columns, and under it the Ten Commandments. The Service-book from which the surpliced priest is reading rests on a cushion at the north corner of the west side. The priest stands before the people facing eastwards, the people kneeling behind him at the rails."

Spiritual Readings for Every Day—Advent.
By the Rev. R. M. Benson, M. A., J. T. Hayes.

Father Benson has drawn up this series of meditations on Avrillon. Each day "is set apart for the consideration of one particular virtue," the difference being that whereas each reading in Avrillon consists of a special point in the doctrine of the Incarnation, Father Benson's points are taken from the Four Last Things. At the same time, the latter are treated with constant reference to the Nativity as the thought of the season.

Emmanuel; or, The Incarnation of the Son of God the Foundation of Immutable Truth. By the Rev. M. F. Sadler, M.A., &c. Bell and Sons.

This is a new edition of a work in which Mr. Sadler exhibits his well known power of patient analysis, which on this occasion is applied to the general defence of the theological aspect of Christianity as an essential without which it would be no Christianity at all. It has been Mr. Sadler's credit to have considered this, the doctrine of the Incarnation, in relation to points misunderstood by many of the professing orthodox. In this work he argues with the unorthodox, and demonstrates the impossibility of etherealizing away Christianity and still retaining any belief in Christ. Since the publication of the first edition two notable works have appeared, namely, "Supernatural Religion" and Dr. Abbott's "Through Nature to Christ;" and in two appendixes Mr. Sadler puts his foot down upon the leading mistakes of these two works, having discovered which their examination in wearisome details becomes superfluous.

Summaries.

FOREIGN.

Rev. Pelham Dale celebrated the Eucharist in S. Vedast, Foster lane, Dec. 28, for the first time since August, 1878. He did it because ordered by the Bishop of London; but in spite of the monition of Lord Penzance in February last, he wore a richly embroidered white satin cope. There were lighted candles on the Altar-table during the ceremony, and he adopted the eastward position.

—It is said the income of the Pastoral Aid Society (Low Church) has fallen off £8,000. Its course toward the poor vicar at Swansea for allowing Father Benson to preach in his pulpit, has been followed up by compelling another vicar in Staffordshire to discontinue using Hymns Ancient and Modern in his church. The Additional Curates Society could well supply its place, if it should die.

—The *Church Times* has an able review of Mr. Bacon's *Reign of God vs. the Reign of Law*.

—Out of 13,331 benefices in the Provinces of Canterbury and York, there are no less than 5,026 in parishes of less than 400 population.

—The York Convocation will meet April 13.

—The appeal in the Clewer case to the House of Lords was to be heard some time in January.

—Hon. C. L. Wood has addressed a long and powerful letter to the members of the E. C. U. in regard to their proper position to take in view of the proceedings in the Mackonochie case. In answer to the question, what authority will the Ritualists obey, he declares that the old diocesan synods, such as were frequent before the Revolution, and such as Bp. Wilson held, would be that authority. Only that can remedy the present evils and restore the Church's jurisdiction now in ruins. Spiritual authority has been strangled by the machinery of lay courts. The movement for synods

means "not disestablishment, but the rightful independence of the Church." This is what is coming, and there is no reason for discouragement!

—The Hook Memorial Church was to be consecrated Jan. 29. It is early English, and seats 900. Abp. Tait was to be with Abp. Thomson at Leeds.

—S. Alban's Cathedral is to be restored under Sir Edmund Beckett—cost £28,000.

—The Presbyterian Churches in Edinburgh, including old S. Giles, had services on Christmas day, for a novelty.

—The Bishop of Edinburgh has had a magnificent Pastoral Staff presented by donors who sign themselves as 'members of the Catholic Church of Christ, in the diocese of Edinburgh.' Who would have thought this possible in Scotland?

—Rev. Mr. Stanton of S. Albans, has given great offence by what the *Church Times* calls "excessively indiscreet" and erroneous language in regard to SS. Mary and Joseph in a Christmas sermon. Dr. Pusey's reference to "leaven" in his letter to the E. C. U. has also caused great criticism, chiefly among those, however, who are bitterly opposed to unleavened bread in the Eucharist. *This* must be the "leaven of the Scribes and Pharisees?"

—The *Church Times* says, that non-communicating attendance is "almost the only thing upon which Christians of all denominations are agreed." No Protestant body outside the Church objects to the presence of non-members "as gazers."

—The Archbishop of Canterbury is said to have refused to allow proceedings under a recent complaint of non-resident parishioners against a certain clergyman, unless they were joined and sustained by members of the congregation. This is the true ground to take. The Bishop of London, however, declines to take any such ground in answer to the 1214 members of S. Albans who petitioned to stop the interference of a non-resident with Mr. Mackonochie. He only asks them to *suppose* the case that Mr. M. should become a Unitarian, and argues it out on that line.

—The Bishop of Guildford, Dec. 14 and 15, conducted a Retreat for the clergy of Winchester at the Cathedral. Besides the clergy there were some 300 church workers with their pastors. Addresses were made also by the Bishop of Winchester, and by Dr. Barry, on the Inner Spiritual Life and the Studies of the Clergy, and one or two Sermons by other clergy. The services were chiefly penitential.

—It appears the Dissenters are now abusing Abp. Tait for his course in disposing of the wafer stolen at Bordesley, and calling him as bad as Mr. Enraght. On the other hand Canon Ryle comes out and says that biographies like that of Catherine Tait prove "there is some good outside the Evangelical camp, and that it has no monopoly of grace and faith and holiness and self-denial and love to Christ, the Bible and souls." The Church Association is fast developing a reactionary school among themselves. The *Church Times* thinks ritualistic doctrines and practices are spreading much faster than if there were no persecution: but it says that even if the clergy had *carte blanche*, there ought to be a limit laid down: that the Six Points should be used as the men of 1549, 1559 and 1662 contemplated, not as the Sarum Use, or the Roman Missal prescribes. Dr. Littledale's book has brought out wonderfully the Anglican advantages over the Romanists as to really Catholic doctrine: the same thing should be done as to Ritual.

—In the case of Mr. Mackonochie, the Persecution Company has sent in a formal application for a fresh suit. But whether the Bishop of London is prepared to accede to it or not, it seems that it cannot go on until Mr. Mackonochie's three years of suspension are over! According to "the law," he has now no cure of souls or office by virtue of which he can be brought under the Church Discipline Act; in fact, he has no legal existence. Thus does the company overreach itself as usual.

—It appears that the Tay Bridge had open sides that would let any gale blow through, but the long train virtually clos-

ed these sides, and the wind was blowing 72 miles an hour! The train was smashed to small pieces, which, with the bodies, were washed into the German ocean.

—The *Church Review* says the Bishop of London in answer to the parishioners of S. Albans who stand by their rector, begs them to obey on the ground that otherwise there will be no way to punish a really bad clergyman, as for heresy or immorality. It is said there is a case of the latter which is kept back because, unlike the Ritualists, he means to appear by counsel and deny that Lord Penzance is Dean of Arches at all! It would be awkward for the Church Association to have to prove that he is.

—The *Contemporary* for January has a criticism of Herbert Spencer's last work by Prof. Calderwood, in which he shows the utter inapplicability of Evolution to Ethics, and his erroneous estimate of intuitional morals. Canon Rawlinson shows by an inscription recently discovered that Cyrus the Great was a polytheist, and not a reformer of the Jewish religion, as Dean Stanley supposes.

—The *Nineteenth Century* for January has an article by Mr. Wallace on Darwinism, modifying it in many respects. Also Mr. Mallock's reply to some Atheistic criticisms, which he heads "Atheistic Methodism." He utterly riddles their definitions and positions in regard to what constitutes virtue, and the "virtues."

—The Bishop of Manchester (Dr. Fraser) was married in London, Jan. 15, to a Miss Duncan of Bath, by Dean Stanley.

A letter appeared some time ago complaining that the Bishop of Durham had refused a license to a clergyman because he was in Scotch orders. His Lordship has explained the matter thus: When he was newly in possession of his See and was overwhelmed with business, he received application to license a clergyman in Scotch orders; he asked his secretary, "What has been the rule about men coming from Scotland?" "Not to admit them," was the reply. "Write to Mr. X. accordingly," the Bishop said. Now, however, that the matter has been pressed on his attention by the Primus, we believe that Bishop Lightfoot does not intend to bind himself by his predecessor's rule.—*Scottish Guardian*.

—The Revisers of the Authorized Version of the New Testament met December 9th in the Jerusalem Chamber for their 94th session, and sat for seven hours. There were present the Bishop of Gloucester and Bristol, who presided; the Deans of Rochester and Lichfield, Archdeacon Lee, Principal Newth, Professor Hort, Dr. Vance Smith, and Prebendaries Humphry and Scrivener—in all nine members, with Mr. Troutbeck, the Secretary. The company were engaged upon suggestions of the American Committee on the Epistle to the Romans.

—Most of the Diocesan Conferences as well as the Archdeacon's great meetings in London have adopted earnest resolutions against any alterations of the Prayer Book. At a recent meeting of the Bradford Branch of the E. C. U. the same action was taken. Mr. Wood, the President of the E. C. U. said the real question was whether the worship of the Church of England was only 300 years old, or 1200. He believed they would find that, in regard to these discussions, what distinguished the faith of the Church's belief and practice from the belief and practice of other societies was her conviction that, through the intervention of representatives of the great High Priest, the Church on earth had a share in the continuous pleading of His Sacrifice. People had been in danger in times past of forgetting what the Church was; and they saw that they did forget what it was when they looked back on the life of John Wesley, and the rise of other Non-conformist bodies, chiefly owing to the Church's own neglect and shameful conduct in the past (applause). If the Church had been allowed to speak for herself, if her Prayer Book and rubrics had been honestly obeyed, they would have found that her worship had been the same for the last 1,200 years. In striving, therefore, to maintain the Prayer Book intact, they were striving to maintain not an inheritance of the last 300 years, but one which had come down to them for the last 1,200 years.

Instead of asking for toleration, our adversaries ought to be thankful that we are willing to let them alone; and the better part of the Evangelical clergy are learning that lesson very fast. The chief hope is in the Diocesan Synods.

There was a great demand for a reform in the representation of parochial clergy. That was a just demand, and one that ought to be granted; and if they wished

for a proof of that they had only to see what occurred in the Convocation of York during the last session, when the majority preserved the Athanasian Creed in its present position, and resolved that the Ornaments Rubric should not be touched. That was a fact that ought to be noticed, because the clergy were more likely to know the feelings of the laity than the Episcopal nominees and the chapters.

He believed there was a great rise and growth of Church doctrine throughout the country. They had but to be patient and manfully meet the troubles in store for them.

Archdeacon Denison also made a rousing speech, and Mr. Inglis, President of the Working Men's Society, said that they were opposed to changing the Prayer Book, because the people were just beginning to find out its merits and what it really is!

At the West London District Union, Dr. Phillimore made some earnest remarks about the Bordesley sacrilege.

—At a vestry meeting, the vicar of Folkestone applied for the consent of the parishioners to a faculty for a stained glass window, representing a priest celebrating the Holy Eucharist in the Edwardian vestments. After a stormy discussion the consent of the vestry was given by a majority of twelve.

—The rector of St. Margaret Pattens, following the example set some time ago at St. James's, Piccadilly, arranged for a course of lectures in that church on standard religious works of the English Church. They were given on Thursdays in Advent—the first by the Rev. T. T. Carter, on George Herbert's "Priest to the Temple" (the priest of the English Church); the second by the Rev. F. W. Ponsonby, on Jeremy Taylor's "Holy Living" (the layman of the English Church); the third by the Rev. Alfred Gurney, on the Prayer Book (the worship of the English Church).

—*Blackwood's Magazine* for January, reprinted by the L. Scott Publishing Co. (41 Barclay St. New York) contains a review of the *Roman Breviary* translated by the Marquis of Bute. This book shows very well what devotions are binding on the Roman clergy, but we notice that some Romanists in England protest against the idea that their clergy are not *ex animo* supporters of the various cults that prevail among the uneducated laity.

HOME.

We must let the contents of this number for the most part speak for themselves. A good deal has been said of Dr. Pusey's Letter. At first sight it seems hardly to rise to the crisis of these times, and in spite of his own disclaimer, to show the *laudator temporis acti*. But one needs to read it more than once, and he will find it wonderfully suggestive—as much so as a meditation at a Retreat. How much of our activity is “nature,” not “grace,” and how often the soul that is slighted is one's own. Dr. Pusey was born in 1800, and some decay of interest in the battles of the day is warranted. It was by no means an inutile thing that the beloved S. John in extreme old age, when he could make no other utterance, still cried, “Little children, love one another.” The spiritual ends must not be lost sight of, and it is on this side that the bitterest adversaries may be approached, and often won. Daily service and sacrifice did not prevent the evil of Scribes and Pharisees, and party spirit makes perfunctory offices, while on the other hand, no one knows *when* to look for Simeon and Anna “coming in that instant,” or for the poor widow with her two mites who escapes all but Divine observation. Let us then, by all means, have more frequent Communion, and as devout preparations as we may.

Bp Thirlwall (accounted the greatest scholar in England) once said in the Upper House of Convocation, that there is more in the New Testament to prove Transubstantiation than there is to prove Eternal Punishment: but that was not because he had a leaning toward the former, but against the latter. We do not see or allow that “G. A. W.'s” interpretation of the Words of Institution at all implies transubstantiation, or other than a sacramental use of the elements. It implies only that the Lord in His Sacrament does give us His precious Body and Blood, “after an Heavenly and Spiritual manner,” *i. e.*, a manner supra-natural and supra-local, not chained to the accidents or incidents or sequences of this visible material world. This is as far as we ever went, or ever can go, with

the Revelation before us. There are those who think that transubstantiation makes no practical difference in the Catholic doctrine. It makes all the difference in the world in the Roman system, and is the basis of numberless corruptions and abuses.

—We have received from the Rev. Hall Harrison, a copy of the little work reprinted in this country by himself and Bp. Whittingham (Baltimore, Turnbull Bros.: New York, D. Appleton), being the *Answer of Isaac Casaubon to Cardinal Perron*, a complete vindication of Anglican Catholicity against Roman Innovation. This is the work from which an extended quotation was made in our last Supplement on Bp. Whittingham, and it ought to be better known to our clergy than it is. It is really a manual of the Roman controversy in King James's time, whose remarkable “confession” is included in it: just as Dr. Littledale's work published by the S.P.C.K. is now. But people, whose ideas of the Reformation are hopelessly mixed up with Milton and the Puritan Rebellion, will find no Zuinglianism in it, or any of the other standard documents of that day. Here is the whole distress of our time, that we can not speak Catholic doctrine without at once being called libellers of the Blessed Reformation, meaning thereby the blessed Rebellion of the Puritans against all Catholic doctrine and the Church of England itself. And the strangest novelties are thrown out by the various adversaries who agree in nothing but to oppose the Catholic faith. A writer in a western paper, reviewing us, suggests that if our Lord gave His body and blood to the Apostles, it was only for that once, leaving no power for a second administration,—the precise idea of Quakerism, which renders sacraments themselves, and all symbolism too, utterly unnecessary in a spiritual dispensation.

We may add that a few copies of this valuable work may be found with Pott, Young & Co. New York. As the *last* publication of Bp. Whittingham, it may be regarded as a sort of farewell Pastoral Letter to his clergy and laity, and as such will doubtless be eagerly sought.

—We may not be very keen sighted in matters of philology, but it seems to us that some of the citations made by Professor Hart are examples of the rule laid down by "G. A. W." "This sickle is the curse," shows what the sickle has *become*, making THIS feminine while sickle is neuter. "THIS (TOUTO) is now bone of my bones," exactly confirms it. As to the POTERION, the *cup* is as truly *wine*, according to linguistic use, as the bread is bread. "As oft as ye drink it," means not the vessel, but the wine.

—Mr. Peck's letter is a valuable contribution to current history: but we are very sure that the good Bishop, naturally vehement as he was, never meant to apply the word *dishonest* to anything that John Keble ever wrote.

—Some correspondents wish us to advertise our magazine more widely, and to speak of our circulation. We can only say that we have a far better audience than we are at all worthy of, though we are more and more getting able writers to speak through us. We have had over thirty bishops on our list as "paying subscribers," and the two who have departed in the past year—Bps. Odenheimer and Whittingham—were subscribers and warm friends of the ECLECTIC from its first issue.

—We have received from L. H. Morehouse, publisher of the *Young Churchman*, Milwaukee, a copy of "Dorchester Polytechnic Academy, Dr. Neverasole, Principal," by the late Dr. DeKoven. It is a charmingly written story in the interest of that cause ever so near to the heart of the Warden of Racine College, Christian education, and shows, too, how Church principles have had to struggle with the hard utilitarianism of our coarse American civilization, as yet in its infancy. The book should be placed in all our school libraries.

—Rev. Mr. Hutchins has put forth a capital Service of Song (22 pages) for Easter, entitled *The Risen Lord*; price 25 cents.

—We feel it useless to attempt to characterise Father Benson's noble exposition of the grounds taken in his former

letter. It is a most pregnant suggestion to us all, that we should study theology "more with reference to God, than with reference to ourselves."

—The letter of Bp. Stevens in the case of Mr. Mortimer is one of genuine Christian kindness and equity, and clears away what might have been a most unpleasant complication. The fatherly heart of a Bishop is worth ten thousand technicalities of law.

—The Convention address delivered by Bp. Doane at Troy, Jan. 13, is already published. Such a record of visitations, with the practical suggestions and the bursts of poetic sentiment, is a delight to read. No bishop in the land has a more romantic region, and fuller of historic associations, from the Catskills on the south to the Adirondacks, Champlain and S. Lawrence, on the north. In his rides on that "best of mountain carriages, the buck board," through forest and glen to consecrate some little church whose gilt cross is reflected in the still water of one of those bewitching lakes, we seem to sniff the stimulating odor of the dense evergreen that kills all malaria and tells us what the air of heaven can be.

The Bishop gives solid counsels on preaching dogma, on various details in the services, in which we are glad to see he condemns the new practice of saying the General Thanksgiving and the first four invocations of the Litany *together* with the congregation. Both are certainly unrubrical. There is also a fine tribute to Bp. Whittingham and an affectionate reference to Bp. Williams. This address will be widely read.

—The best compilation of the "Canticles set to Gregorian Tones" we have yet seen, is that by "one of the Mission Priests of the Society of S. John the Evangelists," Boston. It has also Merbecke's adaptation of the Ambrosian *Te Deum* arranged by Dr. J. H. Hopkins, besides two festival settings of the *Magnificat* and *Nunc Dimittis*. It is so printed as to make the whole service practicable for an ordinary choir. Apply to Bro. William, 22 Staniford St., Boston.

—Dr. Langdon, in the *Churchman*, has given a very satisfactory history of the movement which resulted in the American Church taking up a position in respect to the agitations for reform in the Latin churches of the old world, and the appointment of a Joint Standing Committee on Foreign Ecclesiastical relations, both with the Latin and Greek Churches. He gives Bp. Whittingham the credit of being the first Bishop to interest himself in and to encourage this movement, he having as long ago as 1859 encouraged Dr. Langdon in the proposal to erect an American Episcopal Church in the city of Rome.

In 1871 the Bishop moved resolutions in the House of Bishops of sympathy in the work of Dr. Dollinger and the Old Catholics, and was asked by his brother Bishops to visit Europe in their name, whereupon he attended the Old Catholic Congress at Cologne in 1872, and spent some weeks after it with its principal leaders at Bonn. Thus he paved the way for those friendly relations with the German, French, Swiss, and Italian Reformers, which have since been improved by so many of our bishops visiting Europe. It was in the Convention of 1874 that the scheme of a Joint Committee on all our foreign Ecclesiastical Relations was adopted. In nearly all its work he kept up great interest, if he has not had an actual hand in it all (as he doubtless should have had), but the last work in this direction (the settlement of our relations with the new Church in Mexico) was conducted under his presiding counsel. Dr. Langdon believes that the appeals now often made for aid to the work of Pere Hyacinthe and other Old Catholics, would have been fruitless "but for the loving heart and far-sighted intellect of the late Bishop of Maryland." To us the question of their success depends upon the Protestant estimate of their position. The Evangelical Alliance will fight them as hard as the Ultramontanes unless they give up their claims to be *Catholic*, and become as Protestant and anarchic as themselves.

—We hope Bp. Pierce will be enabled to carry out the plan indicated by him in

the *Spirit of Missions*, for Church Work in his diocese, from a Cathedral as a centre. The Cathedral principle is the same as that of the Associate Mission, and it really is the only one on which our Missionary Bishops can practically and successfully act, with more reference to population than to territorial area.

—In Phillips Brooks' Lectures on Preaching are some sensible observations on "clerical hobbies" and the way in which some enthusiastic young men are ready to run amuck for some crotchet of detail which seems of little consequence to most people. But on the other hand we find little enthusiasm where there is no hobby. To be equally neutral in all points one must have first cut the nerves of exertion and all healthful activity.

—The Bishop of London has signed the papers for a fresh prosecution of Mr. Mackonochie, this time for a deprivation of his benefice.

—The Anglican view of the Eucharist as presented by Father Benson, might be interpreted by a Calvinist as "receiving Christ spiritually by faith," without his being able to give any distinct definition of what he means by that expression: but really the Anglican theology differs from the Evangelical (so-called) in realizing the truth that Christ is not a mere spiritual abstraction, like the pagan conception of a "Supreme Being," but that He has Himself *been in the world*, incarnated in our Humanity, bound us to Himself as "with the cords of a Man" and become to us a Second Adam, that we may be flesh of His flesh and bone of His bones, and our life hid with Him in God. If this is "materialism," then the Incarnation is materialism. But it does not follow that His glorified Body is tied down to the conditions of time and place. The spiritual body and spiritual food is a *real* one nevertheless.

—Nothing can be more disingenuous than the way in which some of our papers are asking "Is Saul also among the prophets?" because the S.P.C.K. has published Dr. Littledale's powerful treatise against Romanism. For years Dr. Littledale in the *Church Times*, the *Contemporary*, and

in various other ways has dealt the sturdiest blows at Romanism, like that, for instance, which we printed a year ago in answer to the Abbé Martin, and of which we have circulated a large number. They call him a libeller of the Reformers, and yet God only knows of His goodness how the Prayer Book came down to us as Catholic as it is, through the conflicts of that and subsequent periods. There were "Reformers" enough that would have surrendered it altogether, along with the Episcopacy itself, as some would now. Did not Mr. Gladstone have occasion to point out in his review of Lord Macaulay some of the fallacies of popular history? Just as Mr. Hildreth says of this country, "Of centennial sermons and Fourth of July orations in the guise of history, we have had more than enough." One thing is certain, the mere hue and cry against Rome does not make our people any more spiritual, or more earnest in their religion, does not provide a specific against the materialism and unbelief that is eating out the life of Churches, does not remedy the scandalous state of *discipline* in all our Protestant bodies, does not meet the indictment found in any paper you take up of the ungodly and unchristian treatment of the clergy by the great mass of Protestant congregations, reducing them almost to a class of mendicant friars wandering on an average biennially from parish to parish. For mercy's sake, let us be about showing the *many* why they should believe and *practise any religion*, rather than arguing out of the *few* what little they have, while we are content with churches closed from Sunday to Sunday, and *then* only an occasional complimentary visit from the majority of the souls over whom we are appointed to watch. It is perfectly certain that the practical religion of the majority of our congregations as they for the most part are and have been in the past, is only to condemnation and not to salvation.

We shall print in our next a splendid review of Dr. Littledale's grand work.

—The consecration of Bp. Starkey at Grace Church, Newark, Jan. 8, was a

splendid function, and shows how the grand meaning of that august service may be really brought out. Rev. Mr. Vanderpool had charge of the arrangements, and everything was really churchly and catholic. The consecrator was the Bishop of Rhode Island, Bps. Seymour and Scarborough the presenters, and the Bishop of Long Island the preacher. Bp. Littlejohn said some noble words on the *secular* spirit that prevails so widely both with clergy and laity, leading to constant unrest, changes, and self seeking.

The following paragraph goes to the root of the evil that confronts us in our spiritual work, and fully warrants all that is labored for by our most "advanced" men:

The ministry is blamed for shallow methods in the cure of souls. Strictly pastoral duty is said to have degenerated into bell pullings, friendly chats with congenial people and evening sociables. The pastor is no longer a helper. So many souls are in the dark and yet the shutters are not thrown open for them by the clergy. We are just now told by an authority in the Church, that the last thing a thinking man will do in spiritual perplexity is to consult his clergyman because the minister is not trained any more for counsel. If he seeks the preacher and reveals his doubts, he will be snubbed by the wearer of the surplice.

The pew holder is omnipotent, the Episcopate is powerless.

The Right Rev. Dr. Starkey begins his Episcopate under the happiest auspices.

—Our wholesome and hearty friend of the *Western Church*, whose large heart corresponds to his immense physical vitality, has a way of looking altogether at *facts* and not at *persons*, and so occasionally mistakes slightly the bearing even of a fact, for which, like the rest of us, he may have to eat a little humble pie. But then he says "he does not call in others to help him eat it, but eats it all himself, may be with a wry face, but always says Grace before and after it." We give and take the benefit of this suggestive explanation.

—The Parish Almanac of the Church of the Advent, Boston, for 1880, is very rich in useful matter for parochial instruction, which we shall draw upon for our

Church Work—Here is a grand model and guide for the organization and conduct of parish work, which many would have deemed impossible in this country.

—Rev. Mr. Hutchins of Medford, Mass. continues the monthly publication of his *Parish Choir* with the best selections of standard anthem music. A new *Te Deum* by Dr. Cutler, is very fine, and within the reach of any choir.

Mr. Hutchins' Sunday school Hymnal is now used in some 900 schools, and over 30,000 have been sold. Those who believe in training schools to the use of the Prayer Book, find in this what they want, the whole Morning and Evening Prayer, the Collects, the ten Selections of Psalms, and a Choral Service. Its price (20 cts, by express) puts it in reach of all.

—The Bishop of Central New York in place of the usual Winter Conference for the reading of papers, discussions, &c., this year, by request, invited the clergy of his diocese to meet at S. John's School, Manlius, for a few days of religious exercises, during which he delivered a course of six lectures on the duties, labors, trials, and encouragements of the Ministry. It was indeed a time of great spiritual refreshment and stimulus to our over-worked clergy, and a precedent well worth following by all our Bishops. These lectures will also be given to the students of the General Theological Seminary.

—The *Catalogue of the General Theological Seminary* for 1879, shows 46 students in the Junior class, 26 in the Middle and 22 in the Senior, 94 in all, 76 of them College graduates representing 26 colleges and 25 dioceses, 33 of the students belonging to New York. The catalogue contains also a list of all the alumni.

The officers are the Dean, Dr. E. A. Hoffman, six Professors and one Tutor, and there are five Lecturers this year on special subjects, led by the Bishop of Central New York on Preaching. The Library is now admirably cared for and managed, and everything seems in the highest state of efficiency.

—Dr. Hopkins' dissection of the Report of the Sub-Committee of the House of Bishops on the Provincial system is

very incisive. The grouping of States he calls the "antediluvian plan" which he thinks was disposed of by the legislation of 1868 permitting "Federate Councils" of two or more dioceses in one State, which he believes is the only provincial system we can have. The longitudinal division of the country into four provinces recommended by the report he justly treats as an absurdity. He believes too the present triennial sessions of General Convention should be continued, while provincial synods should do most of the legislation now done by diocesan conventions. On the whole we fear that limiting Provinces to States would have the effect to leave a great many of them outside of any provincial system whatever. Appellate jurisdiction and Episcopal consent to legislation are just the two features we wish most to secure. Dr. Hopkins concludes his letter in the *Churchman* as follows:

Of the *four* recommendations made by the *report*, then, *three* are impracticable. But the one that remains is worth all the rest of the *report* put together. It is: "That the General Convention, shall continue to be the legislative body uniting the churches, retaining the power to maintain the integrity of the Prayer-Book and other symbols, governing provinces and representing all the dioceses but restricted to general legislation." Also, it shall continue to "*control our ritual*." This last is very significant. The name of "Wm. Bacon Stevens" signed to such a report, of course, reads the funeral service over the foolish canon on ritual passed by his own Pennsylvania Convention last May, and which is null *ab initio*. But it is a bold and honest act for Bishop Stevens to sign his name to such a *report* at such a time, and I cordially thank him for it.

The general agreement as to the necessity of appellate powers within the province is another admirable feature. Also, that *all* bishops should continue to sit in the House of Bishops, and *all* dioceses be represented in the lower house, though probably with diminished delegations; that provinces shall be territorially defined; that membership in a province shall be obligatory; these and several other points show that the general mind of the American Church is crystallizing steadily toward substantive action.

ERRATA.

Page 853, line 13, read *incommunicable*.

" 855, " 21, for *irritation*" read *visitation*.

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THE MIRACLE IN THE LIGHT OF MODERN SCIENCE AND PHILOSOPHY.

LOCKE: Disc. of Miracles, 1701.

KANT: Beweisgrund zu einer Demonstration des Daseyns Gottes: 1763.

BADEN POWELL: The Evidences (Essays and Reviews). Various Tracts on the Essays and Reviews.

HEURTLEY: Miracles (Replies to Essays and Reviews); 1862.

MANSEL: Miracles (Aids to Faith).

BISHOP FITZGERALD: (Smith's Dict. of the Bible.)

TRENCH: Preliminary Essay: On the Miracles.

NEWMAN: Two Essays on Miracles (Rev. Ed.); 1870.

PERRONE: Tract. de Vera Relig.; 1840.

DUKE OF ARGYLL: Reign of Law: 1868.

MOZLEY: Eight Lectures on Miracles (Bampt. Lect. 1865).

FOWLE: Reconciliation of Religion and Science: 1813.

MCCOSH: The Supernatural in its Relations to the Natural: 1861.

CHRISTLIEB: Modern Doubt and Christian Belief: 1874.

THOS. COOPER: Verity and Value of Miracles.

E. A. LITTON: Miracles: (S. P. C. K.) 1876.

[*Concluded from February Number.*]

IT is now generally admitted that God does nothing *contrary to nature*. Trench's references to S. Augustine and S. Thomas are here very apposite. Nature is, first, God's creation, secondly, His constant operation, and He cannot contradict Himself. In common acceptance, nature signifies,—

1. The sensible phenomena which we group under the name of matter, referring them to material substance as their *substratum*, along with their orderly sequences;

2. The forces which our mind discerns as working changes in these phenomena;

3. The intelligence which our mind also discerns in the unity, order and adaptation of these when viewed as a whole composed of parts infinite in number and variety.

Force may be only the operation of intelligence, and the two latter may be regarded as the operation of God, or of created spirits sustained by Him; then nature proper is only the first. In the potentiality of material things as made by Him are these sensible results, and, possibly, more which

is now inconceivable, but active intelligence is needed to produce these results. Nature then being defined, nothing, it may be said, happens *preternaturally*, but both the potentiality of all that occurs, and the producing of it, are from the free, active intelligence of God. Thus defining nature, when such facts as the Gospel narrates are presented to us, there are various hypotheses for their interpretation :

1. They are *human* works, proceeding from one whose extraordinary insight into nature's laws enabled him to produce results which are still, and are likely to remain, far beyond our knowledge and consequent powers. Even so Nicodemus might truly say, "No man can do these 'signs' which Thou doest, except God be with him." The "miracle *quoad nos*" would have the force of valid evidence; and the Redeemer's truth, not the signs in themselves, would reveal to us the Incarnate God. If true of this theory, *a fortiori* it is true of the others.

2. The deeds were *superhuman*, though not otherwise supernatural; *i.e.*, according to my sixth postulate, they are such as beings of a higher order than man may accomplish within the order of nature. Forces—what are called such—were combined in results which man can never reach.

3. The deeds were *supernatural*. But here again we meet with an equivocal term whose definition will determine what we mean by our proposition, and aid in defining a miracle. The supernatural, then, may be (*a*) added qualities, properties or forces (which, for our purpose, are one), imparted to substances already in existence. The sacraments are thus supernatural. They may be called a direct, immediate interposition of God in nature, yet there is no "suspension" of any law or order of nature whatsoever :

- (*b*) An increment or diminution of existing forces is produced; as if S. Peter walked on the water through his being specifically lighter than he previously was; or as if babies, when awake, were actually lighter than their sleeping weight, according to Trench's hypothesis. Both of these are hard to conceive, and if we view the world as physics present it to us, either involves insuperable difficulties. Faith and science seem to stand apart for ever. Perhaps this is not reason for rejecting the hypothesis, since we have examples enough of the limitation of our faculties to teach us humility. But when reason is offered rational proofs, should it at the same time be called on to annihilate itself, when it has just discovered a mechanism full of the infinite intelligence of God, calculated its laws, and verified the results ?

- (*c*) There is what Kant names the "formally supernatural," where qualities, properties, or forces remaining unchanged, the method, connection or intelligible bearing of existing sequences, is different from what the order of material nature, by itself, would lead to. Here, of course, we are carried back to the first and second hypotheses, but now we view the free spirit operating upon material nature, as from without, and from above. It may be the finite spirit making use of powers supplied by the Infinite

One, as when man's free will introduces supernatural results, by freely combining agents, bringing forces into special application, and producing intelligible results. We are so familiar with these that we do not ordinarily call them supernatural, though they may be widely different from what would otherwise have taken place; *e. g.*, the mule among animals, the gardener's flowers, the diverted water-courses, the rough made smooth, the crooked straight, the high places laid low, and rock and swamp made to bloom as the garden of the Lord. (*Dr. Bushnell, and the Duke of Argyll, R. of L.*, p. 8.)

Feeble though the analogy may be, it seems, at least, to show the possibility that the God-Man should do on an infinite scale what we do on the smallest, without altering any more than we do, one law, force, property, or attribute, which has been His own perpetual working from the beginning. Yet even so His work is God's, and we receive His words, "My Father worketh hitherto, and I work."

Free will is an efficient cause of results, modifying the action of powers which it does not produce, but introducing no new element into the unbroken chain of physical sequence. The analogy with the Lord's divin power plainly fails, however, in the fact that we reach that which is without and independent of ourselves, while He, even if He work after the same manner with us, uses an order of nature which is His own handiwork and perpetual operation.

Zeller's confession, therefore (*Christlieb*, p. 300), is very much to our purpose: "if God be once conceived of as an extramundane will, a manifestation of this within the world must also be admitted; but this manifestation, as the encroachment of a transcendental principle on the course of the world, can only be a supernatural fact, *i. e.*, a miracle." But Revelation assumes this "encroachment" continually, even where there is no *τέρας*, no wonderful work.¹

(*d*) Lastly, the supernatural may mean that which follows no law of this world, known or unknown, but is an immediate operation of the Creator without material antecedents, or any medium whatsoever.

¹ Mozley's valuable treatise seems to me to be needlessly hampered, and its value seriously injured by limiting his view of the supernatural to my fourth definition, which follows above. (*d*) Hence he appears to accept Spinoza's interpretation of the miracle as "an interruption of the order of nature, the one maintaining this to be impossible, the other aiming to show the possibility of it. Mozley, *e. g.*, considers the ascension of a human body to the sky as a true violation of the law of gravity (p. 117). But when we consider the influence of spirit in nature, it is at least conceivable that the human spirit should produce this ascension, no law whatsoever being violated, because unknown physical antecedents may precede it, as they do in raising one's arm: not to say that, viewed by faith, the Ascension of the Lord may be a withdrawal altogether from the phenomenal into those inconceivable conditions which must be admitted as possible, the *noumenon*, the thing in itself, the human body, having taken new and glorified conditions; not to say, again, that the Ascension is a fact of faith and spiritual religion, and not a physical wonder to be gazed at by unbelievers for their conviction.

VII. My third proposition is that the "*formally supernatural*" finds its *rational harmony and unity with the natural*, first, because, as defined above, the forces, attributes or properties of things remain unchanged; secondly, because the adaptations, ends, moral relations of the facts of nature, are thus attained. S. Augustine bids us notice that the works of the Lord are analogous to these which God is always working. Consider, *e. g.*, an earthquake, or the Chicago fire. The phenomenal sequence can be investigated according to known laws. The intelligible or moral end does not come under the province of scientific induction. If these be in nature, they are to be sought for, but by the aid of other and appropriate principles. But here is the supernatural element in the natural, and when it is found, the explanation of the event is completed.

A man may know in himself, in his own conscious life, results from fire, or from illness. He may discern these in the history of a community, as he does again when that community, accumulating wealth, becomes dissolute and luxurious (which are moral consequences from physical antecedents), or, by war, is reduced to poverty, with certain other moral results. When we look at the sequence of material phenomena these results may be said to be accidental, contingent; but there they are, and the explanation of them must needs turn on the prior question whether there is an intelligent Providence guiding nature. If not, once more *cadit quaestio*.

If present, and it may be found, we may call all this moral adaptation, as not directly implied in the physical laws, supernatural.

PART II.

But proceeding now to the facts narrated in the Divine Word, and observing once more that these, not any scientific, philosophical, or theological explanations of them, are in any case matter of faith, I reach my fourth proposition.

VIII. *In Holy Scriptures, the miracle is not distinguished from the providential.* For it is the moral end and bearing of phenomenal events, *i. e.*, the supernatural in them, on which revelation from God fixes our attention.²

It may be, indeed, that this has been so exalted by some that they virtually have set aside the historical facts; while, on the other hand, it is equally true that the bald statement of phenomenal events has been made

² I am astonished, therefore, at Mozley's assertion (p. 125) that "the language of religion has been framed upon the principle of what is most becoming to conceive respecting the Deity—it has not attributed to the Deity an incessant particular action in the ordinary operations of nature (which, precisely, Holy Scriptures do; or, are these not the language of religion?) which it hands over to secondary causes, but only assigned that direct action to Him in His special interpositions." If he had said, the language of vain philosophy, or virtual unbelief, he would not have been farther, at least, from the truth.

to hide their spiritual meaning, a defect which is so glaringly apparent in some attempts at rational "evidences."³

And it may be as well to confess frankly that modern science has aided in producing a deeper comprehension of Holy Scripture by compelling a revision of crude interpretations of the letter, and untenable scientific hypotheses constructed out of a revelation for higher ends.

Though it be necessary to our investigation, it seems almost needless to repeat that Holy Writ represents God as directly producing what we call natural events; *i. e.*, we speak of the ordinary sequences; the Bible, of the proper, efficient and final cause. *All* events are regarded as providential; from whence one might argue that if, as Litton says, special providences are miraculous, lacking only "the prophetic element," then all providences are miraculous, unless the specialty introduce the miracle.

This, at any rate, is certain; the miracle, in our modern theological use of the word, does not appear in Holy Scripture, *neither word, nor thing*. God sends the rain, and He causes the east wind to blow. But when He caused it at the Red Sea, it was a "sign" a "wonder," and a "power." For Moses' elevation of his rod prophesied, and proclaimed Who did it, and why it was done. Whether the physical antecedents were the same then as when God caused the east wind to blow on a previous occasion, is not said. If we infer that they must have been different, we put our inference into the Word—"He caused the waters to stand on an heap for Israel to go through the midst of them." We have here the fact, Who did it, and its moral end. But would the Egyptians have followed, if they perceived the law of gravitation to be "suspended?" If so, then we must read into the Divine Word another miracle of spiritual infatuation.

We, in this age, read Holy Scripture bringing a habit of mind which regards nature as something that moves on of itself, in a certain orderly way, because God in the beginning, ordered it so, but, with reference to moral ends, imperfectly, and therefore the Maker of it "interferes" in certain special cases. *No such thing is revealed.*⁴

³ It is noteworthy that Litton (p. 184) confesses that there are difficulties in the ordinary mode of viewing the miracle, but views these, as we all do when we consider the faith, as a trial of inward faith. But it seems to be a very singular perversion of such a serious, though familiar consideration to turn it from its true application, which is the faith and Gospel facts as part of the faith, to a rational theory of miracles as evidences, *i. e.*, an explanation of the facts. Grave objections, on the contrary, throw doubt on the theory, though it may be true, notwithstanding. But no apologist has any right to appeal to our conscience and faith in behalf of his theory.

⁴ This view may have the high authority of Aquinas, and of formal theology since his time, but I venture to think that in a question of this nature, where the definition touches another sphere than that of theology, it may admit of revision without affecting one revealed fact, one smallest portion of Catholic faith. If sciences of nature are almost wholly the growth of two hundred years, it would seem to follow that when theology enters upon scientific ground, such revision should be needed.

God "letteth His breath go forth, and reneweth the face of the earth," and at Joshua's prayer, He made the sun to stand still upon Gibeon. Which of these is the miracle? The latter contains, in the narrative, the spiritual element of connection with a prayer as an antecedent. Is it this spiritual element which makes the one a miracle, and the other not? If so, in considering that factor we have left the domain of natural sequences and natural science.

But it has often been observed that there is no difference in the statement of the familiar and the unfamiliar event. As S. Augustine says, if the former were unfamiliar, it would as certainly be called a miracle as the latter.

The antecedents of the Chicago fire are known, its moral bearings are not revealed; but the physical antecedents of the destruction of Sodom are not all known, and its moral meaning is revealed; and we call the latter a miracle. But we are not obliged to assume, and we are not informed, that physical antecedents were not in their place before Sodom's destruction. Prophecy and prayer, indeed, appear in the spiritual order, but that is not our subject. The cure of malarial fever by means of quinine is frequent, though the successive steps in the process unknown. We have merely the empirical fact of the connection of the two events. Holy Writ would say that God worked the cure; atheistic science that quinine did so, in some unknown manner. The touch of an apostle's hand, the shadow of S. Peter, was the means of wonderful cures in the Name of Christ Jesus. Here also are physical antecedents. So indeed, I believe, is it in every case as revealed to us. Beginning with the supreme fact whose radiance illumines all from the creation to the consummation, the Incarnation of God. The word, the touch, the spittle, the clay—in brief, "there went *virtue* out of that Holy Body of Blessed Mary's Son, and healed them all." We are not bound to find low and imperfect analogies for that going out of "*virtue*," I only press the fact, material sequence of antecedent and consequent, God's ordering, God's law in nature, found as truly here as in the ordinary course of events.

Some one says that there is no "*natural* connection" in the case of the miracle. What does he mean? I suppose, that shadows, to take that illustration, are not ordinarily followed by bodily cures, *i. e.*, natural connection means familiar connection. But since the supernatural is always involved in the natural, let him suppose *all the circumstances* supplied, not only physical, but moral and spiritual—the faith of suppliants, the strong faith of apostles, the spiritual presence of the God Man withdrawn only from the world of sense, not from the world of actual things, before he decide what the natural sequence in such a case may be.

And he must not object to the introduction of spiritual and moral elements as modifying the physical chain to which they do not belong, since he probably knows the consequent of *bread* pills, and conversely, that the state of the soul will affect or arrest the process of physical antecedent to

physical consequent, so that the agent fails, as we say, to have its usual effect.

The arresting of processes of dissolution and framing of elements into new forms, followed by the rising again of the dead, is infrequent; its antecedents are, for the most part, unknown, and it is so startling as to impress upon the dullest the presence and the power of God; it is truly a *τέρας*, wonderful, and a *δυνάμις*, powerful. But, as others have said, the appearance of a new intelligent being in the physical universe is equally so; it ought equally to impress us with the presence and the power of God. It seems, then, to be the rarity of the former event, not necessarily its being unnatural, which gives it its force. But theology does not speak of a suspension of laws in the latter event, or an interposition of Deity. God works both these wonders. There are known conditions in the one, so far, and so far only, as the new-born child belongs to the physical universe. No explanation of the sequence can be given. There were also physical antecedents in the raising of the dead—and no explanation can be given. Those physical and moral conditions are indeed exceedingly rare; and science, simply viewing the case scientifically, might put the facts among what Bacon calls "*Instantiæ monodicae*, or *heteroclitæ*, or *irregulares*," not that they follow no rule, belong to no species, but, for the present, they stand alone.

But atheistic science has no right to declare the restoration of the dead impossible, or a violation of nature's laws. It is to be viewed with reference to intelligible, moral ends, and if it have due attestation as a fact of human experience, it is to be received on other grounds than those of physical science. Let us take an analogy, feeble indeed, and yet a supposable case. Let us suppose the galvanic current applied to a nerve still sensitive in a body which has lost its general life. A new combination of conditions is followed by a resultant, which, as resulting from these antecedents, is new and startling. But the order of nature is not suspended. A very few persons can "verify" the fact, by renewing the same conditions. And so also, it is at least *conceivable* that a superhuman power should preserve that sensitiveness in a body called dead, and subsequently restore to it its soul. The latter is a substance known to us by its recognizable phenomena, &c., its operations in, on, and through the bodily organs. The body, then, will resume its normal functions; the man will live again. But I fail to see any suspension of nature's laws in this imagined case. If it be possible, all that I require is established. And this, perhaps, will be one of the fruits of startling discoveries in science, that our limited notions of the potentialities of the world will be enlarged. It hardly was received with surprise by the majority of the people not very long ago, that a human being could be thrown into a stupor for a century, and then revived.

In brief, simply following and receiving the facts of Revelation as a pnr scientist and yet a Christian believer might, and trying, as he might, though unsuccessfully indeed, to exclude all moral and spiritual considerations, we

nevertheless must come at last to that most holy, most transcendent mystery, whose threshold we must indeed approach on bended knees, with heart bowed down, and reason submitted, not to question but to adore, the Incarnation of God by Blessed Mary. Yet this we cannot but see, and may venture to notice in connection with our theme, that here is a physical antecedent of transcendent power. And if the appearance of a human spirit, without suspending nature's laws, nevertheless introduces new phenomenal results, how much rather this entrance of God Himself into His material world. But not until infallible authority so instructs me will I hold that God manifest in the flesh proceeds in the phenomenal order irregularly, *i. e.*, suspending there His processes, of which our senses habitually inform us.

I have reached my fifth proposition, deferred until our consideration of Scripture narratives and its proof might be before us, *viz.*, *physical antecedents of some sort are presented to us in what are theologically called miracles.*

IX. Mozley (*Pref. p. xii.*) says that the "point upon which the naturalness of a fact turning on science is—whether it has a uniform or constant cause, *i. e.*, whether it has the same antecedent by which it has been invariably attended in other cases." This is surely careless statement. For it is truly scientific to recognize that the same fact may have various antecedents, known and unknown. Induction proceeds with reasonable certainty from antecedent to consequent, since it is the fundamental principle of uniformity of nature that any antecedent, or complex of antecedents, has its invariable consequent. Experience has established this law in our minds, and we cannot conceive it altered without inward confusion. But it is quite otherwise in proceeding from consequent to antecedent. No doubt from the fact of burning material we would fairly infer the presence of atmospheric air, but extended knowledge has informed us that other antecedents may be followed by the same result. If I followed Mozley, I could not decide which burning is natural—in fact, none could be—for there is not an invariable antecedent; in fact, beside the various known antecedents, there may be some or many still unknown. What is "*natural*," in the popular use of the word, seems to mean what is familiar. The rolling away of a stone from the sepulchre (to take Mozley's own example), if by a force not human, would simply turn on the prior question of the existence of other beings capable of influencing matter as man does, the physical antecedents in this case being quite unknown; but the fact would be no more unnatural than if a man did it, and it would be "formally" supernatural alike in both cases. "If a body (*p. xiii.*) is raised in the air without any application of a known force, it is not a fact in conformity with natural law." This is carelessness again; for it limits *natural* laws to *known* forces. There may be various explanations, and all natural ones, beside the unknown. The elevation of a body in the air, or its resting on water, without a "suspension" of the law of gravitation, or a change in the specific gravity of elements, may be due to the unknown agent called magnetism, and a vari-

ety of other antecedents more or less familiar, or conceivable, and as within the potentialities of matter, to the influence of a spiritual substance on that body according to the laws of spirit modifying in unknown ways the result from existing conditions. If all these, though they have familiar analogies, are called unnatural, the definition of what is natural is so narrowed as to be of no service to us.

Experience informs us of the frequent fact of our own will modifying results, while the same experience points to an unbroken chain of physical antecedents. What then shall we not say of the Divine Spirit, not from without, but Incarnate, from within modifying that purely potential and passive creation called matter. What previously unimagined and unimaginable powers provided in the beginning for this end, might not emerge from matter when God became flesh?

The Gospel answers, "there went virtue out of Him and healed them all;" and, "the multitude glorified God Who had given such power unto men." Nor, again, is it unscientific to hold that spiritual influence in the spiritual sphere may pass from man to man, and be recognized by phenomenal effects in matter, on a larger scale than mind's ordinary influences. I take it to be purely a question of *fact*; and the facts will be verified" when the circumstances are repeated. *i. e.*, when every condition, physical, moral and spiritual, is repeated, or when the Lord Jesus Christ again enters this phenomenal sphere of our present being. Till then, science need not stumble at the facts on which faith lays her trembling hand with undoubted confidence and unutterable joy.

If, then, I am allowed to define the *natural* events as those which have phenomenal antecedents, various under various conditions, material and spiritual, but events repeated under the same conditions, and having invariable consequents, and observing also that my definition, introducing spirit, introduces what may be called the Supernatural, my sixth proposition is: *the facts of the Gospel, so far as revealed, are strictly natural.*

X. In the seventh place, *what I have said of Holy Scripture is true of the earliest Christian writers, including S. Augustine.* Trench therefore questions his definition of a miracle. The purely speculative distinction of later theology between the miracle *per se*, and the miracle *quoad nos*, (which are of equal evidential value, [see Locke's Disc.]) is unknown to them. S. Augustine offers no theory of the "preternatural." The alternatives which he recognizes are, according to, and against, nature. The latter is a human mode of describing such facts as do not seem to follow such laws as we know. But nothing can be against the highest, *i. e.*, universal laws, for it would be against God Himself (*Contr. Faust. xxvi. 3*). So understood, evil men, he says, may work miracles, and our Lord said that they would. If he had in mind the miracle *per se* as Aquinas defines it, he would surely have qualified his proposition; for he would have been

asked whether the wicked can "suspend" or "interfere with" nature's laws.⁶ He speaks of daily miracles, *i. e.*, operations of unknown causes (*Serm.* 126.3). Greater miracles than the Lord's, which He says that His disciples shall do, are spiritual works of healing, etc. [*Serm.* 88.2]. The miracle, then, is viewed with reference to its spiritual and moral end, for there are no new physical sequences in these cases.

Rain, he says, is a common event, but when Elijah prays for it, it comes unexpectedly, and it is a miracle, for moral elements have entered. He does not intimate any belief that there was a disturbance of nature's order. Thunder and lightning are always God's work [but "the fool says in his heart there is no God"], but at Sinai they were a miracle (*De Trin.* 3.5). It is not alone the rarity of the event which renders it miraculous, but matter is used to present some special Divine message to our senses (*cp.* the rainbow after the flood); *De Trin.* iii. 10. This, and no more, is the Saint's definition of a miracle.

XI. Our investigation is leading us towards a definition of the miracle, the question being, in other words, what conception of the works of the Incarnate God, while we strive to rise to their infinite goodness, love, and beauty, will most readily harmonize with the best philosophy which reason, God's gift, has produced, and with the best established science of empirical phenomena.

The "works," then, which no other man did, and which are testimonies to the Messiah, are summed up in His own words to the Baptist: "the blind receive their sight, the dead are raised, and *the poor have the Gospel preached to them.*" (Why do writers on the "evidences" suppress the last?) These are (1) *Signs* of God's presence. But so are all His operations, though the dull minds of men do not perceive this. S. Augustine reminds us that there is a special message to us, when these signs appear. But I fail to see that this specialty necessarily alters wholly the character of the sign. The "physical causes," as in many other cases, we do not know; but it is a scientific principle that if the moral, spiritual, and physical antecedents of the miracle are repeated, the same "causes" will have the same effect. It is manifest that they cannot be repeated everywhere and every day, neither can Prof. Tyndall secure them in a hospital for scientific investigation.

But "signs" are not presented to us as primarily physical wonders; for "greater works" shall the disciple do than what His Lord and God produced. (2) Miracles are τέρατα, wonders; but I need not dwell on this aspect of miracles, for it plainly presents the subjective side of them, the miracles *quoad nos*.

(3) Miracles are δυνάμεις, powers. He that works miracles is an agent for special combinations and effects in the material phenomena. Man, in

⁶ In Revelation it is thrice said that Antichrist, or the false prophet shall exhibit "signs," *i. e.*, miracles; in 1 Thess. ii. 9 Antichrist comes with all three—signs, wonders, powers.

his limited way, separates and combines what he calls the forces of nature, which Holy Scriptures constantly refer to the operation of God. It is involved in our faith in our Lord that His Wisdom and Power in this regard are absolutely infinite; that in fact, all things live, move, and have their being, in Him, by Him, through Him, and for Him.

But, at the same time, it is open to remark that inasmuch as our God is working in familiar operations, as well as those unfamiliar ones which are called miracles, we could not, unless compelled, think of Him as working in one manner in one case, and in another manner at another time. Is it necessary so to do? I think not; on the contrary, from deeper views of nature, the Christian believer may derive deeper views of His Infinite Father. These "powers," indeed, are communicated by our Lord to certain men. (1 Cor. xii. 28, 29. Gal. iii. 5.) But this involves no new principle, if the view above taken of His own works be correct, and may therefore be at once dismissed. The fact of the communication is indeed supernatural, and as such is not before us; its sensible results come under the principles already sufficiently elucidated.

XII. Is any further definition of a miracle needed? or shall we merely sum up the results of our examination?

(1.) Negatively, then, the miracle is not a suspension of nature's laws; it is not an interference in nature on the part of its Maker. To use the familiar illustration, the watch does not go too fast or too slow, and need regulating. The connection between antecedent and consequent is unknown in the miracle, or in God's other works. But

(2.) Something in nature is prophetically or otherwise indicated as a sign of a special message from our Father; and it is something startling to the inattentive and sensual, for it finds them in their own sphere, and appeals, not to their faith, but to their sight.

(3.) It indicates in the Man who does it, either in His own person, or by others as His agents, a perfect wisdom, a perfect power to guide passive nature and produce from it the noblest, holiest, most beneficent results. By faith we recognize in the Incarnate God this perfect knowledge of all the potentialities of the passive matter which He created and sustains in existence; entire, not, like ours, imperfect, command of all combinations of phenomena, of qualities which He, as God, imparts to, and continues in, all material things. Therefore He need not, and does not, "interfere" with His own operations. This, of course, is an absurd contradiction in terms. But it indicates the conflict of two opposing theories concerning nature's laws.

Deeds of love and mercy, *e. g.*, the "Gospel preached to the poor," attest the character, the truth of Him Who does them. Christ's deeds reverently be it said, were such as the soul waiting for redemption might look for where Incarnate God appeared. Faith refers these, as all other events, to God. Philosophy assumes His unity and unchangeableness in them as

in all beside. Science assumes that the potentialities of matter were evoked, new results from new combinations, and all in accordance with that unity which is expressed by us when we speak of nature's laws.

Further than this it seems to me needless for us to go. If any one insist that the miracle implies more, his speculations must not be appended to the faith: his rationalism must defend itself, if it can, on philosophical grounds.

Dismissing then the definition of a miracle, the general results at which I arrive are these:

(1) Assuming the faith, which rests on grounds of its own, to be absolutely true, the facts of the Gospel history are not unscientific, and may be received as in accordance with sound scientific principles, although they neither fall under our own observation, nor can be repeated at our will.

(2) Since the definition of the miracle introduces the concept of sensible nature, and our knowledge of the principles of the latter enlarges, while the facts remain objects of faith, and grounds for faith, the terms of the definition may and should be modified.

(3) The miracle was incorrectly viewed apart from its moral meaning when it was unscientifically defined as an event beyond, above, or contrary to the order of nature, an interposition of Deity, a suspension or a violation of nature's laws.

(4) It is a logical use of the miracle as evidence, which has led to the (*a priori*) presumed necessity of such a definition. But such an evidence could only affect men who had in mind universal and, at other times inviolable laws of nature, which they thought they saw suspended. Such were not the witnesses of Gospel miracles.

(5) The Incarnation, Resurrection, and Ascension of the Lord, if they are viewed in their relations to the phenomenal world are "*instantiæ, monodiciæ, heteroclitæ.*"

(6) So long as simple faith and piety recognize all events as from God's hand, no difficulty emerges, and not at all in any truly scientific investigation of the phenomena, as following on certain most unusual antecedents. For familiar antecedents give us no just ground for denying unfamiliar ones. But when a "metaphysical" confusion converts abstracts into concretes, converts sequences into laws, and phenomena into forces, and successive events in nature into a self-acting machinery, then an "interposition" or "suspension" becomes a necessity of logic, not of faith.

Finally, I can only add that these considerations being addressed to Christian believers, a multiplicity of principles have been assumed which I know to be questioned or denied by some, scientists or not scientists.

If, on the other hand, I know my own mind, I am ready to submit these conclusions to the authority of the Catholic Church, or the intelligent consent of her teachers.

JOHN J. ELMENDORF.

From the Church Times.

DR. LITTLEDALE ON THE CHURCH OF ROME.

Plain Reasons Against Joining the Church of Rome. By Richard Frederick Littledale, LL.D., D.C.L. 12mo. pp. x.-197. (Society for Promoting Christian Knowledge.)

AT a time like the present, when every conceivable effort is being made by Roman Catholic enthusiasts to induce English Churchmen to abandon the faith in which, by God's providence, they have been brought up, some book, framed in such a fashion as to be a terse and simple manual of the controversy for all fairly educated readers, was a distinct desideratum. The fact that the Society has brought out such a volume as the one before us, exactly suited, as it is, to the attitude which Roman Catholic controversialists assume at the present day, and costing only a shilling, must be an encouraging fact to English Churchmen generally. We say "which Roman Catholic controversialists assume at the present day," for, as everybody knows, and as the writer remarks in his brief "Prefatory Note," Roman Catholic disputants are perpetually shifting their ground, and most disingenuously bring up again and again at long intervals objections against the Anglican Communion which have again and again been refuted, on the supposition that, in these days of active thought, new subjects which are being constantly brought to the front will efface such refutations from the memory of the general reader.

Religious controversy is one of the most unpleasant things possible, and in some respects is most mischievous, but under certain conditions becomes absolutely necessary, as being a distinct duty owed to that Saviour Who describes Himself as "The Truth." The attitude which the Roman Catholic community here chooses to assume towards the Church of England makes controversy a positive necessity, how unpleasant soever it may be, and that not only for the sake of the truth, but in sheer self-defence. If those of the Roman obedience, so-called, simply confined their attention to persons in this country who were brought up in the same faith as themselves however much we might wish them to reform their errors, we should have no quarrel with them, just as we have no quarrel with the "Society of Friends." But when we find them using every means, however crooked, unfair, and, alas! that we must say it, immoral, to gain converts from our Communion, it is the distinct duty of English Churchmen to speak out, and to warn pious, but perhaps ill informed, Anglicans that in deserting the Church of their fathers they are making a change very decidedly for the worse. Hence it is all the more gratifying that a book like the one under consideration has been issued under the auspices of the Society whose name appears on the title page.

And now as to the contents of the book itself. The first thing that strikes one is the very plain and, so to speak, untechnical fashion in which things are put, so that the facts, which are the result of learned research, are exhibited in such wise as to be easily intelligible to those who are but little versed in Church History or Canon Law. The great mistake which many authors make is in forgetting that they are not writing for themselves, but for other people. A writer who wishes to affect the public must, as he pens each paragraph, have in his mind those persons (with their minds, so far as he knows them) whom he wishes to influence. The neglect of this very simple and common-sense rule is one great reason why so many sermons and treatises, upon which, perhaps, great labour has been expended, wholly fail in their effect. It will be gathered from what has been said above that this error has been scrupulously avoided in the book before us.

Another praiseworthy feature in the volume is the arrangement of the materials at the author's command. He has strictly confined himself to one subject, or to one portion or aspect of a subject at a time. Thus the volume of one hundred and ninety-seven pages is made up of a hundred and sixteen sections, each section distinct in itself, and with a heading in heavy black type, indicating the substance of its contents; the judicious employment also of italics, drawing attention to the salient points in the argument, will prove a great assistance to the reader.

Here are a few of the sectional headings, selected almost at random, for the sake of giving an idea of the wide scope of the book: "On Change of Religion in General;" "Strong Presumption against Rome at the Outset;" "The Roman Church uncertain and unscriptural;" "Denial of the Chalice to the Laity;" "Half-Communion declared heretical by Popes." Or let us take one particular subject, and see how it is worked out in successive sections—thus; "Indulgences;" "What Indulgences used to be;" "The Roman doctrine of Indulgences;" "Novelty of this doctrine;" "Indulgences destroy devotion;" "Their inconsistency with Scripture;" "Their mischievousness, even if valid." Then further on we have several sections on "The Mass traffic" in its various aspects; after that, of "Roman untrustworthiness." Later on, the modern Roman Catholic "cults" are discussed. Then comes the "Moral failure of Roman Catholicism." The so-called "Privilege of Peter," and the recent Infallibility dogma are considered at length. "Disunion in the Roman Church" forms the basis of several sections. Further on we have a careful inquiry as to how far the Roman Church possesses the "Notes of the Church." Lower down we come to such subjects as the "Present condition of the Roman Clergy;" "The Succession of the Roman See long broken;" "Jurisdiction and Mission;" "The Anglo-Roman Hierarchy Schismatic;" "The Historical Truth as to Papal Jurisdiction," and so on. These slight selections from the headings of the various sections will give some idea of the wide range which the author takes, and of the completeness with which he has dealt with his subject.

We will consider one or two of these questions thus set before us, rather more in detail. One characteristic of these "Plain Reasons against joining the Church of Rome" is the introduction of hitherto unused facts, and the fresh aspect which the author has given to old ones. Take an instance or two.

The thirteenth section treats of the "Roman inconsistency in the Invocation of Saints," and the writer points out that if there be any truth in the doctrine at all, it follows that the fittest persons to invoke would be the most eminent saints, about whose acceptance with God there can be no doubt whatever. But practically the reverse is the case. Take the "Raccolta," for example, and we find that:

There is not one indulgenced prayer to the Archangel St. Gabriel, or to any Apostle, except SS. Peter and Paul, not even to St. John, the beloved disciple; none to St. Stephen, the proto-martyr, nor to St. Mary of Bethany. But there are such prayers to purely minor and wholly insignificant persons, like St. Aloysius Gonzaga, St. Stanislaus Kostka, St. Michael de' Santi, and St. Nicholas of Bari, who cannot on our estimate of their merits, be ranked with the great New Testament worthies, nor even with saints like St. Athanasius or St. Augustine, who are never popularly invoked at all.

And then comes a far more serious charge:

Often, too, prayers are addressed to persons whose life and acts make it fair to say that if they be so much as just barely saved, it can only be by God's prerogative of mercy, as in the case of Pope Pius V., the ruthless inquisitor, the stirrer up of war and rebellion, the encourager of Philip II. in his many crimes, in-

cluding the slaughter of his own son Carlos, the instigator of the Emperor in breaking his treaty with the Turks, on the ground that no faith or oath need be kept with an infidel, the plotter against the life of Queen Elizabeth. And sometimes, at least, they are addressed to persons whom there is no reason to suppose ever existed at all, such as St. Filumena, a virgin-martyr, never heard of till 1802, and invented then on the faith of a fragmentary inscription which was declared on the faith of somebody's dream, to prove her existence. There is thus a further uncertainty as to whether many of the personages invoked are real saints, and the practice is shown to be a mere love of novelty and fashion, not a matter of true and fixed religious principle.

From our point of view, Dr. Littledale has dealt too tenderly with "St. Pius V." (!), for he has omitted to mention one of the foulest acts of his bloodthirsty career, namely, his decorating with tokens of honour that sanguinary monster, the Duke of Alva, whose boast it was that in the course of six years he had put to death with exquisite tortures 18,000 heretics, besides those who had fallen in the wars.

Passing over a quantity of new, or newly-put, matter, we come to section lxxii., which deals with Rome's claim to be the "Mother of all Churches." Now the very term "mother" necessarily supposes that the See of Rome had some very distinct and active part in the formation and organization of all other Churches. But what are the facts?

It is plainly to be read in the New Testament that the Church at Jerusalem was the first Church set up and organized on earth (Acts i. 4; ii. 41-47); the second Church of which we read was set up in Samaria (Acts viii. 14); and the first Gentile one was at Antioch (Acts xi. 20). It was from Jerusalem and Antioch that the Gospel first reached Rome, a good while later; and as the Churches of Jerusalem and Antioch are still in existence, ruled by the successors of the Apostles in unbroken line, it is plain that if Rome cannot be the same as her own daughters, still less can she be her own mother and grandmother; for the Roman tradition is that St. Peter came to Rome itself from Antioch, while Antioch was undoubtedly evangelized straight from Jerusalem. But Jerusalem and Antioch have not *died out*, so that Rome can claim to be their heir and representative; nor have they *abdicated* in her favour, so as to let her swallow them up. On the contrary, they, with Alexandria and Constantinople, the two others out of the five great Patriarchates into which Christendom was anciently divided, are in communion with eighty millions of Christians constituting the Eastern Church, who have always repudiated the claims of Rome, though being willing to allow the Pope, as first in rank of the five Patriarchs, an honorary precedence, such as the Duke of Norfolk enjoys amongst English peers, over whom, nevertheless, he has no real authority.

A further piece of evidence against this claim has not, we think, hitherto had the attention drawn to it which it deserves. The writer points out how very little Rome itself has ever done in the way of missions. "The only ancient Churches she is known to have planted out of Italy are those North African ones which died out in the 7th century; and the only mediæval mission she started was St. Augustine's in England . . . while the *modern* Churches of Roman origin are only those of Central and South America, with some converts in the East Indies, China, Japan, and the Pacific Isles." We may add that, judging from what one hears on all sides of the degraded condition of the South American Roman Catholic body, there is nothing very much to be proud of in it.

And as Rome has never been in any true sense a missionary centre, so Dr. Littledale points out in a telling way that it has never been a teaching centre, for just as St. Peter certainly did not exercise the "plenitude of teaching" in Apostolic days—compare the teaching in St. Peter's Epistles with that in St. Paul's—so neither has Rome shown itself as a teaching centre, for there never has been a school of theology in Rome itself of the least reputation or importance, though there was a school of Canon Law; while as to the Popes, it was surely natural to expect to find amongst them

a long line of doctors whose utterances had contributed to the religious learning of Christendom. Yet what are the facts?

The first Pope who has any reputation as a theological writer—nay, the very first member of the local Roman Church who has attained that position, is the forty-sixth Pope after St. Linus, original occupant of the See, namely, St. Leo the Great, who became Pope in 440. After him there is no name of eminence, and only one of moderate distinction, Gelasius I., till we come to St. Gregory the Great, the sixty-fifth Pope, in 590. The next, and he only by favour, not by genuine right, is Innocent III., the hundred and seventy fifth Pope, in 1198 (for Gregory VII., however eminent as a ruler, was not great as a writer); and from him there is a blank till Benedict XIV., two hundred and forty-eighth Pope, in 1740. So, as a matter of fact, the two hundred and fifty-seven Popes have contributed singularly little to the theological treasures of the Christian Church. Four theologians in eighteen hundred years are but a poor show; and only one of these four has helped in moulding the belief of the Christian Church, namely, Leo the Great, by his anti-Nestorian [? anti-Eutychian] writers.

And then as to the personal instruction of the Roman people, Dr. Littledale cites the historian Sozomen (A.D. 439), who remarks as a singular peculiarity of the Roman Church in his day, that neither the Pope, nor anybody else, ever gave public teaching in church to the people. When a "mother" is too unintellectual or too lazy to teach her children, the less she says about her motherly character the better.

One of the strong features in the book before us lies in the fact that the writer mainly brings forward either Popes themselves, or Roman Catholic authors, for the most part of unimpeachable orthodoxy from the Roman point of view, in support of the charges which he brings against the Roman Church. Take an instance or two by way of illustration.

Scarcely anything is more deeply rooted in the practical system of the modern Church of Rome than the question of Indulgences; but what do eminent Roman divines say on the subject:

"We have no testimony in the Scriptures, nor amongst the Fathers, in favour of Indulgences, but only the authority of some modern authors" [St. Antoninus, Archbishop of Florence (1459), "Summ. Theol. i. 3].

"There is nothing in the Scriptures less clear, or of which the ancient Fathers have said less, than Indulgences; it would appear that this system has only lately been received into the Church" [Alfonso de Castro, Archbishop of Compostella (1558), *Adv. Hæres.*].

"Since it was so late before Purgatory was admitted into the Church, who can be surprised that at the earlier period of the Church no use was made of Indulgences?" [Cardinal Fisher, Martyr (1535), "*Adv. Luther*," 18].

As to the claim of the Pope to be Universal Bishop, it seems almost unnecessary to remind our readers of the strong language which St. Gregory the Great used against such a title on various occasions. Thus to the Patriarch of Antioch he says that this title is "profane, superstitious, haughty, and invented by the first apostate." To the Emperor Maurice he writes: "Far from Christian hearts be that blasphemous name. . . . I confidently affirm that whoso calls himself, or desires to be called Universal Pries, in his pride goes before Anti-Christ."

Again, if we consider the question of holiness as a note of the Catholic Church, it is instructive to read Petrarch's description of the Papal Court in the fourteenth century. He calls it "fountain of grief, river of wrath, school of errors, temple of heresy, formerly Rome, now false and guilty Babylon, forge of lies, horrible prison, hell upon earth." This is pretty well for a picture of what in that day, as now, professed to be the centre whence sprang guidance in faith and morals! Or if we take the Revelations of St. Bridget, which are allowed as authentic by Pope Benedict

XIV., she says "The Pope is a murderer of souls, he destroys and flays the flock of Christ, he is more cruel than Judas, more unjust than Pilate. All the Ten Commandments he has changed into this one, Money, money." This, too, is tolerably strong, coming from a canonized Saint of the Roman Church!

One more instance shall be cited, and this time the author shall be a Pope, and his utterance shall have reference to a point which the Vatican Council has brought prominently before the public. We refer to Hadrian of Utrecht, whose official title was Hadrian VI. In his "Dictates on the Fourth Book of the Sentences," written when he was a Professor at Louvain, but which he formally republished after he was Pope, he says: "It is certain that the Pope can err even in matters of faith, asserting heresy in his determination or decree; for many of the Roman Pontiffs were heretics."

A great deal more curious matter might be referred to or quoted, did space allow, but what has been said will suffice to give an idea of what the nature of the book is, and how far it is calculated to meet the unhappy requirements of the present time.

Before closing our review we would point out one or two inaccuracies which have slipped into the text, an omission here and there which we could wish rectified, and an occasional instance or two in which it seems to us that the argument might usefully have been strengthened.

As to inaccuracies, there is evidently a misprint on pp. 147, 148, "Paul IV. ought to read Paul V." But since we noted this, we see that Dr. Littledale, in a letter to the *Church Times*, has corrected the error. On page 185 we find "Vigilius," instead of *Virgilius* of Arles, the consecrator of St. Augustine of Canterbury.

Another oversight has weakened one of his points. On page 71 he mentions that the prohibition of the chalice to the laity was enacted by the Council of Constance on June 15, 1415, when there was no Pope, and he dates the election of the new Pope on November 11 in the same year. As a fact, it was November 11, 1417, more than two years after the innovating Canon, that Martin V. was elected.

Again, the writer speaks of St. Paul coming into prominence about a year after the Ascension. Surely this is not quite correct, for the Apostle himself tells us in Gal. i. that after his conversion he went into retirement, and that it was three years later that he "went up to Jerusalem to see Peter," and that St. James the Less was the only other Apostle that he then made acquaintance with. It must therefore have been after this that he came to the front as an Apostle of Christ.

Then as to omissions, we wish that Dr. Littledale had dwelt rather more in detail, as regards the utterly unfair line which Roman Catholic controversialists take in attempting to disprove the validity of Anglican Orders. He does mention something about it, but his remarks might have been usefully developed. And on page 178, where he shows that the anarchy under the harlot rule at Rome in the tenth century all but certainly broke the old Papal succession, he does no more than produce a strong presumption against the continuance of the line. No doubt, the probability is highly unfavourable to the Petrine privilege, yet there is just a thread left by which it may hang. It would have been worth while to show that what is only most probable in the tenth century, is absolutely certain in the fifteenth, because the succession was broken for ever at the Council of Constance through the election of Martin V. by Cardinals not one of whom was legitimately in possession of his rank, and by co-electors who were excluded by Canon law. There has been no true Pope, in the strict

Roman sense, since Gregory XI. died in 1378, and this fact might well have been brought out.

We think also that the book would have been made more generally useful if there had been more in it relative to the Church of England, in the way of contrast between our own Communion and that of Rome, instead of its present attitude as a distinct and direct impeachment of the Roman Church as it has been, and now is. But in saying this, we cannot be expected to know what the writer's instructions were from the Society for which his little volume was prepared. He may not have been, and probably was not, a free agent in this respect.

And, again, we cannot help drawing attention to the fact that in speaking of the Indulgences set down in the "*Raccolta*," Dr. Littledale appears to us as very distinctly a "minimizer," as therein only the general indulgences are recorded, and no account is taken of what we may term local ones, of which there are thousands and thousands, such as those earned by pilgrimages to Loreto, Lourdes, Paray-le-Monial, and the like. Personally, we were never, but once, more shocked than when we witnessed a devotee ascending the Santa Scala at Rome on her knees, there being below a notice to the effect that anyone so climbing the steps, and reciting certain prayers, would earn so many days' "Indulgence." Supposing that the stairs were really those upon which our Lord actually trod, though now covered with a casing, one would have thought that piety must be at a low ebb, indeed, if it needed a trumpety "Indulgence," involving an utterly selfish idea, to persuade any Christian to ascend them in the most devotional attitude that he or she could assume. If the authorities do not believe that they are the true stairs, well, then the less said about the morality of the Indulgence the better.

We have said that "we were never but once more shocked," &c.—that was also in Rome, when on one occasion of a morning visit to a church, we found a crowd of people assembled in devotion before a so-called miraculous image, while there was positively no one except the server at the altar where Mass was being said. If this were not worshipping the creature more than the Creator, which St. Paul expressly condemns in the first chapter of his Epistle to those very Christians at Rome, it is difficult to say what it was.

And, lastly, we must say that we wish Dr. Littledale had pointed out that the Roman Catholic emissaries in England mainly confine their efforts to seducing from the faith in which, by God's providence, they have been brought up, certain religious, but ill-instructed, persons who are more amenable to sentimental considerations than to matters of historical fact, or who yearn for an easier religion than the persecuted High Church school in the English Church can afford them. If we saw the Roman Catholic clergy endeavouring to Christianize those of the degraded masses whom the English Church has failed to touch, we might in all honesty wish them God-speed. But this they do not attempt. And considering that every soul is equally valuable in the sight of Almighty God, and that one special note of the Gospel is that it should be preached to the poor, we cannot accord very much real genuine desire for the advancement of God's Kingdom and for the salvation of souls to modern Anglo-Romanists. How otherwise can we regard those who confine their labours to the "conversion" of persons who have already attained to a high degree of spirituality in the Church of England, and have learnt therein, as Roman Catholic controvertists have often said, all that they have to teach in the matter of old Catholic doctrine? Hence we are justified in believing that such convertism is a matter of pure sectarianism, and not in any true sense a doubt as to the acceptance with God of those whom they try to "convert."

THE REIGN OF GOD, NOT THE REIGN OF LAW.

The Reign of God, Not the Reign of Law, by Thomas Scott Bacon. 8vo. pp. 400.
Baltimore : Turnbull Brothers.

THIS is a book in which the usual line of defence adopted now by theologians and their allies against scientist attacks on religion—and notably the special argument employed by the Duke of Argyll in his “Reign of Law”—is boldly traversed, not in the interests of Agnosticism, but of belief. The author holds himself to be reviving an old and unwisely neglected method of apology, and contends that the arguments now commonly urged in behalf of religion are not religious, are not aggressive, are not Scriptural in language, and that in making the concession that God’s reign is a “reign of law,” they are doing what they have no right to do, and alleging what is not true in fact, but which, if logically followed out, must end at last in Pantheism. We should prefer saying that its very next step must be into that form of Deism current in the last century, which treated the Supreme Being as the maker of a wonderfully ingenious and complex machine, which, once set going, required no further attention, just as a thoroughly good clock needs no adjusting, setting, or shaking, after it has been wound and set going. The author has not lost sight of this view (though we think he has to some extent misapprehended its theological consequences), for he states it in his second chapter as the real meaning of the phrase “Reign of Law,” as contrasted with the two other possible views of the Divine order of the universe, which are either that God sustains all things by continuous energy of His direct power, exactly as in the act of creation itself, or simply that He has told us no more than that He has created all things, and that they exist by His will. Mr. Bacon holds that the first of these three hypotheses is adverse to prayer, because it forces on the mind the idea that if prayer receive an answer, it can only be at the cost of disarranging the movements of a vast machine for an inadequate purpose, and at least the addition of a further enormous complication to its already inconceivably intricate structure. But the other views, which maintain that God has not parted with His own free agency, raise no difficulty at all on this head, and are the only ones consistent with acknowledging His attribute of infinity.

In his third chapter he grapples with the scientific assertion of a Reign of Law, and urges that not so much as an approach can as yet be made to the collection of a store of facts sufficient to form the basis of an induction on the subject; for not even the physical movements on this one small planet during a single day have ever been surveyed and tabulated, to say nothing of those which have taken place and will take place in all the worlds during countless millions of years; and yet nothing less is enough to *prove* a thesis which even its warmest advocates do not allege to be self-evident. After this, he disputes the validity of the appeal to Natural Theology, as the source of religious knowledge and the means whereby the Reign of Law may be established as a fact; and he very ingeniously applies the scientific theory of the Conservation of Force to the mental sphere, alleging that no great thought is ever quite lost, though it may change its form, and there is ample reason for holding that this stands good in respect of an original revelation to mankind, of which traces, however obscure and defaced, can be found everywhere. He examines with much acuteness the passages in the beginning of St. Paul’s Epistle to the Romans, which are commonly alleged in favour of Natural Theology, and disputes the conclusions which have been drawn from them, directing

particular attention to the fact that St. Paul, in dwelling on Gentile ignorance and degradation, makes no exception in favour of those Greek philosophical writers and schools which rose so high in mere speculative thought, but which had no influence whatever on the purification of morals.

When Mr. Bacon comes to discuss the comparative certainty of scientific and religious knowledge, he seems to us to rely too much on that dangerous edged-tool, the *a priori* argument, that because spiritual truth is the more important, therefore God must have made it clearer and more certain than scientific truth; but much which he says is unanswerable as against the fatal concessions which some Christian apologists are apt to make to scientists, thereby earning contempt for their own inconsistency, rather than acceptance for their views. But we think that a shrewd opponent might invert much of the reasoning very tellingly, assuming as his starting-point this proposition, that, even admitting the existence of a God, yet He has placed man in a physical body, in a physical world, and surrounded by physical conditions, while religion asserts that it is only in a future state not yet revealed, that man will have a spiritual body, in a spiritual world, and surrounded by spiritual conditions. Accordingly, there might be no difficulty in holding that God would give more certainty of physical knowledge now, as more needed by man for the purposes of life, and would reserve the superior certainty of spiritual knowledge till such time as man is placed where it would be chiefly necessary to his existence.

There is a gag which Mr. Bacon has not stopped, but which he is acute enough, we are sure, to recognize when pointed out to him.

In Chapter VI. the examination of Holy Scripture, and firstly of the Old Testament, is begun, in order to sift its evidence for or against a Reign of Law, and certain canons of inquiry, as laid down by Professor Jowett, are accepted as guides in the search. These are: What *space* does the subject cover in Scripture? Is the language used of it *literal* or *figurative*? Does the matter in question agree with the *more general* truths of Scripture and our own *moral sense*, or contradict them? Is their *origin* prior to Christianity, or traceable in later Church history? Are they more to us than mere *words*? Applying all these rules, Mr. Bacon shows that the Old Testament recognizes nothing whatever as directing the forces of nature save the direct personal action of God, and that nothing which even implies an impersonal reign of law is fairly so much as discoverable, since the texts which are alleged in its favour do not in any way suggest it, but have had that meaning read into them by prepossessed minds.

A similar inquiry is then pursued into the New Testament, with like results, and as what we may call popular arguments are not common in the book, necessarily abstruse as is its subject, we may single out one such plea from this chapter, the remark that the petition in the Lord's Prayer, "Give us this day our daily bread," is irreconcilable with the new scientific Christianity put forward by some apologists, which at least seems to forbid prayer for things within the physical domain. In the eighth and ninth chapters the history and growth of the notion of a Reign of Law is traced from Plato—it might have been put earlier, under Thales, Anaximander, and Anaximenes, with Heraclitus for a new departure—through Lucretius, along the early Christian ages, then in the writings of Mohammedan atheists, whence it was borrowed by the West, and became plainly visible in the writings of Bacon, Des Cartes, Spinoza and Leibnitz, down to our own day and the recent apologies of the Duke of Argyll and Dr. Christlieb. Instead of viewing the gradual development of the notion as an advance in true knowledge, Mr. Bacon looks on it as a steady darkening of counsel through following a misleading tradition away from primary

truths, like working out a long sum into which an error has been suffered to creep at an early stage, making the result more astray at each new stage of the process.

In the tenth and eleventh chapters fresh ground is broken, and Mr. Bacon shows how the hyper-predestinarian necessism which is the logical outcome of a "reign of law" is destructive of man's free will, and, therefore, even more than Calvinism itself, fatal to his moral responsibility; while like that awful perversion of the Gospel, it contradicts God's attributes of power and love. Next, he considers the results of the theory on the interpretation of Holy Scripture, and here we find a certain weakness in his argument, in that he seems to assume that what has currently been regarded as the real meaning of Scripture must, in fact, be that meaning, and be maintained in the teeth of all scientific evidence. He is speaking chiefly of the assertions of geologists as to the antiquity of the earth and man, and of the Darwinian theory of evolution, but his observations plainly cover not only the assertion of the literal meaning of the six days of Creation (which St. Augustine rejected fourteen hundred years ago as refuted by the creation of the sun on the fourth day, previous to which there could have been no days and nights in our present sense); but also justifies the Pope and the Inquisition for pronouncing heretical the Copernican doctrine that the earth is not fixed, and the centre of the universe, but a mere planet revolving around the sun, which sun is itself only one amongst myriad world-centres in boundless space. No doubt God's word is the truth, but do we always know what God's word means? Did not the Jews use it, as they do still, to disprove Christ's Messiahship? Mr. Bacon utterly underrates the seeming contradiction of the Copernican doctrine to all the current theology of that day, in that it reduced the relative importance of the earth, and, by reasonable inference, of man and the Divine dealings with man, in the system of the universe by making it a mere speck, and not the chief theatre and centre of all things. This was, to our apprehension, a far more serious shock and trial to belief than any evolution theories in our own day. But because it happened so long ago, Mr. Bacon fully accepts it, and argues that it does not contradict Scripture, but belongs to the sphere of natural, not supernatural fact. And if he must have the literal sense upheld, why will he not listen to it when it is really on the side of modern science? Take, for instance, an example we have put more than once before our readers, the words which are all but the first in our Bibles—"The earth was *without form, and void.*" Now, if the Hebrew text be examined, the words here italicised are *tohu ve bohu*. Let us look them up in a Hebrew Concordance, and what is the result? Simply that wherever else they occur in Scripture, they denote not original chaos, but the violent destruction of a pre-existing order, such as overtakes a land or city laid waste with fire and sword. The necessary inference is that they mean the same in Genesis i. 2, and that our present earth has been reconstructed out of the ruins of a former world, which would give time enough for all the ages imagined by the most dreamy geologist. Is not such an admission as this, based on reasonable Scripture exegesis, quite compatible with acceptance of Mr. Bacon's maxim that religious truth is of more importance than scientific knowledge? We can go with him more heartily in the contrast he draws between the two views in their moral and spiritual effects on their advocates; when he alleges that the true study of the universe is that which most promotes our spiritual good; and points out that whereas the "Reign of God" makes men think of His Person and Love, the "Reign of Law" hinders this thought and discourages prayer and praise, and belief in God's miraculous power.

In the chapter on Special Providences all we find is a statement of the author's own conviction of their actual and frequent occurrence, but nothing by way of argument to bring others to the same frame of mind—probably an oversight, as he is not at all deficient in dialectic; and we may indicate this as another weak part of his book which needs reconsidering. The chapter on the true meaning of Law, as the outcome of an intelligent and ruling will, and not a mere observed sequence of occurrences, is much better done, but even here Mr. Bacon might have strengthened his case by showing that the expectation that a thing will happen again because it has happened many times is not a rational process at all, but a purely irrational one, though the sole basis of the doctrine he is combating. The eighteenth chapter is occupied in summing up in terse paragraphs the results of the previous inquiry, and the nineteenth, which, strictly speaking, ends the work, is devoted to suggestions and remonstrances addressed to those Christians who are disposed to adopt a too timorous attitude in face of the arrogant demands of modern science. Five appendixes or excursions are then placed together at the end dealing severally with the effects of metaphysics on Christian doctrine; the method employed in the book for examining Scripture; a critical discussion of certain passages in the Pauline Epistles; a review of the Duke of Argyll's "Reign of Law;" another review of Dr. Mark Hopkins' "Law of Love, and Love as a Law;" reflections on misuse and mischief of abstract terms; and a meditation on the eternity and self-existence of God, and the modern theory of conscience. Altogether a strong, keen, and pregnant book, though we cannot always accept either its premises or its conclusions; and note as its most curious fact that the author never for a moment sees that he is in truth arguing throughout for the Higher Pantheism, and showing that the Reign of Law is inconsistent therewith; for nothing less is denoted by that continual immanence and operation of Deity which he, in common with Descartes and Malebranche, upholds against the *natura naturans* of Baruch Spinoza.—*Church Times*.

THE PARABLES OF S. MATTHEW.—VII.

THE DRAG-NET AND THE FISH OF EVERY KIND.

BY THE REV. DR. RICHEY.

It is the Work of the Ministry to get the Fish into the Net; Separation is to be left to God.

Again, the kingdom of heaven is like to a *Sagene*, which had been cast into the sea, and had got together of every sort: which when it was filled, having drawn up to the shore, and laid down, they gathered together the good into vessels, but the bad they cast without.

THE *Sagene* (a name for which we have no English equivalent) was not an ordinary net, nor was it used in ordinary fishing. If the object was to catch a particular kind of fish, or to make a draught in some particular quarter, the ordinary net sufficed! The *Sagene* was brought into use only when the aim was to sweep a stream or lake through its whole extent, and take all the fish of every kind, bad and good, in whatever

quarter they might be found. We have to represent to ourselves then, in the image chosen to illustrate the last stage of the Kingdom, a net capable of stretching from one end of a lake or river to another; reaching in depth from the top to the bottom of the water, and dragged leisurely along from shore to shore, until it enclosed within it every living thing to be found in the waters. But why dwell on the kind of net? Because the kind of net used accounts for the comprehensiveness of the draught effected by it. It could not fail to enclose fish of every sort and kind. The result of such a draft would be that there would be drawn into the net some better, some worse; some fit for food, other not. Now just as in the scattering of the seed the Sower sowed indiscriminately on every kind of soil, so the Apostles, whose vocation is manifestly represented in this concluding parable, were to drag the world from shore to shore, take every kind of fish into the net, and continue to work until the net is full, and the end had in view, accomplished. But why, again, the change from land to sea in this last parable? Because we have here still further described the missionary aspect of the Kingdom which it was the special work of the Apostles to carry on. It is with the sea we associate thoughts of risk, and venture, and danger; it is on the sea trade and commerce ply their busy arts and win the prizes which make their merchant princes rulers of the world; the very same sea which divides them furnishes the theatre where the nations of the earth meet and clasp hands together, man with man.

So it is implied the Apostles are to launch out into the deeps; they are to cast the net into the great sea of the world's tumultuous life, and are to drag the world-ocean from shore to shore. They are to make no discrimination between nation and nation, between people and people, but are to take of every kind; amid peril, and danger, and toil, and weariness, they are to ply their vocation as far as the spreading sea extends. It is the enunciation of a new principle in the history of the world—a principle which lies at the very root of missionary effort in all ages. The Greek was accustomed to treat with scorn the barbarian: the Roman held in contempt the slave, and would not admit him to an equality either in the matter of social or religious rights; the Jew held both to be unclean, and would hold no fellowship with them. It was left for Christianity to obliterate all distinctions between race and race, and to proclaim equal liberty to all; it knew neither Greek nor barbarian; it made no difference between bond and free. That the lesson was needed, the early conflict between Hebraism and Hellenism in the Church abundantly proves. If the strict Hebrew party could have had its way, the net would never have been freely cast in all waters; it would never have drawn of *every* kind. And in even later times we have seen prejudices of caste, or race, or nationality, hinder the progress of the Gospel. It is the one blot on the escutcheon of the old British Church, that it allowed its national prejudice to refuse the Saxon admission to its pale; and even in our own time, we

have seen in America the conflict between races impeding the conquests of the Kingdom. In opposition to all such narrow nationalism and prejudice of caste or colour, it is ever to be remembered that the *σαγήνη* the great draw-net of God, is *πάνταρος*, it draws with it whatever comes in its way, of any kind, from any quarter.

The parable, by its peculiar structure, as Mr. Greswell has well observed, makes a difference between the economy of *retribution* and the economy of *probation*. The whole of the description is historical; it dates from the time of the end, and so differs from the parable of the Tares, which had to do with the beginning. The point of view, in other words, is reversed, and the effect is that of a cross light which brings out in stronger contrast the *probationary* character of the kingdom. While the description is of something regarded as past, the effect is to bring out into greater prominence the fact that certain things are prior to others, and one part of the process is to be regarded as over before the other begins. The net must be cast before the fish can be caught, and the fish must be caught before the sorting can begin, and the sorting is necessary in order that the good may be gathered into vessels and the bad cast away. "The Sagene, when once it had been let down into the sea, remained there until it was full; and the gospel dispensation, as it has begun to work, must continue to work, until the end proposed by it shall be accomplished, the economy of probation, which is coexistent with its duration, shall be arrived at that point where the economy of retribution must begin. Before this can be, the limits of the visible Church must receive either their utmost possible, or their utmost designed extent, and its congregation must include all mankind, if Christianity is to be established over all the earth; or if not, as great a proportion of mankind, as the providence of God may intend, upon the whole, to partake in the benefits of the Gospel scheme."

Whereas from the parable of the Tares there it might have been inferred that the evil which will intermingle with the good will be the result only of *false doctrine* and *hostile agency*, here we learn that the kingdom itself will enclose in its net men of *corrupt lives* and *perverters of Divine Grace*, and no separation can be made between the bad and the good until the net is full, and the economy of probation brought to a close.

But it must be remembered that our Lord in these seven parables is laying down only *general* principles; hence he adds, to guard against the danger of perverting what he says into licentiousness and indifference, that at "*the end of the world, the Angels shall come forth and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.*" It is just because there is a certainty of a future separation that the Church can allow the mystery of probation to go on, and not attempt to anticipate the judgment of the last great day. The *moral* sphere differs from the natural in this, that it is not ruled by the law of inexorable fate; in it God manifests Himself not as law but as love, in other words, as Jehovah, the personal God, not as Elo-

him, the sum and source of all powers in heaven and in earth. Time must be given for the good to *prove* itself to be good, and for the bad to *prove* itself to be bad. After that, when the number of the elect shall be accomplished, the net will be drawn to shore, *and the angels shall sever the wicked from among the just*. "Two things," Mr. Greswell observes, "are observable in the explanation of the separation given by our Lord. First, the object assigned to the going forth of the angels, is the separation of the evil as such from the good, and not of the good as such from the evil. Secondly, the effect of this separation at last is in union with such an object at first; viz., a certain disposal of the evil, without any mention of the disposal of the good. If then, the going forth of the evil for any such purpose in general, as is here assigned, is the beginning of an economy of retribution; if the separation of one description of moral agents from another, is the process by which it is carried into effect; if the respective disposal of either at the last, is the final immutable personal result to which such a process must conduct, in behalf of each of its proper subjects; the interpretation by restricting the effects of the process to the bad in contradistinction to the good, leads to the inference that the moral or scope of the parable is to represent the process and result of the economy of retribution, such as may be expected at the close of the economy of probation, with a special reference to the ultimate treatment and disposal of the bad, and not of the good, among the proper subjects whether of the probation beforehand, or of the retribution at the last.

This distinction is not without its use, in discriminating the moral of the present parable from that of the parable of the Tares. It would differ from the latter, it is true, as confining itself to the result of the economy of retribution, strictly so called, without taking account of the previous economy of probation; that is, by restricting itself to the end and conclusion of a certain scheme, of which the parable of the tares comprehended also the beginning and duration. But it must differ from it still more, in confining the results even of this economy to one of the classes or divisions of its subjects: while the parable of the tares, on the contrary, extended to both. . . . All this is capable of a special application to the present admixture of bad Christians with good, among the members of the visible Church—as inconsistent with the end always designed by the institution of such a Church; and therefore as requiring a special interposition, something or other, on the part of the proper authority, to separate the former personally from the latter, before even these can be disposed of, in conformity to the end and design originally proposed by placing them in a state of probation within the visible Church."

WESLEYANISM, NEW AND OLD.

THE publication of the works of Mr. Holden and Mr. Denny Urlin, the reissue of the Wesleys' volume of Eucharistic Hymns, and speaking generally, the attention which has of late been directed to the relations which originally subsisted between the Methodist Societies and the Church of England, are evidently producing results which the members of the Conference feel to be inconvenient. At all events, the President, Dr. Rigg, has thought it expedient to plead a formal denial of the charge that modern Wesleyans are using the virtues and *prestige* of their Founder for the purpose of overthrowing the object that he had at heart in framing his association. Dr. Rigg's book, however, is not a very successful performance.

As might have been anticipated, it puts forward once more the old story. It tells us that John Wesley commenced his clerical career in 1725 as a moderate theologian, and that, as he afterwards confessed, his work was a failure—a result of Moderatism, which deserves to be noted by the way—that in 1729 he was deeply impressed by reading Law's *Serious Call*; that very soon afterwards his views developed through the influence of William Morgan into punctilious and ascetic ritualism. Morgan died in 1732, and then he made the acquaintance of John Clayton, who introduced him to Dr. Deacon, a learned High Church Jacobite; and thus he imbibed what would now be called Ritualism in an extreme form. In 1738—and to be precise, on 5th of March—while on his voyage home from Georgia with Peter Böhler, a Moravian, he became “converted.” From that moment, if we are to believe Dr. Rigg, the High Church phase of Wesley's life came to an end, and he was thenceforward to the day of his death a mere Evangelical revivalist, not really caring a straw for Church order, and caring little more for the Sacraments—his one object being simply to preach repentance and conversion.

On the face of it, this account is self-contradictory and absurd. It is clear from Dr. Rigg's own story—and, indeed, from all the facts—that Wesley was one of those who are apt to take their views very much from the last book they have read; and it seems incredible that, after all these vacillations in the course of thirteen years, he should suddenly alter his whole moral nature, and after serving two apprenticeships in the art of changing his opinions, he should become all at once as firm and immovable as he had previously been weak and unstable. Those who are familiar with Mr. Holden's work, *John Wesley with the High Churchmen*, will be aware that Dr. Rigg has drawn upon his imagination for his facts, and that in point of fact Wesley remained a Bohlerite for as brief a period as, according to Dr. Rigg, he had been a Moderate, or a Ritualist. Indeed, the Doctor seems conscious that the evidence is against him, for he admits that Wesley “for some time retained his rubrical scruples and punctilios as to the necessity of Episcopalian baptism, and even went so far, on at least one occasion, contrary to the counsel of the Bishop of London, as to rebaptize Dissenters.” Then comes the following curious statement.

To this day Wesleyan Methodism remains destitute of any explicit doctrine on the subject of baptismal grace. There are still, I believe, a few Wesleyan ministers who receive the doctrine of baptismal regeneration.

The reader will not have failed to note the word “still,” whereby Dr. Rigg unawares admits the whole case against him, namely that new Wesleyanism is not the same as old. As regards the other great Sacrament, Dr.

Rigg's admissions are yet still more remarkable. He says that in 1788, Wesley republished a sermon which he had written for the use of his pupils at Oxford, in 1733—that is to say at the time “when he carried to the utmost his rubrical Anglicanism at the University” and he prefixed to it these words of preface—

I have added very little, but retrenched much, as I then used more words than I do now. But I thank God I have not yet seen cause to alter my sentiments in any point which is therein delivered.

We have read these words with profound perplexity; for how on earth could Dr. Rigg with them before him, bring himself to suppose that Wesley in 1738 had renounced once for all his High Church beliefs in favour of Böhlerism, and yet that in 1788 he formally and deliberately reiterated the views he had entertained fifty-five years before? The Doctor's account of the matter is very odd—

His brother Charles, whose strong Anglican bias had obliged Wesley to lean to the other side, in order to hold the balance safely and wisely with his preachers (!) had been some years dead; his anti-Church-of England preachers—he had many such—respected his great age, and waited for his death to assert their own ideas and claims.

Here at least is a plain confession that in his own life-time Wesley's followers were *anti-Wesleyan*—

His enemies, on all sides round, were now at peace with him; he was no longer proscribed or attacked by any section of the clergy, but was publicly honoured by very many, including men of the highest distinction; and he was not altogether superior to the fond clings and idolatries of the age, which lead men to look back so lovingly to the memories and affections of their youth (!) Hence he became in the last few years of his life more Anglican in his feelings than he had been at, perhaps, any time since his conversion. And yet he came no nearer to High Anglican doctrine as to the Real Presence, as to sacramental mysteries and efficacy.

A very pretty story this altogether; but will it be believed, Dr. Rigg goes on to say that Wesley “sanctioned in his middle age, the publication of extracts from Dr. Brevint's tractate on *The Christian Sacrament and Sacrifice*, as a preface to his brother Charles's *Hymns on the Lord's Supper*?” We shall not stop to consider with what accuracy Dr. Rigg has handled the Eucharistic teaching either of the Wesleys, or of Dean Brevint. The volume has been recently republished, and anyone may read it for himself. It is sufficient to say that we are willing to accept the Dean as a perfectly satisfactory expositor of High Church doctrine. We have thus arrived at this point—Wesley began as an “Extreme Ritualist,” in middle life he republished Dr. Brevint, and his brother Charles's lyrical reproductions of the Dean's theology, and in extreme old age he reissued his Oxford sermon; yet Dr. Rigg would have us believe that in 1738 his hero had renounced once and for ever the faith of his youth! After this, our readers will agree that we have done the Doctor no injustice in pronouncing his plea a failure.

Very much the same may be said respecting Wesley's conduct with regard to Apostolic Succession. No doubt, he had often found himself in a great strait. On the one hand, he felt it his mission to preach and to encourage the preaching of conversion; on the other hand, he found himself brought up at every turn by the rules of Church order. Then he read Lord King's book, and true to his nature, he was carried away with it for the moment; but after a time the influence wore off and he returned to his first faith. Says Dr. Rigg:

It is true that one of Wesley's latest sermons, that on "The Ministerial Office," preached in 1789, flames with indignation against unauthorized intruders into the office of the priesthood, whom he compares to Korah and his fellows. But it must be remembered that he regarded ordination by himself, conferred on one of his preachers, as equally valid with any that might have been bestowed by the hands of any bishop of whatever Church. What he objected to in some of his preachers was that they had presumed to administer the Sacraments *when he had not appointed them*. "Did we ever appoint you," he asks in his sermon, "to administer Sacraments, to exercise the priestly office?" "Where did I appoint you to do this? Nowhere at all."

Here, again, is a complete surrender of the case. First it will be seen that Wesley held the administration of the Sacraments to be a sacerdotal function, the usurpation of which was the sin of Korah; and, secondly, that, in his view, appointment as a preacher gave no one any right whatever to seek the priesthood also. But if so—and admitting, for the sake of argument, that his notions as to the identity of the episcopate and the presbytery were correct, so that a priest could confer valid ordination—how do the Conference who only began to ordain their preachers till quite recently, (1836) make out their authority? If the opinion of John Wesley is to count for anything, they are clearly entangled in the sin of Korah.

Dr. Rigg thus describes what happened after the death of the Founder.

After a resistance protracted for four years, it was settled at the Conference of 1795 that, where a majority of the stewards and leaders in any society, and also of the trustees of the chapel, desire it, the Lord's Supper might be administered. No Society was advised to ask for this: the tone of the Conference to the last was rather dissuatory; but provision was made that, society by society, where the members insisted on the Sacraments being administered, they should be administered. This is all the separation from the Church of England which has ever taken place in Methodism. It took five-and twenty years to consummate the result.

If this be so, we do not see why Dr. Rigg should treat with so much scorn the idea of re-absorption into the Church of England. If society by society the denomination was engulfed in the gainsaying of Korah—for that was the plain teaching of its Founder—we do not understand why it should not, society by society, emerge from it. There is every reason for taking that course. In the first place, there is the dishonesty—of which Dr. Rigg has certainly not cleared his co-religionists—of using John Wesley's name and the institution he founded for the purpose of bringing about results which Wesley abhorred; which those who desired it most did not dare—or at least did not care—to insist upon whilst Wesley was alive; which the Conference, so long as it was made up to any considerable extent of Wesley's personal followers, opposed with all their might. But over and above all that, the loss of moral force from which Wesleyanism suffers, partly from this dishonesty, and partly from its unique position of being a great schism which has broken away from the Church absolutely without *raison d'être* or excuse, is enormous. Dr. Rigg has collected statistics showing that, if he includes all its various sects and schisms, the Methodism throughout the world can boast of 4,474,195 members. Is it possible to conceive an English-speaking religious body of this bulk making a less figure? But add their millions to our prestige, and the gain to the Gospel and to civilization would be immense. Moreover, it would cost them nothing. They might retain all their machinery and all their peculiarities unchanged. They would only have to give up professing to celebrate the Divine Mysteries, and go to Church for them—as the first Methodists did, and as John Wesley always meant them to do.—*Church Times*.

ROMANS AND PURITANS.

THERE is one weapon both of defence and offence against Romans and Puritans alike, which is not half as much used as it ought to be, and that is—the Bible.

Fitly handled, after being carefully studied, it is practically irresistible. It is more than likely that too many High Churchmen have been led to forget this fact by noticing the bad results which have seemed to flow from Bible-reading, in generating contentious Protestant sects, each professing to appeal to Scripture as its standard and warrant. But a very little examination will disclose the truth that it is not too much Bible-reading, but too little, which makes the sectary. If we go back, for example, to the ordinary seventeenth-century Puritan, it constantly seems as if he had never even heard of the New Testament, so exclusively is his whole conception of life and doctrine based on the hostile relations of the Jews to the Canaanites. If we take the modern Puritan, contrariwise, he seems to give all his attention to a very few passages of the Pauline Epistles, which appear to make for some of his favourite opinions, and even then he reads exclusively through traditional spectacles, never once troubling himself to think if St. Paul really meant what his teachers say. It is speaking quite within bounds to say that a good two-thirds of the Bible is scarcely known to the ordinary Evangelical, and an opponent, well versed in it, cannot but rout him, as he dare not refuse to admit its authority without practically confessing his hidden unbelief. It is then always wise to base the defence of Ritualism on the Scriptural proofs of its Divine origin and its consonance with all that is revealed to us about heavenly worship; just as we refute Calvinism by showing that although its tenets may undoubtedly be deduced from certain passages of Scripture taken apart, yet it is utterly contradictory of the character of God as revealed in the whole Bible, because depriving Him of the attributes of truth, justice, mercy and love.

It has been pointed out by the late Dr. Neale that one marked peculiarity of mediæval preachers and divines, distinguishing them from modern ones, is the universality of their knowledge and grasp of Scripture, the way in which their texts and references spread over every book of Holy Writ proportionably, instead of being restricted to a very few stock quotations from a small minority. This witness is true, and that to an extent which only long citations, for which we have not space, could adequately set forth, and which is all the more astonishing when we remember that those were days when all Bibles were in manuscript, often difficult to read, when the division into chapters was incomplete, and that into verses non-existent, and when there were no concordances to be had.

But if the comparative scantiness and narrowness of the Protestant use of Scripture be so noticeable, what shall we say of the modern Roman Catholic relation to the Bible? It is scarcely too much to allege that for a large proportion, perhaps a positive majority, of modern Roman Catholic writers, the Bible scarcely seems to exist at all, so rarely does even a superficial acquaintance with it or a reference to it appear in their works. And if this be true even of the literary clergy, what shall we say of the laity, who are discouraged, when not forbidden, perusal of the Divine oracles? It is not to be forgotten, either, that although the Roman Catholic clergy are in terms permitted free access to the Bible, yet that access is never granted during their period of training, nor indeed until after they have bound themselves by solemn vow not to interpret Scripture otherwise than as the Roman Church receives and explains; so that it is most rarely

that they are either tolerably familiar with its contents, or able to exercise their reasoning faculties on the little that they do happen to know. It is true that a real grasp of Scripture would prove a very formidable obstacle to the sacrifice of intellect and the passive obedience exacted from them, so that their superiors are wise in their generation in putting the Bible practically on one side. It is not too much to say that no man who knew the whole Bible, and knew it well, could possibly join the Roman Church as it now is. Take only one point, the modern Roman cultus of the Saints. When all is said and done, when every explanation, and excuse, and palliation which ingenuity can suggest has been offered in defence of the practice, the fact remains that out of the very small quantity of prayers which any ordinary Roman Catholic, especially in Spain or Italy, recites, only a mere fraction goes directly to God or Christ, and a very large proportion of those addressed to Saints are worded exactly as they would be worded if they were addressed to God. They are not mere requests for intercession, they are petitions for graces and benefits, to be conferred by the objects of address. Now, the whole *Old Testament* is a commentary on God's attribute of *jealousy*, His determination not to permit any of His creatures to be addressed in His stead; and the whole *New Testament* is a commentary on Christ's perfect *human sympathy*, of which popular Ultramontaniam loses sight entirely by turning to others as likely to be more patient, loving, and merciful than Him Who died for us. Clearly, then, no one who had grasped these two great central truths of the two Covenants could give in to Roman saint-worship, and where it is given in to, we may be certain that there is little knowledge and less love of Scripture.

It is a very remarkable comment on this aspect of the question that not one, so far as our memory serves us, of the Anglican converts to the Roman Church, however eminent otherwise, was known as a *Biblical* scholar or student. We do not mean mean that they did not read their Bible—Cardinal Newman's sermons alone would refute that paradox—but that it never formed their special and peculiar study. Not one of those very High Churchmen who did make the Bible their special care, and who spent their powers upon it, ever showed the least tendency to join Rome; not Dr. Pusey with his *Commentary on the Minor Prophets*, and *Lectures on Daniel the Prophet*; not Isaac Williams, with his *Devotional Commentary on the Gospel Narrative*; not Dr. Neale with his *Commentary on the Psalms*, nor Mr. Galton with his *Lectures on Canticles and Revelation*; not Archdeacon Churton, with his *New Testament*, nor Prebendary Ford, with his *Illustrations of the Gospels*, and that without citing many other names, of which the same principle holds good. This is far too marked a circumstance to be merely accidental, and it quite squares with the extraordinary scantiness, poverty and almost contemptible character of Roman Catholic contributions to Biblical literature during the present century; Mr. Smith's unfinished fragment on the Pentateuch being the only such work of any mark issued in England, and even the publications of the German Catholic faculties being altogether inconsiderable.

Study, then, of the Scriptural writings as a whole, and that so as to become soaked through and through with their spirit, is the best of all preparations for an English Churchman who is likely to have controversy on his hands. It is quite impossible to get either Protestantism or Romanism, as systems, out of the Bible, or even to reconcile either fairly and honestly with its broad scope and tendency; but the only things in the English Church which run counter to Scripture are those accidental abuses, no part of her system, which the Catholic Revival is engaged in combating and expelling, such, for instance, as the invidious distinction between rich

and poor in public worship, the traffic in livings, the neglect of divine service by the clergy, the intrusion of the civil power on the spiritual domain. If these were all destroyed to-morrow—and they are all doomed—the Church of England would be the same as before, only purer and stronger, but if Mr. Spurgeon or Cardinal Manning were to have their systems riddled by Scriptural sieves, there would be nothing worth speaking of left of them as systems; since, to take one obvious point, the theory of adult baptism cannot stand for a moment in the light of infant circumcision, any more than the theory of Papal Infallibility can stand with the history of St. Paul.

Let it be the part of the clergy, then, not merely to study the Bible more fully and carefully themselves, nor yet to press its perusal on their flocks, but to make their sermons far more frequently than now real expository discourses, going regularly through whole books of Scripture with the help of the best commentaries and of personal thinking out of difficult passages, and they will have less reason than now to complain of inattentive congregations or of unstable seceders.—*Church Times*.

SHAKESPEARE—No. VI.

BY THE REV. DR. BOLLES.

SHAKESPEARE A TRUE CATHOLIC.

THE Catholic mind of Shakespeare is wonderfully illustrated in his historical Plays. Look at King John. That play certainly could not have been written by any *Roman* Catholic; and there are parts which could not have been written by any Ultra-Protestant. No critic pretends that it is altogether reliable as to particular facts and dates and the order of events; and yet it falsifies nothing, and is absolutely free from all taint of mere party feeling, either of the times to which it relates or in which it was written.

First. The character of King John. Old Fuller is completely confused and bewildered about him, just as most persons must be who read only the historians, and who “behold him only through such light as the Friars, his foes, show him in, who so hold the candle, that with the shadow thereof, they darken his virtues and present only his vices,” *i. e.*, an inhuman monster. But in Shakespeare he has some of the elements of humanity, at least enough to awaken our sympathy, and our horror at the awful depths of inhumanity to which our common nature may be sunken. His *real* character, however, is announced by John himself just as it was and always must be in history, not a monster of wickedness only, but

“*God’s Wrathful Agent.*”

Yes; an axe or a saw, a fire or an earthquake, for punishment and purification, in the hands of the Almighty Whose province it is to “bring good out of evil,” and to “make even the wrath of man to praise Him.” Modern England dates from the reign of King John; and had it not been

for his cowardice and imbecility and special atrocities as a murderer, and changed possessor of "borrowed majesty," the British Isle to-day, in all human probability, would be nothing more than a French Province. Let Macaulay explain; for in such explanations of political events, we can surely trust him: "From the moment England fell under the dominion of a trifier and a coward (John), her prospects brightened. John was driven from Normandy. The Norman nobles were compelled to make their election between the Island and the Continent. Shut up by the sea with the people whom they had hitherto oppressed and despised, they gradually came to regard England as their country, and the English as their countrymen. The two races, so long hostile, soon found they had common interests and common enemies. Both were alike aggrieved by the tyranny of a bad King. Both were alike indignant at the favor shown by the Court to the natives of Poitou and Aquitaine. The great-grandsons of those who had fought under William and the great-grandsons of those who had fought under Harold, began to draw near to each other in friendship; and the first pledge of their reconciliation was the Great Charter, won by their united exertions, and framed for their common benefit."

Who can doubt that all this history, with its strange ramifications all over England, Normandy and France, culminating in the establishment of the British Empire, was in the mind of Shakespeare when he wrote the Play of King John; and hence *its intense Nationality*; its intense hatred of all foreign control, and especially of the Papal power and interference; and hence the fact acknowledged by all critics that the real Hero is *England*, represented by Philip Falconbridge, the only important ideal character of the Play, glorying in the emblematic stigma of his bastardy, and so intensely patriotic that he seems to be governed only, in his aspirations, by St. George and the Dragon. How could any Roman Catholic have written such a Play? Impossible! Almost as impossible that it could have been written by any of the sympathisers in any of the Protestantisms of Continental Europe. And yet throughout the whole Play we everywhere find the overruling hand of God.

"God and our right."—*Dieu et mon droit*.

Then as well to John as to Philip,—the contending Kings,—Angiers cries out,—

"A greater Power than we denies all this;
And till it be undoubted, we do lock
Our former scruple in our strong barr'd gates."

Second. John and the Pope. In all English History there is no scene more disgraceful than that between King John and the Embassy of the Pope to enforce the confirmation of Stephen Langton to be Archbishop of Canterbury. We can scarcely imagine it possible that any King of England could have been so brutal. I quote from Matthew Paris, a Benedictine monk, indeed, but a man of great learning and of reputed probity, whose Annals, written at the time, constitute the very best authority. "The

Pope then sent orders to the Bishops of London, Ely and Worcester to wait upon the King, and if they found him still refractory, to threaten him with the Interdict. John at last received these Prelates; when they came to the threat, he grew pale with rage, and his lips quivered and frothed. "By God's teeth," he cried, "if you or any of your body, dare to lay my States under interdict, I will send you and all your clergy to Rome, and confiscate your property. As for the Roman shavelings, if I find any in my dominion, I will tear out their eyes and cut off their noses, and so send them to the Pope, that the nations may witness their infamy." . . . "The Bishops trembled and withdrew."

Such is the scene which Shakespeare has so elevated and dignified, and, with poetic license, made to redound to the honor of England's King, putting into his mouth the very language of the most Catholic Reformers of the 16th century, and proclaiming the great truths upon which the whole Reformation turned, with nothing narrow or bigoted or sectarian or unbecoming the most exalted of Princes.

[Enter Pandulph.]

Phil. Here comes the holy legate of the Pope.

Pan. Hail! you anointed deputies of Heaven.
To thee King John, my holy errand is.
I Pandulph, of fair Milan Cardinal,
And from Pope Innocent the legate here,
Do in his name religiously demand
Why thou against the Church, our holy mother,
So wilfully dost spurn: and, force perforce,
Keep Stephen Langton, chosen Archbishop
Of Canterbury, from that holy see?
This, in our foresaid holy father's name,
Pope Innocent, I do demand of thee.

John. What earthly name to interrogatories
Can task the free breath of a sacred King?
Thou canst not, Cardinal, devise a name
So slight, unworthy and ridiculous,
To charge me to an answer, as the Pope.
Tell him this tale; and from the mouth of England
Add thus much more,—That no Italian priest
Shall tithe or toll in our dominions;
But as we, under Heaven, are supreme head,
So, under Him, that great supremacy,
Where we do reign, we will alone uphold,
Without the assistance of a mortal hand;
So tell the Pope; all reverence set apart,
To him and his usurp'd authority.

Phil. Brother of England, you blaspheme in this.

John. Though you and all the Kings of Christendom
Are led so grossly by this meddling priest,
Dreading the curse that money may buy out;
And by the merit of vile gold, dross, dust
Purchase corrupted pardon of a man,
Who in that sale, sells pardon from himself;
Though you, and all the rest, so grossly led
This juggling witchcraft with revenue cherish,
Yet I, alone, alone do me oppose
Against the Pope, and count his friends my foes.

Pan. Then by the lawful power that I have,
Thou shalt stand curs'd and excommunicate;

And blessed shall he be that doth revolt
 From his allegiance to an heretic;
 And meritorious shall that hand be call'd,
 Canonized and worshipp'd as a saint,
 That takes away by any secret course
 Thy hateful life.

Yes, the arraignment of the Church of Rome, in these speeches of John, is complete; almost everything of which a true Catholic can complain; none of the minor and comparatively insignificant and doubtful questions in regard to Purgatory and Confession and Absolution and Prayers for the dead and invocation of Saints or the seven Sacraments; but the source and fountain of every corruption—the Papal Supremacy and its consequent Tyranny as the Promoter of War and not of Peace; and the sale of indulgences, “the purchase of corrupted pardon,” and all the abominations growing out of the false idea of “*merit* of vile gold, dross and dust.” And then in the speech of Pandulph we have the confession of guilt. What else is “the lawful power” which he pleads to “curse and to excommunicate?” What else is the promised abrogation of all the ties of human government, and the blessing pronounced upon those who “revolt from their allegiance to a heretic?” What else the canonization and the worshipping as a saint of the secret assassin?

Could Shakespeare have been a Romanist and written thus? Plainly not. O if he had been, the opportunity was a grand one for his genius to have revelled in the exhibitions of kingly folly and malice, as contrasted with what *might* have been portrayed as the wisdom and mercy of Pope Innocent. But for that he was too much of an Englishman and too much of a Catholic.

Third. The character of Pandulph. What is he? Manifestly, in the mind of Shakespeare, the representative, not merely of the Pope but of Popery, just what we conceive to be the essence of Ultramontane Jesuitism, altogether cunning, artful and cruel. His speeches bring him before us in a form so living and visible, so plausible and devilish, that we naturally contract ourselves into an emotion of horror, as though we saw the serpent and felt his poison, and yet had no power of resistance.

John and Philip are hand in hand. How can the sacred league be broken? The Pope commands it. Philip wavers and exclaims:

And shall these hands, so lately purg'd of blood,
 So newly joined in love, so strong in both,
 Unyoke this seizure, and this kind regret!
 Play fast and loose with faith? so jest with Heaven,
 Make such unconstant children of ourselves,
 As now again to snatch our palm from palm;
 Unswear faith sworn; and on the marriage bed
 Of smiling peace to march a bloody host,
 And make a riot on the gentle brow
 Of true sincerity? O, holy sir
 My reverend father, let it not be so.
 Out of your grace, devise, ordain, impose
 Some gentle order; and then we shall be bless'd
 To do your pleasure, and continue friends.

To all this Pandulph replies with wonderful cunning, awakening the jealousy of France:

All form is formless, order orderless
Save what is opposite to England's love.
Therefore to arms! be champion of our Church,
Or let the Church, our mother, breathe her curse,
A mother's curse on her revolting son.

Then Philip relents, and withdrawing his hand, says,

I may disjoin my hand but not my faith.

Then follows the celebrated speech of Pandulph, so full of Jesuitical cunning and philosophy, and which deserves the special study of the clergy on account of the depths of its sophistical deceit and malignancy.

Pan. So mak'st thou faith an enemy to faith;
And like a civil war setst oath to oath,
Thy tongue against thy tongue. O, let thy vow
First made to Heaven, first be to Heaven performed;
That is, to be the champion of our Church.
What since thou sworest, is sworn against thyself,
And may not be performed by thyself;
For that which thou hast sworn to do amiss
Is but amiss when it is truly done;
And being not done, where doing tends to ill
The truth is then not done not doing it.

Therefore thy later vows, against thy first,
Is in rebellion to thyself;
And better conquest never canst thou make,
Than arm thy constant and thy nobler parts
Against those giddy loose suggestions;
Upon which better part our prayers come in,
If thou vouchsafe them; but if not, then know,
The peril of our curses light on thee,
So heavy, as thou shalt not shake them off,
But in despair, die under their black weight.

Now why did Shakespeare put such "a string of verbal and logical subtleties and evasions into the mouth of Pandulph?" Could he have done so, had he been a Romanist? Where else in all history, can we find such an illustration of Jesuitical casuistry and false philosophy? Then all throughout the Play, we have, in the character of Pandulph, the representative of the Pope—just what must have been the Poet's idea of Rome.

The disconsolate and broken-hearted Constance cries out

—father Cardinal, I have heard you say,
That we shall see and know our friends in heaven;
If that be true, I shall see my boy again;
For since the birth of Cain, the first male child,
To him that did but yesterday suspire,
There was not such a gracious creature born.
But now will canker sorrow eat my bud,
And chase the native beauty from his cheek,
And he will look hollow as a ghost;
As dim and meagre as an ague's fit;
And so he'll die; and rising so again,
When I shall meet him in the court of heaven,
I shall not know him; therefore never, never
Must I behold my pretty Arthur more.

But to this most pathetic outburst of motherly love and grief, what has the Cardinal to say? What, to bind up the broken heart, to heal the wounded spirit? Absolutely nothing.

You hold too heinous a respect of grief.

O, how cold and unsympathetic! No wonder the heart-broken mother responds,—

He talks to me that never had a son.

And in putting these words into the mouth of Constance, who can doubt the idea of the Poet as to the weakness of a *mere* celibate Priesthood, for consolation, in such an hour of need!

Then when Philip says, almost in mockery,

“You are as fond of grief as of your child,”

no wonder she cries out, in that sublimest strain of sorrow and anguish, which has melted so many thousands into tears,—

Grief fill the room up of my absent child,
Lies in his bed, walks up and down with me;
Puts on his pretty looks, repeats his words,
Remembers me of all his gracious parts,
Stuffs out his vacant garments with his form;
Then have I reason to be fond of grief.
Fare you well; had you such a loss as I,
I could give better comfort than you do.

O Lord! my boy, my Arthur, my fair son!
My life, my joy, my food, my all the world,
My widow-comfort, and my sorrow's cure!

Enough has been said to show that Shakespeare could not have been a Roman Catholic when he wrote the Play of King John. But his adoption of the tradition that the King was poisoned by a monk is conclusive. It was more than sixty years after his death, when this story was mentioned and printed—that “the monk gave the King poison in a cup of ale, whereof he first took the assay, to cause the King not to suspect the matter, and so they both died in manner at the same time.”

How Shakespeare works up the scene into his Play would be too long to print here, but it is frightfully awful, and the evidence irresistible in regard to the ecclesiastical status of the Poet.

At the same time the proof is no less striking that the Poet could not have been an ultra Protestant, as witness—wherein he differs from “Bishop Bale’s Pageant” and “The Troublesome Reign;” wherein he represents the character of Constance and Arthur; wherein he speaks of Holy Matrimony and the Sacraments; wherein he adopts the merciful view in regard to the death of Arthur not by the King as an assassin, but by accident; in all which we recognize his Catholic mind and heart.

The Play concludes with an outburst of Patriotism from the sturdy Falconbridge, which I here quote because of its singular and special application to our own country *since our civil war*, no change being required, but that of America for England:

This England never did, nor never shall,
Lie at the proud foot of a conqueror,
But when it *first did help to wound itself*.
Now these *her princes* are come home again,
Come the three corners of the world in arms
And we shall shock them ; Nought shall make us rue,
If England to itself do rest but true.

JAMES A. BOLLES.

From the Church Review.

THE CHURCH'S RULE OF FASTING CONSIDERED IN ITS MEDICAL ASPECT.

*From a Paper read before the Guild of St. Luke, by George Cowell, F.R.C.S., Surgeon
to the Westminster Hospital, Associate of the Guild of St. Luke.*

I HAVE already endeavoured to show that it is not uncatholic to modify the degree of fasting. It is I believe a general practice, and one which we must consider wise, to lay aside or very much modify the rules of fasting during the existence of an epidemic ; but does it not follow that, if we take notice of the diffusion of some accidental miasmata or microscopic fungi, we should also give due consideration to such matters as the temperature, humidity, barometrical pressure, and electrical conditions of the atmosphere, the amount of solar light, the character of the vegetation, the quality of the water supply, in fact all those things which so intimately blended go to make up what we call climate ? It is quite impossible to separate the effects produced by all these conditions, but in combination they exercise an immense influence upon the health of the individual, an influence varying with every condition of the body, an influence so complex that although much information has been gained, it will require many years of careful observation and diligent research to render our knowledge of the subject real and more widely serviceable. Now what influence does climate exert in determining the quality and quantity of food which is required ? Perhaps the simplest point that we can take is that of temperature, and we will to try isolate it from the other elements of climate.

Now the temperature of the body in health is the same in the tropics, in our own climate, and in the arctic regions, and has to be maintained at the same point. In the one case the temperature of the body is as nearly as possible that of the surrounding atmosphere, in the last the difference may be 50 or 60 degrees or more. It follows that there is immense difference in the effort which is required in these different cases to maintain the temperature at the point of health. In the one case the evaporation from the skin is the only element in the cooling of the body, in the others the surrounding atmosphere carries off heat in proportion as its temperature is below that of the body. We may say therefore that the rapidity of cooling of the body varies with the temperature of the external air, and therefore cooling must be much more rapid when the surrounding temperature is at or but little above the freezing point (32 degrees) than it is when the surrounding temperature is but little short of the temperature of the body (99 degrees). In the latter the loss of temperature must be restored with great rapidity, whilst in the former a much slower process is required. The temperature of the body is maintained by the oxidation of the carbon and hydrogen of the blood, and this carbon and hydrogen is supplied by the food, whilst the oxygen is obtained from the atmosphere

in the act of respiration. The introduction of oxygen—*i.e.*, the respiration—increases with the loss of heat by external cooling, and if health is to be maintained, the supply of food, which is the fuel for the supply of heat, must be proportioned to the necessity. The supply of food should in fact be varied according to the supply of oxygen. The appetite is, as Liebig shows us, evidence of this. In cold the appetite is excited and a good meal is the most efficient protection against the most biting cold. A starving man is very soon frozen to death; and it is well known that the inhabitants of the arctic regions will consume ten or twelve pounds of fat meat in order to keep up the equilibrium between the temperature of their bodies and of the external air. The inhabitant of the tropics cannot long retain his health if he constantly consumes more carbon and hydrogen in the shape of food than he expires in the shape of carbonic acid and water, neither can the inhabitant of the arctic region maintain the temperature of health or the integrity of his body if the necessary supply of carbon and hydrogen falls short in consequence of insufficient food. The body has fortunately the power of adapting itself for a time to either of these supposed conditions. I say fortunately, because many people are apparently unable to regulate the quantity of the food which they require. While some cannot get sufficient food, far more do not know when they have had enough. The body is able to dispose of a moderate superfluity, but a time comes when it fails and disease is the result. But let us see how the body acts when the food is insufficient. We must remember that $32\frac{1}{2}$ oz. of oxygen enter the system daily and are given out in combination with carbon and hydrogen. If the quantity of carbon and hydrogen required is not supplied by the food, it is obtained first from the fat stored up in the body, and then from the other solid tissues of the body which are capable of being dissolved. If this be carried to the point of starvation every tissue of the body is drawn upon, the last to suffer being the tissues of the brain, and when the brain thus suffers coma and death are the speedy result.

There is a considerable variation in the relative value of different articles of food as heat-producing agents, the capacity of each for heat production depending upon the amount of unoxidized carbon and hydrogen it contains. The relative value of the four following articles of food is as follows: Fat (beef fat) 100; albumen $47\frac{1}{2}$; starch (arrowroot) 44; sugar $35\frac{1}{2}$; the difference in these relative values shows how wise is the instinctive choice of food exercised by the inhabitants of different climates. The native inhabitant of the tropics eats food consisting almost entirely of farinaceous and succulent vegetable matter. The native inhabitant of the arctic zone eats large quantities of the fat of whales and other animals. But the inhabitant of a temperate but changeable climate such as our own eats a mixed diet composed of all kinds of food, differently proportioned at different seasons of the year. Speaking of the body alone, fasting is health to the tropical inhabitant, but death to the denizen of the region of perpetual snow. For climates such as our own fasting is highly beneficial to the healthy and the strong and at certain times and seasons, but it may be highly detrimental to others, and especially so at times of rapid changes of temperature, at which times there is always great increase of sickness, which again is more marked during the cold part of the year than in warm weather. I do not mean to say that the changes of temperature are alone responsible for the increase of sickness, but I am considering the effects of temperature and not the operation of those antecedent or concurrent meteorological conditions which may increase or modify the effects of change of temperature.

There are many other conditions which must also affect the quantity or quality of food that is necessary. The amount of work that has to be performed by the body is a most essential element. Dr. Smith has shown by a series of experiments how various is the amount of carbonic acid exhaled under different conditions of the body, the amount of carbonic acid being an index of the acidation that is taking place under varying conditions of exertion.

During sleep the carbonic acid exhaled per minute is 4.99 grains; lying down and almost asleep (average of three observations), 5.91 grains; walking at the rate of two miles an hour, 18.10 grains; walking at the rate of three miles an hour, 25.83; working at the treadmill, 44.97 grains. It is thus evident that work will influence food as well as temperature.

The process of training for athletic sports possesses some analogy to fasting, although the object is so thoroughly different. It is really an abstinence of some six weeks. Superfluous articles of food are cut off, and the diet is exactly proportioned, so that nutrition may be maintained, whilst, by carefully arranged exercise, all superfluous tissues are dissolved and used. There are some persons who cannot stand this training. They break down, as it is called, before the process is complete, and the reason of this is that people have different capacities for consuming carbon and hydrogen, and the special allowance of food and the amount of exercise have been unsuitable. On the other hand, there are many who with a little practice become accustomed to this enforced abstinence and discipline and thereby train their bodies for athletic feats.

So in the same way fasting requires practice, and although the capacity for prolonged fasting depends very much upon the natural constitution, it becomes very much modified by training. As a rule people with sound bodies can develop this capacity, but it may be that the activity and wear and tear of modern life render it very difficult. The capacity for abstinence may be acquired by practice by almost all if those questions of work and climate and health receive the consideration such important elements deserve.

The remaining few have in all ages of the Church been held to be exempt from the duty of fasting. Blunt thus enumerates those exemptions which are recognized by Christian prudence—1. Age: the young and old. 2. Impotence: sick, delicate people, nursing women, and the very poor, whose food is generally deficient. 3. Labour: those who are engaged in hard work. 4. Piety: want of food must here stand in the way of devotion.

From what I have advanced I think I may in conclusion maintain that with such a climate as ours a stringent rule of fasting is unwise. On the one hand, the fast must be suited to the season of the year, and it would be well if our bishops considered it part of their duty to give directions in this matter. On the other hand, the fast must be adapted to the health, strength, age, and calling of the individual, and these matters must be considered by the priest, as it evidently could not usually be referred to the bishop.

It seems to me, then, that the priest should have full power to regulate fasting, and to remit it when necessary. Although fasting should be entirely voluntary, still it should be regulated by another rather than by ourselves. Not so much because it is without direction likely to become irregular and spasmodic, although this would be one reason, as because it loses very much of its power as a discipline if we are always accustomed to regulate it ourselves. That it has been customary for the priest to have

authority in this matter is well shown by the following extract from one of the register-books at Penshurst, Kent, dated 1633:¹

Memorandum that Sir Iohn Riuers and his lady bryng . . . certificate from Paul Dane, physityen, of their indis . . . sityon of body, and so of hurt that might come to th . . . by eatyng of fish in tyme of lent, had licence gi . . . them to eate flesh by mee Henry Hamm . . . statute Eliz. 5to which time now . . . desire to haue it renewed, which I h . . . registered it in the presence of. . .

The practice of giving written dispensations continued in England long after the Reformation, and Blunt says there are a few since the Restoration.

I have been specially asked, does fasting really lessen impure desires? I can have no hesitation in saying most decidedly that moderate fasting so long as it conduces to, or does not interfere with health, does lessen them. There is an old saying, "sine cerere et Baccho, languet Venus," and there is much of truth in it. Sobriety, that is temperance, in eating and drinking is incumbent upon us at all times, and is utterly distinct from fasting. Sobriety is generally sufficient to keep in subjection those animal desires of which I am speaking; and I think it is taking an imperfect view of fasting to consider this one of the main objects of the practice. On the other hand, I am sure that the effect of extreme or immoderate fasting, fasting in fact beyond the minimum of food required by the body, is temporarily not only to increase these desires, by lowering the health of the body, and thereby inducing a morbid condition more prone to such desires, but also by weakening the will to resist them.

I am afraid I have long exhausted your patience, or there is still the very important subject of fasting communion. This ought to have claimed a large portion of our attention, but it is quite impossible to go into it very fully now. I would, however, say that the same arguments hold good in this form of fasting. No one, I am sure, who has ever fairly tried fasting communion, and who has the very moderate strength which is required for it, will ever, as long as he is a faithful son of holy Church, fall away from so reverent a practice. I could quote many passages from the canons and ancient Fathers of the Church to show how general was this custom; but it must suffice to mention the following extracts from three of the ancient councils.

The Council of Carthage, A.D. 367, ruled that the Sacrament of the Altar shall be celebrated only by those who are fasting except on Maundy Thursday.

The Council in Trullo, A.D. 692, abrogated this exception, ruling, as I have already quoted, that the fifth day of the last week of Lent must not be broken, or the whole Lent would be dishonoured.

The Council of Macon, A.D. 585, said, "No presbyter with a full stomach, or having indulged in wine, shall touch the sacrifices, or presume to celebrate Mass, for it is unjust that bodily food should take precedence of spiritual; but if any continue to do so let him lose his dignity." The canon then cites the above canon of Carthage and ends thus; "Whatever unconsumed parts of the sacrifices remain over in the sacrarium, after Mass has been gone through, let children be brought to church some Wednesday or Friday by him whose business it is, and a fast having been enjoined them, let them receive the same residue with wine poured over."

In one of the enactments of the Council of Constance, A.D. 1415, the practice is thus alluded to: "The praiseworthy authority of the sacred canons and the approved custom of the Church has held, and still holds,

¹ Note page xxi. to Fell's *Life of Hammond*, prefixed to his works, Library of Anglo-Catholic Theology, 1847.

that a Sacrament of this kind ought not to be celebrated after supper, nor received by the faithful who are not fasting, except in case of infirmity or other necessity, or a right either granted or admitted by the Church." This extract not only bears testimony to the continued existence of so approved a custom, but at the same time affords proofs that there were recognized exceptions to the rule.

Mr. Blunt in his magnificent "*Ecclesiastical Dictionary*" says, "Observance of fasting before communion has continued on in some places in England, amidst all the lax habits of the last century, and persons now living (1869) remember their mothers omitting breakfast on Sacrament Sundays."

I need not say more to show how widely has this observance been recognized as a law of the Church. A study of the subject cannot fail, however, to show us that neglect of this law was constantly occurring, a fact which would seem to testify that there have been frequent difficulties in the way of its fulfilment. The writings of Chrysostom and others of that date are full of warnings against frequenting the Sacrament not only non-fasting, but after immoderate eating and drinking. There would seem to have been great excesses in eating and drinking at that day, and many writers explain those excesses in the morning by the necessity for food immediately after the prolonged use of the bath. We find further that S. Chrysostom was compelled by these excesses to lay down the rule that his people should not only be fasting at the early Celebration, but they should also remain fasting until after the High Service is completed. The mention of these refractory members of the Church affords an additional proof of the existence of the rule.

I ought not to omit to mention that the Greek and Russian Church and the Roman Church most strictly observe the rule of fasting communion, a fact which again goes far to show that it was a generally recognized rule of the Church before the separation of East and West.

It may be asked what is meant by fasting communion? The rule seems to have been to eat or drink nothing from the midnight before communion. Now there are many passages in the Fathers which prove that this rule, like those for the observance of fasts was adapted to circumstances. Blunt tells us that the early canons need not be considered as prohibiting such small quantities of food and drink as may be necessary to enable persons to go through without exhaustion. Mr. Kingdon, in his pamphlet² on this subject, reasons that S. Augustine and the Fathers thought more of the binding character of the Lenten fast than of the fast before communion. We have already shown that considerable latitude was allowed in the former, and it is quite impossible to resist the conclusion—since past and present difficulties and ancient practice all unite to prove that there must be some power of relaxation—that exceptions are allowable in the latter. I shall not, therefore, be considered uncatholic when I say, and I do say with all reverence, that there are some—comparatively few it is true, but I repeat there are some—who cannot, who are physically unfit to, practise this rule. There are a few to whom it is an absolute necessity that food should be taken almost immediately after rising, and in whom any muscular or mental action speedily produces faintness. Mr. Poyntz says of the Sacrament,³ "I say it without fear of contradiction, the highest reverence that can be paid is that it should be.

² Fasting Communion: how Binding in England by the Canons. By the Rev H. T. Kingdon. Parker, 187s.

³ The Fast before Communion. By the Rev. Newdigate Poyntz. Palmer, 1872

received by a devout and earnest Christian," and he subsequently argues that "devout reception is a higher act of reverence than the fasting." Is such a person as I have mentioned likely to make so devout a reception as one who is suffering? No! with such a one I think it is practicable, I think it is common sense and not opposed to the law of the Church, that a power of dispensing from this practice should rest with the directing priest. With some it may be sufficient to take a good supper at 9 o'clock the night before. With others it may be prudent to diminish the number of communions, as it may be found that the necessary strain may be borne once a fortnight or once in three weeks without relaxing the rule. With others it is worthy of consideration whether a cup of tea or a draught of milk does not conduce to reverence by enabling the individual to pay a more hearty worship than is possible when the attention is distracted by weakness and suffering. At the same time I have no sympathy with those who too quickly conclude that they cannot observe this practice. It is one of the arts of the evil one to persuade us to this conclusion, and yet we find the same men will make no such trouble about a walk or a long conversation before the morning meal, they will not complain of any bar to bathe in the sea before breakfast, or, may be, a row on the river, or a ride to view some charming landscape, every one of which may be infinitely more exhausting than a fasting attendance at the Altar of God. No! the vast majority of people may by an effort of will overcome any difficulty they may experience, and acquire by habit and training not only an immunity from all discomfort, but a decided pleasure in the practice. But still I would plead for the relaxation of the rule on the part of a few.

With regard to a midday fasting communion, I am sure that in our climate the proposition is reversed. Very few can during full three fourths of the year rise at their usual hour and attend the Altar fasting at midday, and that too after a lengthened Service, without risk to health. The only way it can be done by the majority of the people is by remaining in bed until a short time before the time of attendance arrives.

To sum up the whole question of fasting, and to show that the opinions that I have advanced are in accordance with those of the holy Fathers of the Church, I will conclude with an extract from the writings of S. Chrysostom. In a sermon on fasting he says :

If thou canst not pass all the day fasting by reason of bodily weakness no wise man can condemn thee for this. For we have a kind and merciful Lord, Who requires nothing of us above our strength. He neither requires abstinence from meat nor fasting simply of us, nor that for this end we should continue without eating only, but that sequestering ourselves from worldly affairs we should spend all our leisure time in spiritual things. For if we would order our lives soberly, and lay out our spare hours upon spiritual things, and eat only so much as we had need of and nature require, and spend our whole lives in good works, we should not need help of fasting. But because human nature is negligent and gives itself rather to ease and pleasure, therefore our kind Lord, as a compassionate Father, hath found out this method of fasting for us, that we should abridge ourselves in our pleasures and transfer our care of secular things to works of a spiritual nature. If, therefore, there be any here who are hindered by bodily infirmity and can not continue all the day fasting, I exhort them to have regard to the weakness of their bodies and not on that account deprive themselves of this spiritual instruction, but for that very reason to pay more diligent attendance on it. For there are many ways besides abstinence from meat which will open to us the door of confidence towards God. He therefore that eats and cannot fast let him give the more plentiful alms, let him be the more fervent in his prayers, let him show the greater alacrity and readiness in hearing the divine oracles: for the weakness of the body is no impediment in such offices as these; let him be reconciled to his enemies, and forget injuries, and cast all thoughts of revenge out of his mind. He that does these things will show forth the true fasting which the Lord chiefly requires. Therefore I exhort you who are able to fast to go on with all possible alacrity in

this good and laudable work. For by how much more our outward man perishes, so much more our inward man is renewed. For fasting restrains the body and checks and bridles its inordinate sallies, but makes the soul much brighter and gives it wings to mount up and soar on high. Do you also exhort your brethren that are not able to fast for the weakness of their bodies, that they should not on that account absent themselves from this spiritual food, but teach them and inform them what you have learned of us, that he that eats and drinks with moderation is not unworthy of this auditory, but only he that is negligent and dissolute. Tell them what the Apostle says: "Both he that eateth, eateth to the Lord; and he that eateth not, to the Lord he eateth not and giveth God thanks." Therefore he that fasteth giveth God thanks, Who has enabled him to bear the labour of fasting; and he that eateth gives God thanks likewise, that this is no prejudice to the salvation of his soul if he be otherwise willing and obedient.

THE ATHANASIAN CREED.

WE find in the London *Guardian* the following letter from Bishop Holly, giving an account of the use of the hymn *Quicumque* in Haïti :

As the English public has again been exercised on the subject of the Athanasian Creed by the recent actions of the two Convocations thereupon, and by the discussions leading thereto, one who looks upon this controversy from afar, a Bishop of a Church in the ends of the earth, may be permitted to say a few words to help on, it may be, an intelligent solution of this difficulty.

The Church in Haïti, though planted by a Church (that in America) which discontinued the use of this Creed in public worship since its autonomous organisation last century, yet the said Church in Haïti, at its autonomous organisation, has thought proper to authorise the use of the Creed thus disused in its immediate mother Church. And in so doing the Church in Haïti has done just the opposite of what the Church of Ireland has resolved on, in its recently revised Liturgy, since its legal disconnection with the Church of England.

This latter obervation brings me to the point I wish to make in this communication.

At a recent charitable gathering held in Ireland of the friends and supporters of the Meath Protestant Orphan Society, under the presidency of the Lord Bishop of that diocese, a venerable Bishop, whose Catholic and Apostolic labours challenge the admiration of the whole widespread Anglican communion, is represented as having said in approbation of the action of the Church of Ireland :

"You have removed the rubric enjoining the use of the Athanasian Creed in public worship. You have removed the rubric called the Ornaments Rubric, and have substituted in its place a canon giving plain and explicit directions. Now in removing the latter [*former ?*] of the two rubrics you have not broken any bond connecting you with sister Churches. On the contrary, *you have brought the usage of your Church into conformity with the rest of Christendom, the Church of England only excepted*" (see the *Guardian* of August 20, 1879).

Supposing these latter words, that I have italicised, refer to the discontinuance of the use of the Athanasian Creed in the public worship of the Church of Ireland, it is only on these that I propose to make my observations.

I think that they implicitly charge the venerable compilers of the Anglican Liturgy in the sixteenth century, not only with a liturgical innovation, but also with a violation of sound liturgical principles, as understood

and practised by the Church universal. I will frankly admit the charge of innovation so far as the introduction of that Creed into the common worship of the faithful at that time is concerned ; but if it be also implied that sound liturgical principles as understood and practised in the Church Catholic have been violated, I must beg to demur to such an implication. For be it known that for many centuries the Apostolic Church of Christ, both in the East and West, have had special Offices of devotion, aside from the Eucharistic service, to nourish the piety and devotion of its children. The great staple, so to speak, of these pious devotions consists of the Psalter, or the reading or singing in course of the 150 Psalms of David, as they are generally called. The Church, therefore, has composed her great confession of faith, including the orthodox definitions of the General Councils subsequent to the first of Nicæa and the first of Constantinople, in the form of a hymn, in perfect keeping with the spirit breathed in the Psalms, with which it has been for long centuries indissolubly joined in the recitation of the pious Offices of which I have spoken. The liturgical principle, if I may so call it, that has thus been consecrated by the usage of the whole Church is that this symbolical hymn should always be so joined with the Psalms in these Offices. Hence at the office of Prime on Sunday this Creed is appointed to be said in the Breviary of the Latin Church, and it has also place in a similar compilation for the use of the members of the Greek Church, to be found in an Office-book of which a copy is now before me, entitled "*Σύνοψις Ἱερὰ*."

Now, it is a fact that these pious Offices have become, as it were, the special privilege of the clergy and religious orders of the Greek and Latin Churches for their private or exclusive devotion. Hence this Creed, though in use in those Churches, is rarely if ever heard in public worship. Only the Latin Mass, or the Divine Liturgy of the Greek Church, is offered to all the faithful as a means of their public devotion. Thus the reading or singing of the Psalter in course is also banished in those Churches from the public devotions of the people.

Our Anglican Reformers, therefore, made the important innovation in the then existing usages of the sixteenth century, of taking these devotions from their hiding-places in the cloister and the monastery, and deliberately introduced them into the public worship of the whole congregation. The reading or singing of the Psalter in course during each month at Morning and Evening Prayer, as I have said, forms the great staple of these Offices. And, having decided to make this innovation, they violated no sound liturgical principle of the Church universal by introducing at stated times the recitation of the Athanasian Creed, in connection with the Psalter thus used, and with which it has been so long indissolubly bound up. If, therefore, to be in harmony with the Latin and Oriental Churches, we must banish this Creed from the public services of the faithful, we must also banish the reading or singing of the Psalter from those services, or else we would do violence to the long-established liturgical usage which has bound up this hymn with the Psalms in the pious devotions of God's people. Indeed, if the usages of public worship observed in other Churches, where Scriptural devotions have decayed, are to be made the test of what shall be used in our primitive Reformed Church, then the Apostles' Creed also must be eliminated from our public assembly of worshippers. Hence the backbone, so to speak, would be taken out of the body of our Order for Morning and Evening Prayer, and it would become an ill-shapen mass, without form, symmetry, or beauty.

I may add here one observation on the objections made to what are called the Damnatory Clauses of that Creed. If the unsuitableness of

this Creed for public worship is thought to consist in the fact that the eternal condemnation of apostates from the true faith, whosoever (*quicumque*) they may be (God only being their Judge), then on the same ground it might also be urged that the Psalter is unfit for public devotions, because not only similar expressions are contained therein, but also the Psalmist often invokes the most terrible imprecatory judgments upon the wicked. Evidently in the Athanasian hymn there is only question in these clauses of such as have been fully enlightened in regard to the true faith, and who, having once embraced it, do not persevere unto the end in *holding* (*servaverit*) it firm and inviolable. And in this it but re-echoes the inspired declaration of the Apostles (Heb. vi. 4-6). Hence those not thus enlightened are not referred to. The ecclesiastical anathema placed at the end of the great Eucharistic Creed of the Church by the Council of Nice was very properly removed from thence by the Council of Constantinople, that completed the same, as the repetition of such an anathema is unsuitable at the time of celebrating the banquet of Divine Love. But this censure has taken a more Scriptural form, and found a more fitting place, in the supplementary devotions of the faithful, to which the Athanasian Creed belongs.

Furthermore, if any weight is to be allowed to the objection that the inscrutable judgments of God on the unfaithful are not understood by those who assist in the public congregation, and therefore this Creed, which alludes to them, should be disused, then, the same line of argument would banish not only the reading of all unfulfilled prophecies, and the clauses of the Creeds that refer to them; but it would also put a stop to the administration of the Gospel sacraments and ordinances, because no one on this side of the veil of eternity can understand their full mystical import.

Let me conclude by stating dominant thought on this subject. The Royal Prophet, by inspiration of the God of Israel, introduced the Psalms in the public worship of the Temple, amidst the great congregation of God's people, three thousand years ago. Our great Anglican divines of the sixteenth century (alongside of whom we are but the merest pigmies) deliberately reintroduced them into the public worship of Almighty God, from whence, in a season of spiritual decay, they had been driven to take refuge in the monastery and cloister. With the recitation of these Psalms they bound up, on sound Liturgical principles, the Church's great hymn of faith, the Athanasian Creed, which re-echoes the spirit of the Psalter, as the *Te Deum*, the other two Creeds, and the *Gloria in Excelsis* re-echo the spirit of the Gospel and the other Scripture Lessons. Hence we have reason to fear that those whose tender consciences lead them to inveigh against the use of this Creed in the public congregation of Christ's Church, if they succeed in effecting this, will thereby pave the way for men of still tenderer consciences to lay irreverent hands upon the Psalter as the next thing to be excluded from the public services of the Church in alleging similar reasons. And thus the grand old worship of the Church of England, ruthlessly emasculated, will be brought back to a spectacular exhibition like the Roman Mass, or, worse still, reduced to the rhapsodical exercises of the conventicle, where the Word of God is entirely thrown into the background, so that, the only oracles of infallible truth being thus hushed in the public assembly of God's people, each one, Quaker-like, exhibits his crude, subjective inspirations for the amusement of the listening crowd, moved by itching ears and idle curiosity. *Obsta principis.*

Miscellanea.

THE AUTHORITY OF DOGMA.

A Speech intended as a sequel to the debate in the Church Congress at Albany, on the above named subject, in which papers were read by the Bishops of Illinois, Northern Ohio and Rhode Island, and by the Rev. Dr. John Cotton Smith, and speeches made by the Rev. Drs. Osgood, Vinton and Washburn.

MR. PRESIDENT:—I suppose from what has been said here this morning it might be inferred by some people that there is no *religious test* required for making a speech at a Church Congress: but I shall assume that we all cheerfully agree to be bound by the Bible and the historical documents of the Church to which we belong. Of course this discussion turns a good deal upon what may be included in the term "Dogma." If I mistake not, Canon Garbett, in his Bampton Lectures on the "Dogmatic Faith," includes in that expression the whole historical *Credenda* of the Church:—"all those things which a Christian ought to know and *believe* to his soul's health." The Church is to *teach* what its members are to *believe*; and as the Apostle said, "I declare unto you that which I also *received*;" so the Church's teaching is in the nature of a *traditum* or *depositum* which cannot be altered or superseded by any man's inventions or discoveries, however he may try to give them authority by the light of "right reason," of which we have heard so much to-day. I do not intend to imply that the word "dogma" in itself is the counterpart of the word "creed," as signifying what is *taught*. Etymologically, I suppose it is the mere *visum est* of a deliberative assembly, as where in the first Council of Jerusalem it is recorded that "it *seemed good* to the Holy Ghost and to us to *decree*," &c. But, in view of the attitude of the whole literary world to-day, and the application which the literary world makes of this word *dogma*, I am prepared to maintain that the word *dogma* now includes any religious truth or proposition which *cannot be demonstrated to the senses*—I say "religious," because that is the sphere to which this discussion is confined. Such is the position in which the habitual agnosticism or positivism of our secular literature has placed us.

Therefore I cannot agree with a friend whom I have always respected very much for his noble powers, that scientific truths or facts are in any sense to be called *dogmas*—that the multiplication table is an "arithmetical dogma," the union of acids and alkalis a "chemical dogma," &c. These are things demonstrable to the senses. And yet Science, I suppose, *has* its dogmas, which it calls upon us to believe upon evidence that amounts only to a high degree of probability. Such is the Atomic theory, the Undulation theory of Light, the theories of positive and negative Electricity, and even the Theory of Gravitation. These are good *working* theories, or

hypotheses, which Science must have as ladders in her climbing, till they break down under her, or she can afford to kick them away. *They are not proved* in any such sense as cuts off the possibility of some other explanation that may be found in due time. So it will be a good while before Science is ready to say her last word or utter her final dictum on almost any subject.

Then there is the theory of Evolution, which is as yet a mere hypothesis, that seems to fit a multitude of facts, and yet, as the best scientists admit, is confronted by other facts over which it completely breaks down. It is enough to make a wise man mad to see how the caterers for our periodical literature persist in thrusting this *dogma* of Science into our faces as the established creed, and as one too that disposes of the whole system of a supernatural Revelation! Why, I say, that the man who puts his trust in that figment of Evolution, walks by faith and not by sight in a sense far more complete, if not more edifying, than any Christian man in the land. Perhaps, as Julius Cæsar once said, They find it easy to believe what they *want* to be true. I have heard people sneer at the charity that "hopeth all things and *believeth* all things," but this wondrous facility of conviction appears to exist in its perfection chiefly among those who wish to get rid of the Bible and its inconvenient restraints.

But anyhow, I do declare, that it seems the most preposterous thing on earth to me, that our secular world should be living every day in the belief of those scientific dogmas which concern chiefly our bodily comfort or welfare—dogmas, mind you, that *cannot be demonstrated to the senses*,—and that too in a world cognizable by the senses, and in matters of every day experience, and yet sneer at Christians who receive as truths concerning their souls' welfare and their higher spiritual nature dogmas that come to them not only with the witness of inner spiritual and rational approval, but on external testimony as sure and satisfactory to them as any scientific induction. I more than half give in my assent to poor Michael Hayden's argument, the reformed inebriate, whom I once came across standing on a dry goods box leaning against a lamp post (as he had but one leg and one arm, having been previously blown up in a stonequarry), haranguing a crowd on the *Isms* of the day. And the *ism* which he took the least stock in was "*Infidelism*." Here some one in the crowd called out that he "didn't believe the Bible." "And what for don't you believe the Bible?" says Michael. "'Cos there's so many *meeracles* in it," says the man. "And why can't you believe in a miracle?" says Michael. "'Cos I never *seen* one," answered the man. "Well," says Michael, "do you believe you have got a backbone?" "Of course, I *know* that." "Well, but you never *seen* it." "Oh, but I can *feel* it." "Well," Michael sorrowfully added, "'cordin' to your own account, I don't believe you've got any *brains*, for you never *seen* 'em nor *felt* 'em either." Mr. President, I submit that this conclusion of Michael Hayden's is just exactly the last problem of rationalistic psychology to-day.

This brings me to the point as to the authority upon which Christian dogma rests. It will be seen that I have made *doctrine* and *dogma* synonymous, contrary to the view taken by one of our Rt. Rev. Fathers in his paper on this subject, which seemed to give doctrine the higher place, as a statement made expressly by Holy Scripture. But our version is a human work. What doctrine would he draw from such a translation as this, "The just shall live by faith, but if *any man* draw back, my soul shall have no pleasure in him?" We cannot always trust even a translation as entirely without bias. The Historical Church has to step in as keeper and witness. The dogmas of the Nicene and Athanasian Creeds, the Trinity and the Incarnation he would surely hold to be *doctrines* of Scripture, but it would have to be chiefly on the witness of the Historical Church, against all that multitude of mere private-judgment men and text-mongers who utterly deny these doctrines. The different religious bodies of the day are known by their different *doctrines*, and if the authority of all the mere platforms, confessions, articles, covenants, and catechisms that have been set up since the Reformation to be bowled over like tenpins one after another were the only subject of this discussion, I should stop here, or rather I should not have begun. These platforms and articles of course involve more or less of the essential dogmas of the Historic Faith; but for the most part they are merely scholastic deductions, inferences and applications of those dogmas—in many cases merely speculative or metaphysical—which the Church never made binding upon anybody, but which *sects* have tried to make so, thus proclaiming their origin as sects. All these things come under Pearson's category of *opinion*, which he says is only the probability of a thing not *known* to be true by reason of verisimilitude or analogy to something that *is* known to be truth. But this *opinion* is not Faith. Therefore the authority of dogma is not the authority of mere sectarian deliberative bodies that have put forth contradictory platforms and confessions from time to time, which, as one of our Rt. Reverend readers here to-day has said, "have been relegated to the regions of mythology."

And yet, by the way, I hope I misunderstood him, if I supposed he meant to part with any *truth* they may have contained, such as the doctrine of "original sin." I have been in the habit of telling my people that the universal applicability of Baptism was based on the universality of *sin*. There is no such thing as *Infant Baptism per se*: there is only *One Baptism for the remission of sin*. "Forasmuch as all men are conceived and born in sin, and none can enter into the Kingdom of Heaven except he be regenerate and *born anew, therefore*," &c. To say Adam's sin is *imputed* to us, may be nonsense. To say we derive a sinful *nature* from Adam, is only scientific *FACT*, for the stream is not higher than its source. But the truth is, these confessions and platforms, proceeding only from certain schools, parties or sects of modern Christendom, whether Augsburg, Heidelberg, Tridentine, or Westminster, are not to be confounded with or put on a level with those historical symbols and documents that have come

down from an UNDIVIDED CHURCH or from Apostolic days ; though it does seem as if such was the subtle object of Dr. Schaff's book on what he calls the "*Creeds of Christendom*." The authority of Christian dogma is not the mere subjective apprehension of this or that school in regard to the facts or doctrines of the Gospel, as if there was nothing but the Bible, and that were a code-book just dropped down from heaven, instead of being the gradual revelation of the abstract of Divine Truth through the concrete of human history. The authority of Christian dogma is the authority of all human history which centres in the Divine Fact of the Incarnation, and the God-Man that was lifted up that He might draw all men unto Him. He who denies it must deny that there was such a person as Jesus Christ and such an Emperor as Constantine, who called out the persecuted Christians from every nationality of his World-Empire, and asked them to *tell* and *bear witness*, as thousands had already borne witness by martyrdom, what that objective *Faith* was, which an Apostle had declared was "once delivered to the saints"—ἀπαξ—*once for all* delivered to the world. The infidel French revolutionists wished to blot out human history, as only the memory of a burning shame to the Age of Reason. The Materialists and Agnostics of to-day simply ignore the actual *phenomena* of history—Cardinal Manning denounces the appeal to history as treason to the illuminated living Church of to-day—and treason it is to ultramontane tyranny and usurpation; but the Past, at least, is safe; it can never be altered or set aside, and the man who asks us to stultify our noblest intuitions and our holiest aspirations, must at least give us a rational account of the *Past*, instead of merely turning his back upon it, and giving the lie to his own antecedents.

The authority of dogma, then, rests in an ecumenical witness, as the Bishop of Illinois has pointed out, to the Faith once delivered to the saints—whether by Councils, unanimous testimony of the fathers, or universal practice in the days of an undivided Church. It all gathers about the central Historical Personage of the world's history—Who He was, what He did and taught on earth, what He is doing now in Heaven, and what He will do when He comes again, to set right these perverse confusions of His own Household and Kingdom. In short, the authority of dogma rests on the undisputed *Facts* of human history, as witnessed to by the early ages of the Church's unbroken unity, facts that are not affected even, much less broken down by these ages of schisms and unbelief. It is expressed in the famous and infallible rule of Vincentius Lirinensis, *Quod semper, ubique et ab omnibus creditum est*, CREDENDUM. This fulfils *catholicity* in its modern literary sense, as well as its ancient primitive sense. And it is the only possible way you can realise that pet phrase you so often hear quoted, and so seldom see regarded: *In necessariis unitas; in non-necessariis libertas; in omnibus, caritas.*

"Right Reason!" applied to the contents of a book! private judgment after the manner of Wm. E. Channing and Theodore Parker, is a refrain

that often greets our ears. Now, even Plato said, that if you ask a book a question, it looks very grave and says nothing at all. It needs the voice of the Living Teacher—yea, the Voice of Him that liveth and was dead, and behold He is alive forevermore, and abideth with His *Sent* all days even to the end of the world. Right reason: well, even right reason might teach us to be humble before the mysteries of God and the universe: to take *something* on trust: to be glad of a Revelation, and to believe somewhat that we had not *found out*, but *received*. What is the right reason of a fly on the balance wheel of a Corliss engine? "Except ye be converted and become as little children," for—

What am I?

An infant crying in the night,

An infant crying for the light,

And with no language *but* a cry!

Besides, who ever told us that the human reason was what old Heraclitus called a *dry light*? The weeping philosopher needed no revelation to convince him that ἡ ὁδὸς χάτω was easier than ἡ ὁδὸς ἄνω. The poetry and philosophy of all ages but echo the familiar voice:

Facilis descensus Averni,

Sed revocare gradum

Hic labor, hoc opus est.

Is human reason so infallible? Why does the Scripture always treat belief or unbelief as an act of man's moral nature? "Ye *will* not come to me, that ye might have life." Only "if any man *wishes* to do the will of God, he shall *know* of the doctrine." "The pure in heart shall *see* God." As Bp. Butler suggests of the world of nature, may it not be equally so of the Historical Revelation, that the evidence of Divine Truth was "purposely put and left so, that those desirous of evading moral obligations should *not see* it, and honest minded persons should?" for it is the principle of Revelation itself, and enters into the definition of Faith that the "Wise shall *understand*, but the *wicked* shall not understand."

I am satisfied that it is a spurious charity which places all the causes of unbelief in the intellect. Human nature is weighted with a taint and a perversion that colors even the perceptions of the intellect, which otherwise would have no moral quality at all. As a Christian, I must believe what the Christians of the primitive age were always telling the heathen, to their exceeding great wrath, then even as now, that the *illuminati* were only the *renati*—the regenerate only those whose mind's eyes were opened—who, in S. Paul's words, were "renewed in the *spirit of their mind*."

Correspondence.

REMARKS CONCERNING THE WORDS OF THE INSTITUTION.

1. **E**VERY pronoun which does not accompany a noun substantive necessarily must hold the place of a noun substantive or of words which are used in the manner of a noun substantive, or it has the function of an indefinite particle. (2) It is a fundamental principle of human speech that every demonstrative pronoun which refers to one certain noun substantive must agree with this noun substantive in gender and in number (excepting the case in which it is used in the manner of an indefinite particle); and it invariably shows that agreement by its form in every one of those languages which distinguish gender and number in pronouns by different forms (with the exception of the case excepted above). (3) A sentence or a verb in the infinitive mood, which is used in the manner of a noun substantive, is regarded as being of the neuter gender. (4) A demonstrative pronoun never can refer to any one certain noun substantive from which it differs in gender or in number, except it be used in the manner of an indefinite particle.—Every correct grammar of any one of the Aryan languages teaches those four principles by precept and by example.

Thence follows, with positive and absolute certainty, *τοῦτο*, a pronoun demonstrative in the neuter gender, cannot refer to *ὁ ἄρτος*, a noun substantive of the masculine gender, or to *ὁ οἶνος*, a noun substantive of the masculine gender.

There, consequently, are left none other than two constructions for constructing the words of the Institution, "*τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον.*" "*τοῦτό ἐστι τὸ αἷμα μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐχρυσόμενον εἰς ἄφεσιν ἁμαρτιῶν.*" Either: *τοῦτο (τὸ σῶμα) ἐστι τὸ σῶμά μου. τοῦτο (τὸ αἷμα) ἐστὶ τὸ αἷμά μου. This (body) is My body, that which is being offered for your sake. This (blood) is My blood, that of the new testament, that which is being shed for many to the remission of sins. Or: "That which I am now giving to you is My Body, that which is being offered for your sake. That which I am now giving to you is My Blood, that of the new testament, that which is being shed for many to the remission of sins.*

It is entirely indifferent, which of these two constructions may be adopted. Each of them says plainly and distinctly that God Incarnate, Jesus Christ our Lord, gave to each of His Twelve Apostles at the time of the institution of the sacrament of the altar, and gives to every communicant in the sacrament ever since that time, His Holy Body which He took into the Godhead from the substance of the Virgin Mary, and which He offered to God the Father for our sake; and His Holy Blood which He shed for the remission of sins, and by which He formed the New Covenant; and that He gave them, and gives them ever since that time, under the forms (*forma* in the scholastic sense of the word) of bread and wine, that is to say, that the *materia* of the bread and of the wine does not disappear and

is not changed. (The *substantia*, ἡ ὑπόστασις, that on which a thing stands, the base, of the bread and of the wine is changed by the act of consecration; because, before this act, the *materia* of each was its *substantia*; after the act, Christ is the *substantia* of each of them. *Substantia*, in the scholastic sense of the word, does not signify what the word *substance* signifies at present; *materia*, as a scholastic term, signifies what the word *substance* signifies at present. *Forma* [or *species*], in the scholastic sense of the word, does not signify what the word *form* signifies at present; *forma* signifies the body of a thing, the thing itself, the very thing.) By each of those two constructions there is taught what the whole Church of Christ has taught at all places and at all times from A. D. 33 to the present day. (Every heretic excludes himself from the communion of the Church by his heresy, although he may outwardly continue to be seen within the external pale of the Church on earth.)

By S. Matthew and S. Mark, the Holy Ghost has recorded the second proposition of the words of the Institution by saying: τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης; by S. Luke in these words: τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου; by S. Paul, τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμφανῶν αἵματι. In neither of these two last propositions He says that the cup is the new testament, or that the cup is the Lord's Blood. God the Holy Ghost says in each of these two propositions, that the new testament is in the Lord's Blood. The cup is the vehicle by means of which God Incarnate, Jesus Christ our Lord, conveys His Holy Blood to every communicant in the sacrament of the altar. The first proposition of the words of the Institution has been recorded by the same words in the four records: τοῦτό ἐστι τὸ σῶμά μου. The two propositions by means of which the Lord instituted the holy mystery of the altar are parallel to each other. As He says in the first: That which I am now giving to you is My Body; so He says in the second: That which I am now giving to you is My Blood. The different forms of the second proposition in those sacred records do not change its meaning by any means or in any way.

Even though the Lord had said: οὗτος ὁ ἄρτος ἐστὶ τὸ σῶμά μου (This bread is My Body), there would not be either contained or implied in these words any metaphor or any kind of figure. Every person that has any knowledge of human thought and human speech, knows that it is utterly impossible to find any metaphor in such a sentence as: This bread is My Body. Every attempt to make it figurative, turns it into nonsense.

In respect to critical remarks published in the ECLECTIC of February, I respectfully beg leave to say: (1) in Gen. ii. 23, τοῦτο, evidently, does not refer to any noun substantive of the feminine gender. At the end of v. 23, for the first time, Adam forms and uses the name of Isha (woman). God the Holy Ghost uses the word in v. 22.—τοῦτο, in v. 23, evidently, signifies a thing for which Adam had not a name as yet, it signifies the creature which he saw there, which he saw for the first time; therefore, he says τοῦτο in the neuter gender (*this thing*). Besides, the noun substantive sig-

nifying *woman* as such, is of the neuter gender in several ancient languages; because woman legally has not existence by herself, as long as she is not married she is a part of her father, after having been married she is a part of her husband. For this reason, God in His Holy Scripture has recorded the names of the sons of many generations; He hardly ever mentions the names of daughters. (2) In Gen. xxviii. 17, *τοῦτο*, evidently, does not refer to *ὁ τόπος*; the place there (*ὁ τόπος*), where Jacob had been lying down and sleeping, was not either the house of God or the gate of heaven. Jacob had seen God standing above the ladder, the top of which reached to heaven; *τοῦτο* there refers to all that Jacob had seen.

To attempt to make a demonstrative pronoun in the neuter gender refer to one certain noun substantive of another gender, is contrary to all the laws of human speech; except it be used in the manner of an indefinite particle or an adverb, as is regularly done in the French and German languages, in such phrases as: “ce sont mes amis;” “Dieses sind meine freunde.” The second part of the sentence (v. 17), evidently, is meant to say: *αὕτη ἡ πύλη ἐστὶν ἡ πύλη τοῦ οὐρανοῦ*. In Zachar. v. 2, 3, the Prophet does not say: *τοῦτο τὸ ὄρεπανάον ἐστὶ ἡ ἀρά*. He says: *αὕτη (ἡ ἀρά) ἐστὶν ἡ ἀρά ἡ ἐκπορευομένη ἐπὶ πρόσωπον πάσης τῆς γῆς*. And in verses 7, 8, he says: *αὕτη (ἡ γυνή) ἐστὶν ἡ ἀνομία*. In 1 Cor. x. 27, 28, the Apostle says: *τοῦτο (τὸ παρατιθέμενον) εἰδωλόθυτόν ἐστιν*. In 1 Ep. John v. 3, *ἡ ἀγάπη τοῦ Θεοῦ* is the subject of the proposition. In v. 20 the Apostle says: *οὗτος (ὁ υἱὸς τοῦ Θεοῦ, Ἰησοῦς ὁ Χριστός) ἐστὶν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος*; and under this form, this passage has been cited in my own writing. In 2 Ep. John, 6, *ἡ ἀγάπη* is the subject of the first proposition, and *ἡ ἐντολή* is the subject of the second proposition. In Phil. i. 21, 22, the Apostle says: *τὸ ζῆν, Χριστός ἐι δὲ τὸ ζῆν ἐν σαρκί, τοῦτο (τὸ ζῆν) μοι καρπὸς ἔργου*. All these passages, consequently, prove exactly what I have maintained as being a principle of language in general, and as a law of the Greek language in particular.

The subject of a proposition is that concerning which something is asserted; the predicate in the proposition is that which is asserted of the subject; their position in the proposition is indifferent to their grammatical functions. The subject attracts the predicate; the predicate cannot attract the subject, it has no power of attraction in regard to the subject; *e. g.*, *ὁ ἄνθρωπος θνητός ἐστιν*; *ἡ ἀρετὴ καλὴ ἐστιν*; *τὸ πρᾶγμα αἰσχρόν ἐστιν*. *Οἱ Ἕλληνες ἦσαν πολεμικώτατοι*. *Πολεμικώτατοι ἦσαν οἱ Ἕλληνες*. In John ix. 19, *οὗτος ἐστὶν ὁ υἱὸς ὁμων*; the pronoun demonstrative *οὗτος* points back to what has preceded, referring to *ὁ ἄνθρωπος τυφλός*, with which it agrees in gender and in number. In John xvii. 3, *ἡ αἰώνιος ζωὴ* is the subject, *αὕτη* is the predicate, and agrees with the subject in gender and in number. The subject is, in 1 Ep. John v. 3, *ἡ ἀγάπη*; in 2 Ep. John, 6, (a) *ἡ ἀγάπη*, (b) *ἡ ἐντολή*; the predicate is in (1) *αὕτη*, (2) (a) *αὕτη*, (b) *αὕτη*; the predicate agrees with the subject, and the contents of *αὕτη* are given by the words, in (1) *ὅτι τὰς ἐντολάς αὐτοῦ τηρῶμεν*; in (2) (a) *ἵνα*

περιπατῶμεν, etc., in (b) ἵνα ἐν τῇ ἐντολῇ περιπατῇτε. In 1 Ep. John iv. 3, τοῦτο (τὸ μὴ ομολογεῖν τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθῆτα) is the subject, and τὸ τοῦ ἀντιχρίστου is the predicate. In 2 Ep. John, 7 οὗτος (ὁ μὴ ομολογῶν Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί) is the subject, and ὁ πλάνος καὶ ὁ ἀντίχριστος is the predicate. In John vi. 50, οὗτος is the subject, and ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων is the predicate. In Luke xxii. 19, τοῦτο is the subject, and τὸ σῶμά μου is the predicate. In each of the propositions: A modest girl is a violet; and: A violet is a modest girl; "a modest girl" is the subject, and "a violet" is the predicate. If I take "a violet" for the subject, I shall turn the proposition into nonsense. If I attempt to make the words of our Lord: τοῦτό ἐστι το σῶμά μου, a figurative proposition, I shall turn them into nonsense.

The Septuaginta is a translation which the Holy Ghost did not make, and it has been considerably influenced by the idiom of the Hebrew language. Our Lord spoke to His Apostles and to the people of Israel in the Aramaic language; the Greek, consequently is a translation of His words; but it is God the Holy Ghost that made this translation.

Variations in the construction of the passages adduced, however, do not affect the true interpretation of the words of the Institution, by any means or in any way. Whether I read: *This body is My body, that which is being offered for your sake*; or, *That which I am now giving to you is My Body, that which is being offered for your sake*; the words with which the Lord instituted the holy sacrament of the altar, teach plainly and distinctly, that He gives in that sacrament His Holy Body, which He offered to God the Father for our redemption, and His Holy Blood, which He shed for the remission of sins, and by which He established the New Covenant. Even though it may be granted to those who contend for reading οὗτος ὁ ἄρτος ἐστὶ τὸ σῶμά μου, to allow this reading, the laws of human thought, the principles of human speech, and the rules of rhetoric absolutely forbid, and make it utterly impossible to find any metaphor, or any kind of figure in that proposition.

Some of the remarks in the criticism published in the ECLECTIC of February, assert what I never denied, and disprove what I never asserted.

Finally, I declare that the only purpose for which I composed the essay which bears the title: "The Words of the Institution, examined (1) grammatically, (2) rhetorically, (2) ethically, was to bear witness to the Truth which Christ's Church has proclaimed in all places and at all times, by collecting testimony from the Ancient Councils and Ancient Fathers, and the testimony is the main part of my writing, and the only part that has any value for Christians in general. The ECLECTIC of December published an extract from the first section of the writing, which is an integral composition, and does not allow any divisions.

GEORGE A. WITTE.

ROME.—V.

THE railroad has breached the walls of Rome more thoroughly and effectually than all the conquerors that have preceded it. Yet so bright and enduring is the halo that surrounds its historic remains that modern skill and enterprise, in piercing that ancient barrier, have only opened new sources of thought and admiration. You cannot touch the Eternal City at any point without lighting upon some venerable relic or suggestive memorial. Of course the journey by rail deprives the traveller of those distant views of the dome of St. Peter's and the surrounding hills which thrilled his predecessors from the edge of the Campagna. But it is a glorious sight as one is coming from Civita Vecchia in the evening to catch the first glimpse of the myriads of lights gleaming on the seven hills, and realize that *there* is Rome. And no one can forget the sensation of of crossing the yellow Tiber, though it be on a railroad bridge, and feeling that that historic stream is rolling beneath him. The road passes on the left the Monte Testaccio, that extraordinary artificial mound 164 feet high, "the most stupendous collection in existence of broken jars and pitchers, fragments of ancient terra-cotta," the history of which has never yet been discovered. Crossing the Via Appia lined with ruined sepulchres, it sweeps around to the N. E. to the colossal ruins of the Claudian Aqueduct, passing St. John Lateran, the Amphitheatrum Castrense and Santa Croce in Gerusalemme. The aqueduct is passed through one of its stupendous arches, and curving to the N.W. the road passes the Porta Maggiore and the Baker's Tomb, and just beyond that enters the ancient wall of Honorius by the only friendly breach that was ever made in Rome's defences. Traversing a region of gardens and vineyards sprinkled with ancient ruins and almost uninhabited, it skirts a portion of the Agger of Servius Tullius, uncovered by the excavations for the road, and lands you on the plateau behind the Quirinal and Viminal mounts.

"ROMA!" Ah! what a thrill that sonorous word gives, though you hear it from the hoarse voices of the porters as you roll into the spacious depot, and doors are unfastened and fly open, and you are struggling to secure your bags and boxes. "ROMA!" It is like an echo from the twenty-six centuries that have heard and repeated it from generation to generation. But some very modern and necessary things must be attended to before you can indulge in reverie. One important ceremony is changed, which the voyager of former days can hardly realize: the examination at the Dogana. The officer is there indeed in his cocked hat and sword, but he makes no demand on any respectable traveller. Let us give our receipts for our trunks then to the porter of our hotel, let the omnibus (they have omnibusses now in Rome,) go on with its crowd, and let us walk to the Costanzi or the Quirinal, or wherever else we may have chosen our lodgings. There will be enough to repay us, and it is much pleasanter to walk, on one of the sweet April mornings in Rome.

Leaving the station at its northern end, we find ourselves in a vast open space, which bears every mark of having been great and famous in its

time. The varnish of recent improvements is on it in new streets and sidewalks and modern buildings, but the stamp of time is indelibly impressed upon it in towering walls and massive structures of the imperial epoch, gray with age, soft with mossy verdure. Here stood the magnificent Bath of Diocletian, filling this vast area; these walls and scattered buildings are all that remain of them. They were the largest in Rome, six thousand feet in circuit, more than a fourth of a mile each way, and capable of accommodating 3,200 bathers at one time. In building them the tyrants and persecutors, Diocletian and Maximian, forced forty thousand Christians to labour upon them, in memory of whose sufferings a church was consecrated here in the fifth century. A vast semi-circular wall enclosing the western side of the square; a prison at one end of it and a church at the other; opposite, on the east side of the square, the church of Sta Maria degli Angeli, a Carthusian monastery, a hospital for the blind, and store-houses for grain and hay, comprise the remains. The whole intervening space forms the open Piazza d' Termini, which we have entered.

The term "Baths" gives us a very imperfect idea of the Roman *THERMÆ*. They were intended by the emperors to furnish many forms of recreation and amusement. A plentiful supply of water is so needful for comfort and health in such a climate as the Roman, that the Romans from the earliest times spared no pains nor expense to secure it, as their aqueducts testify. To make it so plentiful that every citizen might enjoy it; to lead it through silver fawcetts into porphyry and marble basins in magnificent palaces adorned with porticoes, picture galleries, libraries, theatres, and the rarest sculptures and works of art; and to make the enjoyment of these things so cheap that the poorest might participate in it; was one of the favourite means by which the emperors endeavoured to conciliate the Roman people, and to make their despotism more tolerable. The Aventine Mount alone contained sixty-four public baths. The Pantheon was connected with the Baths of Agrippa. Titus turned a portion of the Golden House of Nero on the Esquiline into a foundation for his Baths. Nero built his west of the Pantheon and those of Agrippa. Constantine devoted the summit of the Quirinal to the same purpose. Of all these great and magnificent establishments, which adorned Rome in the beginning of the fifth century, hardly any vestige remains except in the ruins of Diocletian's and Caracalla's. Old Time seems to have been unwilling to let the name of the latter die, murderer, fratricide and tyrant as he was, but has perpetuated it in the majestic ruins of the Baths begun by him and finished by Alexander Severus. They are the only remains which survive to give us an approximate idea of the magnificence of the imperial *Thermæ*. They were not so large as those of Diocletian, but "they covered a space of 2,625,000 square yards—a size which made Ammianus Marcellinus say that the Roman baths were like provinces." They accommodated sixteen hundred bathers at once. Their floors were laid in mosaic, of which there are still remains *in situ*: an immense portion in perfect preservation, representing pugilists, has been removed to the Lateran museum. The walls were cov-

ered with the rarest of marbles, which now adorn palaces in Rome. "Endless works of art have been discovered here from time to time, among them the best of the Farnese collection of statues,—the Bull, the Hercules, the Flora, all now in the museum at Naples,—which were dug up in 1534, when Paul III. carried off all the still remaining marble decorations of the baths to use in the Farnese Palace," where Milton and after him Evelyn saw and admired them.

Shelley speaks of "the *mountainous ruins* of the baths of Caracalla," and "the flowery glades and thickets of odoriferous blossoming trees which are extended in ever-winding labyrinths upon its immense platforms and dizzy arches suspended in the air." To furnish the library of his Baths Diocletian removed the books from the Basilica Ulpia in the Forum of Trajan. Gibbon could not neglect such a theme for his peculiar powers of description: "The stupendous aqueducts, so justly celebrated by the praises of Augustus himself, replenished the *Thermæ*, or baths, which had been constructed in every part of the city, with imperial magnificence. The baths of Antoninus Caracalla, which were open at stated hours, for the indiscriminate use of the senators and the people, contained above sixteen hundred seats of marble; and more than three thousand were reckoned in the baths of Diocletian. The walls of the lofty apartments were covered with curious mosaics, that imitated the art of the pencil in the elegance of design, and the variety of colours. The Egyptian granite was beautifully incrustated with the precious green marble of Numidia; the perpetual stream of hot water was poured into the capacious basins, through so many wide mouths of bright and massy silver; and the meanest Roman could purchase, with a small copper coin, the daily enjoyment of a scene of pomp and luxury, which might excite the envy of the kings of Asia. From these stately palaces issued a swarm of dirty and ragged plebeians, without shoes and without a mantle; who loitered away whole days in the street or Forum, to hear news, and to hold disputes; who dissipated, in extravagant gaming, the miserable pittance of their wives and children; and spent the hours of night in the indulgence of gross and vulgar sensuality."

As we wander around these mighty relics of imperial magnificence we cannot be deceived by the recollection that they were built for the comfort and enjoyment of the whole Roman people, patrician and plebeian alike. There was equality in indulgence, it is true, but *cui bono*? In an economical point of view it was a vast outlay for a small, if not a pernicious, result; in a moral point of view it was beginning at the wrong end; in a political point of view it was destructive of the very power it was intended to buttress. "The habits of luxury and inertion which were introduced with the magnificent baths of the emperors were among the principal causes of the decline and fall of Rome. Thousands of the Roman youth frittered away their hours in these magnificent halls, which were provided with everything which could gratify the senses. Poets were wont to recite their verses to those who were reclining in the baths." (*Hor. Sat.* 1, 4.)

But amid all these luxurious provisions for the well, where were the establishments for the relief of the sick and suffering? Ignorance, want, pain, "the thousand natural shocks that flesh is heir to" prevailed on every side, but they were left to do their work unpitied and unrelieved. In all the Roman Empire there did not exist a hospital or an orphanage. The blind wandered about in darkness, and the dumb in silence, and no hand was stretched out for help and restoration. But amid the plebeian homes on the Aventine and in the sand galleries along the Appian way, and even on the imperial Palatine, a new kingdom had been founded and was growing day by day, whose life and power consists in the reverse of all this. There were two Jews in Rome, one of whom had been brought there in chains on appeal to Cæsar, and "dwelt in his own hired house with a soldier that kept him." They had received a doctrine from One who had been "crucified under Pontius Pilate," after "going about doing good and healing all that were oppressed of the devil."

What did the Neros, the Caracallas, or the Diocletians care for them or their doctrine? They were superstitious, impious Jews, Atheists, any name by which the mob chose to call them, the harder the better. "Away with them to the lions!" was the cry when they appeared in the amphitheatre. But all this time their disciples, inspired by the new "enthusiasm of humanity," awakened by faith in the Crucified One whom they preached, were realizing the true brotherhood of man, and following their Master's example in relieving the sufferings of men. The church was never so poor, persecuted or afflicted that this blessed work did not go on. Not in Macedonia only but in Rome also, and everywhere, "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." "To do good and to distribute," "to remember the poor," to "do good unto all men, and especially unto them that are of the household of faith;" to "be not weary in well doing;" is the new law of love for which St. Lawrence suffered when he produced before the Prætor the poor whom he fed, as the jewels of the Bride of Christ, and which the Church that he served has never forgotten. Amid the ruins of the luxurious palaces and baths of imperial Rome, stand the numerous spacious and munificently endowed hospitals, orphanages and homes for the poor and helpless, which, perpetuating the charity of the first Christians, are, as they always have been, the glory and the strength of the Roman Church. Amid much to condemn and grieve over, let this be said to her honour and for our imitation in a larger and nobler measure.

Two churches have been built, or rather fashioned, from the remains of the Baths of Diocletian. One of them, Sta Maria degli Angeli, had its origin from the introduction by a priest from Sicily of the worship of the reputed seven archangels in 1520. Leo X. gave him license to fasten his seven pictures on seven of the columns then standing erect in the Baths. Pius IV. ordered the pictures away, and in 1560 employed Michael Angelo, then in the eighty-sixth year of his age, to transform the great hall of

the *Therma*, then remaining with its original roof in good preservation, into a church. The master accomplished this, and produced a cruciform church, which is still most magnificent. Here is buried Salvator Rosa, and here is the most perfect meridian line in Europe, 150 feet in length, with the signs of the zodiac so arranged on either side that the precise day of the year may be ascertained. Annexed to it was a grand Carthusian monastery, in the famous court of which may be seen a cloister built by Michael Angelo, supported on a hundred columns from the ancient buildings of Diocletian on the spot, and enclosing three venerable cypresses planted by Angelo's own hand. Thus the great master of Christian Art has left here, as on every side of his adopted city, the impress of his transcendent genius, in moulding to Christian uses the "relics of a guilty race," stained with the blood of the martyrs.

M. V. R.

FATHER BENSON AND THE DOUBLE PROCESSION.

THE EDITOR OF THE ECLECTIC:—May I be allowed a word as to one of the points raised by Father Benson?

Holding the doctrine of the double Procession of the Holy Ghost he places it, or seeks to place it, on a formal basis partly of Sentiment, partly of Logic. Since in this he is, as he admits, simply following a large school of theologians Anglican and Roman, he will acquit me of anything like personality in what I have to say. And your readers will not need to be told that with a man of his ability and training, I have neither the desire nor the intention to invite a controversy.

1. With regard to the sentimental element in Father Benson's letter, I am not at all sure that I have wholly succeeded in comprehending him—which is very possibly my own fault, for I plead guilty to some lack of imagination; or if I have any, it fails to serve me here. But at all events, I can not see much wholesomeness of sentiment in language like the following: "The love of God is nothing else than the breathing forth of the Holy Ghost by the Father and the Son, in the undivided act of self-sufficiency and joy."

Or, again, in that whole paragraph in which the union of husband and wife is boldly adopted, not merely as an illustration of the joint action of the Father and the Son in the spiration of the Holy Ghost, but apparently as a thing existing in the natural order which, mirror-like, displays, as by some necessary law, an image of that which exists in the being of God. Thus:

"The Bond of the Holy Ghost, the love of the Father and the Son. . . . Husband and wife, originally two, are made one flesh in the mystery of love. Love can not be without a double, a mutual origin."

Of course this sort of thing is not meant for serious argument, but my point now is that it is very doubtful sentiment. At any rate it is exceedingly bold. And to sentimentalize boldly concerning that of which we really know little or nothing, becomes hazardous just in proportion as the

subject is lofty and important. And even bold sentiment ought to be conformable to the laws of reason and sobriety, and to the authentic tradition of the universal Church. I wish to emphasize this point, because it is just here, in the sphere of Sentiment, that the whole of the trouble has arisen in this matter, and much of the trouble in other matters of Western deflection in Faith and Discipline. And logic has come in, in every case, simply to fortify the positions taken up in the first instance by men who allowed feeling, or utility, to run away with judgment and obedience.

2. With regard to the basis of Logic in Father Benson's exhibition of his doctrine, the objection holds that the method proves altogether too much, when impartially applied. Take for example his statement, "If the Holy Ghost did not proceed from the Son even as He proceeds from the Father, there would be a rent in the very being of God. The Father would have a somewhat in which the Son did not share." Father Benson has here in mind, very obviously, our Lord's words (S. John xvi. 15), "All things that the Father hath are mine." Now put his reasoning in the form of a syllogism :

All things that the Father hath are mine.

One of the "things of the Father" is the spiration of the Holy Ghost.

Therefore: One of the things of the Son must be the spiration of the Holy Ghost.

This seems very fair. But look steadily for a moment at another syllogism which I will furnish, the exact parallel of this one :

All things that the Father hath are Mine.

One of the "things of the Father" is the Eternal Generation of the Son.

Therefore: One of the things of the Son is the Eternal Generation of Himself!—Which, of course, is monstrous.

Nor does Dr. Ewer in his Criticism fall far behind in the same fault. His argument, put syllogistically, is as follows:

The Spirit proceeds from the substance of the Father.

The Substance of the Son is one with that of the Father.

Therefore: The Spirit proceeds from the Substance of the Son as well as of the Father.

Now for a parallel:

The Spirit proceeds from the Substance of the Father.

The Substance of the Spirit is one with that of the Father.

Therefore: The Spirit proceeds from Himself!

In each of these cases my premises are as axiomatic as the others, and my conclusions follow as inevitably as those which they are designed to travesty.

What then is the remedy? To drop logic in this matter, and to fall back upon the simple doctrine of our Lord: "The Spirit of Truth which proceedeth from the Father."

To drop logic and fall back upon the simple statement of the Fathers of Nicæa and Constantinople: "The Holy Ghost . . . Who proceedeth from the Father."

To drop logic and fall back upon Father Benson's own wise utterance made in another connection, but surely no less applicable in this; "The reticence of the . . . Eastern Church . . . is much more reverent and faithful."

Our disposition to adopt this remedy was shown six years ago when thirteen of our dioceses, including some of the oldest and strongest, memorialized the General Convention for a revision of our version of the Nicene Creed. *Nulla vestigia retrorsum!* Let us have no back tracks!

Hartford, Feb. 5, A. D. 1880.

E. H.

Church Work.

SADLER'S "CHURCH TEACHER'S MANUAL" AND WEEKLY CATECHIZING.

IN the present condition of Sunday School teaching, no apology seems to be needed for offering one more contribution to the many methods in vogue. I take the following as axioms:

1. The Church Catechism the true basis of all teaching in the School.
2. The impossibility of getting any considerable number, at least in cities, to learn lessons at home.
3. The confusion of mind in the catechumens caused by many booklets and leaflets. The necessity and duty of personal catechizings by the clergy (see Title I. Canon 21).
5. The desirability of this being weekly and in church.
6. The necessity for providing the children with a special, dignified, churchly service in the church.
7. The importance of teaching the teachers.

This is a formidable list, but the scheme which I would propose to meet its demands is, I think, not very formidable. The only implements it requires are a Bible and Prayer Book and a printed Scheme of Catechizing adapted to the Christian year; for the teachers, Sadler's most excellent "Church Teacher's Manual" in addition.

The printed Scheme (which I enclose and which I shall be glad to supply to any one desiring it) is simply a systematic plan to aid in the work of catechizing. It is not a plan for Bible classes. These can be provided for in other ways. It is for the School as a whole. It is the Church Catechism applied to every Sunday in the Christian year, with one Scripture lesson of ten to twenty verses by way of illustration, and one text to be committed to memory. Provision is also made for the weekly recitation of one fifth of the Catechism without comment, for the purpose of keeping it fresh in the memory.

The teachers are to supply themselves or (if necessary) to be supplied with Sadler's admirable book on the Catechism, and are required to study

carefully the lesson for the day, note the points best suited to the particular needs of their children, and teach them orally.

The natural way in which the Catechism fits into the Church year is very striking. Dividing the whole into fifty-two portions, we commence the first two Sundays in Advent with the two clauses of the Creed, "The Christ," and "He shall come to judge." The third Sunday begins the Catechism, and we proceed to the end of the year with scarcely a single deviation from the order of its teaching. How naturally this accommodates itself to the Church Calendar we may see by a few illustrations. Without any forcing it brings the following subjects to the following days: "Members of Christ by Baptism," on the first Sunday after Christmas; "Infant Baptism" on the second Sunday (feast of Circumcision in previous week); "Suffered," &c., on Palm Sunday; "Risen again," on Easter Day; "Holy Ghost" on Whitsun-Day; "The Holy Catholic Church" in the early pentecostal season, and the Commandments, Lord's Prayer and Sacraments for the remainder of the year.

This method in substance has been in use in my own parish for some time, and as a matter of experience we find that it works well and easily. "Sadler" is a perfect treasury of elementary Christian knowledge, scriptural, theological and practical. His book may be used year after year and still not be exhausted. The teaching is uniform for the whole school. Every Sunday has its own invariable lesson fitting into the particular season or day. No part of Christian knowledge is slighted. The rector has not to puzzle his brain about what particular subject he is going to teach his flock. Both scholars and teachers know beforehand what is expected of them. Above all it is a Scheme for Catechizing and in accordance with the Christian year.

I may add that my own custom is (as it was that of my predecessor in the parish, the present Bishop of Fond du Lac) to follow up the teaching every Sunday with a service (choral) in the church. This is all-important, as it gives the rector an opportunity every Sunday for public catechizing, and thus doubly impressing the previous teaching of the school, and it affords the children an opportunity of joining in a real churchly worship, something which we believe one half of our children in the Sunday schools at present know nothing about. If it is a sad fact that the majority cannot, or, at any rate, are not brought to the regular services, the only resource is to bring the service to them. The outline of the service used is as follows: Processional hymn, Lord's Prayer and Versicles, one psalm, lesson (the Scripture illustration in "Scheme" already read in the school), Canticle, Creed and Versicles and three Collects. Then a hymn, catechizing, offertory with hymn at presentation of alms, collect and benediction.

W. GWYNNE.

Scheme for Catechizing, with Scripture Lessons and Texts,
in connection with

SADLER'S "CHURCH TEACHER'S MANUAL."

1878-9.	Subject.	Section in Manual.	Scripture Illustrations.	Text to be committed to memory.	Portion of Church Catechism
ADVENT.					
1st Sunday	The Christ, or Messiah.....	16	S. Matt. xxi. 1-17...	S. Matt. xxi. 4-5....	A
2nd "	He Shall Come to Judge.....	25	S. Matt. xxv. 31 to end	2 Cor. v. 10.....	B
3rd "	The Christian Name	1	S. Matt. i. 18 to end	S. John x. 3.....	C
4th "	Members of Christ	2	S. John xv. 1-8.....	Eph. v. 30.....	D
1st af. Christmas	Members of Christ by Bapt'm	3	S. Luke ii. 1-15.....	Gal. iii. 26-7.....	E
2nd "	Infant Baptism	4	S. Luke ii. 15-22	S. Mark x. 13-14	A
1st S. aft. Epiph.	Children and Inheritors.....	5-6	S. Luke ii. 41 to end	Rom. viii. 16 & pt. 17	B
2nd "	Renouncing the Devil.....	7	Gen. iii. 1-20.....	1 Pet. v. 8, 24, 9	C
Septuagesima...	" " World.....	8	S. Matt. xiii. 18-24	1 John ii. 15.....	D
Sexagesima	" " Flesh.....	9	S. Luke xvi. 19 to end	Gal. vi. 7, 8.....	E
Quinquagesima.	The Christian Resolve.....	12	S. Luke ix. 57 to end	Phil. iv. 13.....	A
LENT.					
1st Sunday.....	The Faith	13	1 Cor. xv. 1-12.....	Rom. x. 9.....	B
2nd "	God the Father	14	S. John xiv. 1-15	S. John xiv. 6.....	C
3rd "	The Name of Jesus.....	15	S. John iii. 14-22	S. Matt. i. 21.....	D
4th "	God's Only Son, etc.	17-18	S. John v. 17-25	S. John v. 23.....	E
5th "	Conceived, Born, etc	19	S. Luke i. 26-39.....	S. Luke i. 35.....	A
Palm Sunday...	Suffered, etc., Crucified, etc.	20-21	S. Mark xv. 15-40.....	Phil. ii. 5, 6, 7, 8	B
Easter Day	The Third Day He Rose	23	S. John xx. 1-11.....	1 Cor. xv. 20, 21	C
1st S. aft. Easter	Resurrection of Dead Souls...	23	Rom. vi. 1-14.....	S. John v. 24, 25.....	D
2nd "	Resurrection of the Body...	30	1 Cor. xv. 35-50.....	Phil. iii. 21.....	E
3rd "	Descended into Hell	22	S. Luke xxiii. 39-47	1 Pet. iii. 18-19	A
4th "	Ascended into Heaven.....	24	Acts i. 1-12.....	Heb. iv. 14.....	B
5th "	From thence He Shall Come	25	1 Thess. iv. 13 to end	1 Thess. iv. 16.....	C
S. af. Ascension	The Life Everlasting	31	Rev. xxi. 23 to xxii 6.	1 Cor. ii. 9.....	D
Whitsun-Day...	The Holy Ghost	26	Acts ii. 1-12.....	S. John xiv. 16 & pt 17	E
Trinity Sunday.	The Holy Trinity.....	32	S. John xiv. 15-27.....	S. Matt. xxviii. 19...	A
1st Sunday.....	The Holy Catholic Church— a Visible Society	27	S. Matt. xiii. 24-31...	S. Matt. xvi. 18.....	E
2nd "	Four Marks of the Church— 1. The Faith, { 2. The Ministry, { 3. The Sacraments, { 4. The Prayers, {	27	Acts ii. 37 to end.....	Acts ii. 42.....	A
3rd "	The Communion of Saints...	27	Acts ii. 37 to end.....	1 Cor. x. 17.....	B
4th "	The Forgiveness of Sins...	28	1 Cor. xii. 12-28.....	Heb. xii. 22, 23, & pt 24	C
5th "	Preface & 1st Commandment	29	S. M'rk xvi. 14 to end	1 John i. 8-9.....	D
6th "	2nd Commandment.....	33-34	S. Matt. xix. 16-23.....	S. Matt. xix. 17.....	E
7th "	3rd "	35	Rev. v. 6 to end.....	Ps xcv. 6.....	A
8th "	4th "	36	S. Matt. v. 33-38.....	Ecc. v. 2.....	B
9th "	5th "	37	Acts xx. 7-13.....	S. Mark ii. 27, 28.....	C
10th "	6th "	38	Eph. vi. 1-10.....	Rom. xiii. 1.....	D
11th "	7th "	39	S. Matt. v. 17-27.....	1 John iii. 15.....	E
12th "	8th "	40	S. Matt. v. 27-33.....	S. Matt. v. 8.....	A
13th "	9th "	41	S. John xii. 19.....	Eph. iv. 28.....	B
14th "	10th "	42	S. James iii. 1-14	1 Pet. iii. 10.....	C
15th "	Our Father and Hallowed...	43	S. Luke xii. 15-22.....	Prov. iv. 23.....	D
16th "	Thy Kingdom and Will.	44-46	S. Luke xi. 1-14.....	S. Luke xi. 13.....	E
17th "	Give us this Day.....	47-48	Rev. iv.....	S. Matt. vii. 21.....	A
18th "	Forgive us.....	49	S. John vi. 22-36	S. John vi. 27.....	B
19th "	Lead us not	50	S. Mat. xviii. 23 to end	S. Mark xi. 25.....	C
20th "	Nature of Sacraments.....	51	1 Cor. x. 1-14.....	1 Cor. x. 13.....	D
21st "	Baptism—Sign and Grace...	52	S. John i. 1-15.....	S. John i. 14.....	E
22nd "	Requirements for Baptism & Infant Baptism.....	53-54	2 Kings v. 1-15.....	S. John xiii. 5.....	A
23rd "	The Lord's Supper—The Memor- ial	55-56	Acts ii. 37-43.....	Ac's ii. 38 and pt. 39	B
24th "	The Sacramental Mystery...	57	1 Cor. xi. 20-27.....	1 Cor. xi. 24, 25.....	C
25th "	The Lord's Supper—What is required	58	S. John vi. 47-59.....	S. John vi. 54.....	D
26th "		59	1 Cor. xi. 23 to end...	1 Cor. xi. 28.....	E

The letters in the last column refer to the following portions of the Catechism which are to be recited without comment:

- (A) *From the beginning to "people of God."*
 (B) *From "You said that your" to "anything that is his."*
 (C) *From "What dost thou chiefly learn" to "please God to call me."*
 (D) *From "My good child, know this" to "Amen, so be it."*
 (E) *From "How many Sacraments" to the end.*

The only books which this Scheme requires are, for scholars, Bible and Prayer Book; for teachers, Sadler's "Manual" in addition. The teachers having thoroughly studied the "Manual" lesson beforehand and made a note of the points best suited to the particular needs of their children, are to teach them orally. Each child is to have a copy of this paper and is expected to read over the Scripture Illustration at home and commit the Text to memory.

THE MEMPHIS MARTYRS.

THE *Journal* of the Diocese of Tennessee has several pages in *memoriam* of the clergy and sisters who gave their lives in the great pestilence of 1878. The clergy were the Rev. C. C. Parsons, L. S. Schuyler and S. M. Schwrar; and the Sisters of the Order of S. Mary, Constance, Thecla, Ruth and Frances.

To the priests, the Bishop pays a beautiful tribute; and of the martyr-sisters he says:

"Sister Constance was the Sister Superior in Memphis. She was no ordinary character. One who knew her intimately writes: 'I gather up for my guidance the teachings she has left—that singleness of motive, that forgetfulness of self, that rare cheerfulness and ready obedience, and sincere humility, how these were blended with staunch fidelity and high courage, and the quiet firmness which works or waits, which fights or suffers, which guides or obeys, which quietly ministers or calmly dies, because the soul trusts in God and only lives for Him.'

"Sister Thecla was one who consecrated her life to God with a like unreserve and earnestness of purpose. She was ever active in the discharge of all her duties. I so well remember her, late one dark night, as she walked the streets of Memphis on her errand of mercy. I said: 'Surely, my dear sister, you ought not thus to expose yourself.' Her answer was: 'It is perfectly safe for me, for He watches over me.'

"And Sister Frances who at the Church Home did such a blessed work for the little lambs of Christ's fold.

"And Sister Ruth, who cheerfully volunteered, and with such holy zeal faithfully and unflinchingly gave herself—even unto death—to Christ, in the person of his afflicted ones.

"And Mrs. Bullock an Associate Sister, who had withdrawn from the world, and gave herself with true-hearted love to the religious life.

"These all gave themselves to the one holy work, and found in Christ's dear service an unending peace and happiness. They all had visions of God through purity of heart. They all served Christ with affection, reverence and honor, with faith and zeal and hope. And now they have joined that great multitude which no man can number, who having borne the Cross, dwell in God's everlasting peace."

On the 25th of August Bishop Quintard was present at the Church of the Transfiguration, N. Y., when the Rector, Dr. Houghton, made the following statement:

"A week ago yesterday I commended to the protection of Almighty God two of the Sisters of St. Mary, just as they were setting out on their return to Memphis, and from whence so many that could were fleeing. Two weeks before, they had come on to New York for needed rest and refreshment. News came of the breaking out of the yellow fever. Without delay or trepidation they went back to the post of duty and of danger—and it may be of death. I have had a varied experience, and have witnessed much; but I have seen no braver sight than that which I saw in Varick street, in front of the Trinity Infirmary, when just at evening I blessed those sisters sitting alone in the carriage which was to take them to the train for the journey to Memphis."

The sisters who thus returned were Sisters Constance and Thecla. Bishop Quintard informs us of the gratifying fact that while he was in New York many clergymen offered to go to the plague-stricken parts of

his diocese. The first one to offer was the Rev. C. W. Ward, now of Grand Rapids, Mich. Then the Rev. W. Wilson, of Cairo, Mich., the Rev. H. D. Jardine, of Kansas City, Mo., and the Rev. C. C. Grafton, Superior of the Brotherhood of St. John the Evangelist, Boston. Twenty to thirty others, whose names are not given, volunteered, but only two were allowed to go. Louis Schuyler went and made the priesthood illustrious by laying down his life for the brethren. When Dr. Harris and Mr. Parsons were both down with the fever, and the only priest left was the venerable Dr. White, the Bishop telegraphed Dr. Dalzell, of Shreveport, La., to know if he could recommend an acclimated priest to go to the doomed city. The Bishop says: "The same day I received the Doctor's reply — *I will leave for Memphis to-morrow!*" I desire to record my very great thankfulness to God, in sending to our stricken people, and giving to me as a fellow-helper in Christ Jesus, a man of such earnest devotion to Christ and the Church."

Literary Notes.

Pott, Young & Co. of New York, send us from the Rivingtons, publishers, of London, the following books:

The Life Record, a God-parent's Gift. A beautifully ornamented little book, with a blank page for the birth, another for the baptism, and another for the confirmation and First Communion of a child. Besides these, are seventy openings of two pages each with the names of the twelve months, for the natural term of human life. At the top of each opening there is on the left hand a text of Holy Scripture in black letter, and on the right a verse or distich from some poet. The mother to whom we gave it at once remarked, that "it would be a sad record, if cut off before it reached the middle." We only pointed to the lines over one of the pages, "He liveth long who liveth well."

Simple Poems from Cowper, with Life of the author and Notes: by Francis Storr. This is one of the series of *English Classics*, edited by Mr. Storr, including now some twenty volumes of the best English poets and writers, made more interesting and intelligible to young persons (and old ones too) by the copious notes and illustrations of the editor.

Also from Pott, Young & Co., New York, we have received of the publications of the S. P. C. K. London:

Confucianism and Taouism (with a Map), by Robert K. Douglas, of the British Museum, and Prof. of Chinese at King's College, London.

This is another of the series on "Non-Christian Religious Systems" of which *'the Corân'* has already been noticed by us. This volume is really two volumes in one, the former giving an account of the life and teachings of, Confucius for which there are ample materials in Chinese literature, and the other devoted to those of Laou-tsze, the founder of Taouism and about contemporary with Confucius, although much less is known of him. These two exhibit the highest outcome in the way of religion and morals ever attained by this rice-eating people, and they show clearly enough that their traditions pointed to a race that were as purely monotheistic as the descendants of Abraham himself. It is no interference with Scripture chronology to find that "it is not until the reign of Taou (2356 B. C.) that we exchange the purest fable for even doubtful history."

The book is of great interest, and gives us in brief what has not been accessible heretofore.

Early Chroniclers of Europe: France, by Gustave Masson, B. A., Univ. Gallic.

This is a delightful book and a striking instance of the new feature in literary work nowadays, the gathering together and condensing into portable shape a vast amount of literary knowledge here-

tofore hid away in ponderous tomes and widely separated libraries. This author begins back at *Eusebius* and traces all the way down to the sixteenth century, the wonderful list of French annalists, historians, memoir-writers, and autobiographers. It is a remarkable fact how large a place in French literature is filled by *letter-writers*. Perhaps no other country has a literature that so completely lets us into the private and domestic life of the people. This book is full of the curiosities of mediæval literature and history. (S. P. C. K. price \$1.50.) Pott, Young & Co., New York.

Early Chroniclers of Europe: *England* by James Gairdner. S. P. C. K. Pott, Young & Co. (Price \$1.50.) Here is done for England what Masson has done for France. It begins with Gildas and Bede and comes down to the sources of Shakspeare's historical plays. These volumes will do much to popularise the sources of Mediæval history, and let us see a better side of humanity than the mere record of battles and sieges that often do duty for a nation's history.

Thoughts on Great Mysteries. Selected from the Works of Fred'k Wm. Faber, D.D., with an Introduction by J. S. Purdy, D.D. [New York: Thos. Whitaker.

We wish we had room for Dr. Purdy's preface to this collection of spiritual gems from Faber's prose writings, for it shows a masterly style and keen insight, into the rare qualities of mind and heart that distinguish the writer of such works as "the Precious Blood," the "Creator and the Creature," and the "Incarnation." This book is just what will be eagerly welcomed by the many who know something of Faber, but who are deterred by his voluminousness, and the almost maudlin fervor of his Romanism, as it crops out here and there. Here is a really valuable book added to our devotional store.

Editor of the Church Eclectic:

Your correspondent, "J. M., M.D." seems to think that the Fifth General Council spoke authoritatively on the subject of future punishment, and is amazed that the Rev. Mr. Low, in his

pamphlet "What will the End Be?" "repeatedly gives thanks that the Church has not, as such, at any time, spoken authoritatively on the subject."

Will J. M., M.D. be kind enough to tell us where in the acts of that Council or in what terms, it uttered a decision on the subject?

Murdock, the translator of Mosheim, in a note on page 411 of Vol. I. (edition of 1854), says that "according to the Acts of the Fifth General Council, as they have come down to us, Origen was no otherwise condemned than by having his name inserted in the list of heretics collectively anathematised. The celebrated fifteen anathemas of as many Origenian errors," (including the one on the subject of future punishment,) "said to have been decreed by this Council, are found in no copy of its Acts, nor are mentioned by any ancient writer."

Neander, (Torrey's translation, vol. ii. pp. 703-4.) tells us that a Council which met at Constantinople, under the presidency of the Patriarch Mennas, in the year 541, did, in obedience to the orders of the Emperor Justinian "condemn Origen, with others, and established 15 canons in opposition to the Origenistic doctrines." But this was not the Fifth General Council, which was not held till the year 553, though, as Neander says, it has been sometimes confounded with it. He (Neander) does not consider that the General Council "had any particular action on the subject of renewing the sentence of condemnation against Origen," and he thinks it "not impossible that the name of Origen itself in the Acts of the Council was a later insertion."

If we can place reliance upon such names, the Rev. F. N. Oxenham, to whom Mr. Low refers as authority, must be right, and your correspondent wrong.

F. W. S.

Woodstock, Vt., Feb. 16th, 1880.

Euripides. By J. P. Mahaffy, A. M. London: Macmillan. 1879.

Mr. Matthew Arnold has lately repeated his plea for the significance and worth of the Classics as read at school: and for their formative character as bringing out "the order and sense of that world from

which they issued." Professor Mahaffy in this monograph has done much, not merely to place the works of Euripides in a vivid light, by showing his age and its surroundings with a chronology of events, literary and artistic, as well as political, but he has also done something to illustrate the Hellenic genius by tracing through the example of Euripides the sequence, "the order and sense," that is the real circumstances and development of that world out of which the poetry of Euripides proceeded.

In the "Survey of the Dramas" of Euripides, their plots, lyric poetry, choral odes, and lesser characteristics are excellently discoursed with full and accurate scholarship, shown rather in its results than of set purpose. The last chapter, "The History and Fortune of his Works," perhaps more than the others, brings home to our day both the man himself and his writings, and vivifies both. The intelligent interest which such a book awakens is altogether another thing from that which the reader may feel in the crabbed scholia and musty commentaries of only a generation back; as now treated, classics and classical writers will put to shame the doubts of those who call in question or deny the value of a classical education.

There is one special charm about this little volume for young students—its apt illustrations and incidental references to other departments of literature. On the first page, *e. g.*, the Greek poet, the child of his day, the exponent of a national want, the leader of a literary public, finds an analogue in modern days; "this intimate connection of poet and public was like the relation of the daily press to the people of England, where it is hard to say whether the public leads the papers or the reverse;" on the last page we are reminded of "Mendelssohn's music—version into music we are almost inclined to call it—and of Miss Helen Fancit as Iphigenia" (in Aulis) at Dublin, arranged for her with Mr. Calcraft's version and Mr. Levey's chorus-music. One little complaint we have to make. Mr. Mahaffy steers clear of any pedantic spelling, or transcription of Greek syllables into English equivalents; but he is not uniform in his rule as to phonetic amendments; on the one hand we have, very rightly, *Kimón*; on the other, we think very wrongly, we have *Alkestis* where *Alkēstis* would be far better; and so of many others. But we dismiss with entire and unqualified commendation this admirable Euripidean treatise; enriching our columns with one specimen of a translation by Mr. Browning, who "has honoured" Professor Mahaffy, so he tells us (p. 115), by sending it to him:

Idly, how idly by the Alpheian river,
And in the Pythian shrines of Phœbus, quiver
Blood-offerings from the bull, which Hellas keeps;
While Jove we worship not—the Lord of men!
Worship not him, the very key who keeps
Of Aphrodite when
She closes up her dearest chamber-portals;
Love when he comes to mortals,
Wide wasting, through their deeps of woes beyond
the deep.

Our readers will not only find more of this admirable translation, but they will find the original passage *in extenso*, "accentuated as it should be read," that is to say, the syllables marked by quantity. The writer says "the appearance of the ode will shock scholars." The question of Greek accentuation is difficult; but we are somewhat surprised to find Mr. Mahaffy inclined to decide that "the Modern Greeks pronounce accurately, according to the accents found in our MSS. from the fifth and sixth centuries."

Considering that "Modern Greek" is rather a dialect than a real language, and scarcely till of comparatively late years to be called a written language, we think very little stress can be laid on its pronunciation; and Mr. Mahaffy does allow that "the modern Greeks cannot read hexameters or lyric verse without sacrificing their pronunciation."

There are, perhaps, one or two passages in this excellent little volume which might have been better with more care in the mere construction of sentences. Professor Mahaffy may disdain such trifles, or his style may very likely have become spoiled by his addiction to classical involution, the elegance of Roman and Greek composition, but which does not readily bear transplantation into English. It is, however, only when no meaning can be obtained from the sentences or a doubtful meaning at the best, that we venture to complain of this obscurity of construction.—*Lit. Churchman.*

—Mr. Sydney Boucher has issued, as a tract of eight pages, a summary of arguments on the question of *Evening Communion: Unwarranted by Scripture* (Mowbray), extracted from his *Lecture Notes*. The argument is very powerful and as a whole cogent; Section I, however, on the phrase "Lord's Supper," should be, we think, recast. When Mr. Boucher says, "Lord's Supper, in fact, is only a clumsy substitute for the Latin title *Domini Cæna*," he seems to have missed the point, which is that *Cæna Domini* or *Dominica Cæna* was used to denote *not* the Eucharist itself, but the paschal meal, *mazoth*, which preceded the Institution of the Eucharist. It is apparently used in this sense by S. Jerome and S. Augustine. But at and after the time of the Reformation, the term "Lord's Supper" came to denote the Eucharist itself. It is used in

this sense in the Augsburg Confession, Art. x., in the Second Helvetic Confession, in the Heidelberg Catechism (*Heilige Abendmahl Jesu Christi*), and by Calvin. It did not become universal all at once. Thus the First Helvetic Confession uses the old phrase *Eucharistia*, and no doubt further search would reveal other instances.

Again, we doubt if Mr. Boucher's second contention, "that it was not an Evening rite at its first institution," can be sustained. If it could be established that the Paschal Supper was so spun out as to bring the Institution after midnight that would be *nilhil ad rem*; for it would not have been in any sense a *fasting* Celebration. The entire argument seems to us narrow and technical. Surely it is sufficient to say that the time and the circumstances of Institution were necessitated by the conditions of the case, and that the change from an apparent custom of (at all events, occasional) Evening Communion was made very early by S. Paul under the guidance of the Holy Spirit, and was never retraced. Sections 3 and 4 are thoroughly demonstrable, and very good and useful. The pamphlet is, on the whole, one to be read; though we cannot conceive how Mr. Boucher should imagine that he recommends his argument by an acerbity of tone, which can hardly help increasing the antagonism of an opponent. We had always supposed that argument was intended to win and convince, not to offend.—*Lit. Churchman*.

TIMES' NOTES.

—The rationale of the tendency towards Unitarianism observable in all communions of Calvinist origin, and in the main Lutheran and Zwinglian bodies also, is that the fundamental doctrine of Protestantism is the direct relation of every soul to God only; that in matters of religion there are only these two factors for each man, God and himself, no one else whatever having a right to come between them in any way. Exaggerating thus two real Divine truths, the personal responsibility of each human being, and the supremacy of individual conscience, this doctrine is specially aimed against the tenet of a priesthood with special powers, such as all the old historical Churches maintain. But logically it cannot stop short with the human priest. It inevitably goes on to deny first the necessity, and then the fact, of Christ's mediatorial and priestly office, and views Him merely as the greatest of all religious teachers. But with His mediatorship, which involves His power of treating as an equal with both parties in the covenant, God and

man, His Divinity goes, because not wanted for the completeness of the Protestant theory, but rather contradicting it. Thus it is not the mere fact of separatism which causes the tendency. It is separatism plus the doctrine of Individualism, and unchecked by orthodox liturgical forms, as most of these societies use extemporaneous prayers, which of course drift with the minister's opinions.

—If one can afford it, one ought to have one good general commentary and the best glosses on separate books. Otherwise a single commentary is best. A Lapidé is one of the best and fullest of the older commentators; but he needs to be supplemented with newer writers. The same holds good of Calmet. In particular, the whole field of textual criticism has been transformed since that day.

—The best Modern Greek grammar and lexicon are those by E. A. Sophocles Boston, U.S.A.; Brewer and Tileston.

—The rebuke of S. Paul to S. Peter is a hard nut for the Romanists to crack.

As instances of inferiors reproving their superiors, Mr. Humphrey, a Roman writer, adduces the remonstrances addressed by S. Bernard to Pope Eugenius; and then, somewhat imprudently, he proceeds:—"A Council is said to have condemned Pope Honorius, not for here sy, of which he was guiltless, but for incautiousness, a lack of apostolic vigilance, and an imprudent silence, in consequence of which the heresy of Sergius was suffered to grow apace." By using the words "a Council is said," Mr. Humphrey seems to wish to throw discredit on the statement; and yet the action of this Sixth General Council is well known and well attested, and it by no means bears out the gloss put upon it by the author. These are the words of the Fathers, as cited by Labbe, *Council vii.*, 978: "Cum his vero simul projici a sancta Dei Catholica Ecclesia, simulque anathematizari prævīdimus, et Honorium, qui fuerat papa antiquæ Romæ, eo quodæ invenimus per scripta, quæ ab eo facta sunt ad Sergium, quia in omnibus ejus mentem secutus est, et impia dogmata confirmavit." And in more than one place the Council anathematizes "*Honorium hæreticum*." A clearer case of *suppression veri* could scarcely be found. To such unworthy shifts are Roman controversialists forced to resort in order to prop up the unhappy figment of Papal infallibility.

—A most objectionable and even grotesque usage has sprung up in some churches whose strainings after accurate ritual are sometimes more remark-

able than their success. They repeat the words "He descended into hell," with a hushed voice and an accent of shuddering awe, as if they supposed that our Lord had suffered the pains of Gehenna. The truth, however, is that when our Lord said "It is finished." His humiliation, and possibly his sufferings ended. His Death was a triumphant one. As He had said no man took His life from Him, but He laid it down Himself; and His act was answered, as it were, by a royal salute—by the earthquake and the awful portents that extorted from His murderers the confession, "Truly this was the Son of God." His Burial was that of a noble; and His Descent into Hell was the progress of a Conqueror. A magnificent reproduction of the Catholic view of the matter is given in *Piers the Plowman*, and mediæval art delighted in representing Him descending victoriously with His banner displayed, into the haunt of the great Enemy of our race and spoiling the spoiler of his prey. We trust that, at all events, this new-fangled method of reciting the Creed will be abandoned, and that it will be said on one level. It can be hardly right to make distinctions between one article of the Faith and another.

—The Canon law provides only that the officiant at Baptism may not give any names, in themselves bad and wanton, to the child baptized; and we know of no safeguard against the case you mention.

—Bishop Lightfoot is a moderate Broad Churchman, who has worked heartily with the Dean and other Canons of St. Paul's, and may be trusted not to follow Dr. Baring's example in any respect save that of pecuniary liberality. His views on the origin and growth of the Christian ministry are not those which are current amongst advanced High Churchmen, but they are a long way removed from popular Protestantism.

—The question as to the direct contradiction between Popes Leo III. and Nicolas I., on the *Filioque*, was raised by Mr. E. S. Ffoulkes, while a Roman Catholic, in his pamphlet, "The Church's Creed or the Crown's Creed?" but he got no answer, though a good deal of censure.

—The *Christian Union* remarks under the heading of "A New Sign of Progress in Turkey:"

"For centuries, the Mosque of St. Sophia, at Constantinople, has been jealously guarded against the intrusion of unbelievers. When Europeans began to be admitted at the close of the

Crimean war, superstitious Moslems noted the fall of pieces of plaster concealing old Christian symbols in the dome. The latest intelligence from Constantinople will surprise even those who have watched the signs of a growing tolerance in that quarter. A new service is to be held in the mosque for the discussion of all the creeds, and men of every faith are invited to attend. A notice of this remarkable meeting has been issued, which reads as follows:

'Notice is hereby given that in the Mosque of St. Sophia, every Friday and Tuesday, just after noon prayers, at 5 o'clock, Turkish, a lesson will be given from 'Iyhural' (a very useful book, newly composed, reconciling the differences of religion). Any one, whatever may be his religion, may come to the mosque at the said hour, and hear the lesson, free of charge.

"ALI, Teacher of Arabic and English."

A missionary who found this notice on his desk, says very truly, "Surely the underpinnings of time-honoured bigotries are going fast."—*Literary Churchman*.

—*A propos* of the East, we learn that the movement of the Jewish race toward the Holy Land continues. It is thought that there are not fewer than 18,000 Jews resident in Jerusalem itself; and the *Jewish Chronicle* announces the formation of an "International Commission for Consideration of the Affairs of Palestine," which is no less real a fact because it has a pretentious name. Another scheme afloat is to form a purely Jewish settlement in the far West of the United States of America.

—In reference to the power of making treaties usually left to the Crown, (which means to the *Ministers* of the Crown) Mr. Duff tells the following story:

When a Spaniard or an Italian told you that his house and all it contained were at your disposition, you might safely understand that he meant to be very civil and hospitable, but not that he actually transferred his property to you. If he did, it might fare with you as it did with the late Prince Metternich. That statesman being in Rome, and in the house of Torlonia, expressed great admiration for an extremely valuable picture which belonged to his host. Torlonia, with the courteous instincts of his country, immediately begged him to consider it as his. Metternich took him at his word, and Torlonia revenged himself by telling the story to the day of his death, with the epilogue, *Et le coquin l'a pris*. (A laugh.) When the Constitutional historian came to tell the story of the far too literal interpretation which

had been put upon the provisions of the Constitution, he would end it with an epilogue as least as severe if not quite so bitterly expressed as the *Et le coquin l'a pris* of the plundered Italian.

—The Early Church held that all the departed Saints, except the martyrs, are in Paradise. It taught that the martyrs are in Heaven itself, relying on Rev. vi. 9-11, and it was held that the B. V. M. and other very eminent Saints shared this privilege, albeit not martyrs.

—Various coloured altar-cloths were in use in the Church of England in the Second Year of Edward VI., as appears by many extant inventories of Church goods, and are therefore legalized by the Ornaments Rubric. The Privy Council decided thus (1857) in the Knightsbridge case, against an attempt from the Puritans to limit the use to one cloth only. The reason why red is the commonest is because that was the Sunday colour of Sarum Use, and so those churches which were too poor to have several cloths chose it as the most useful.

—The Eastward Position was dealt with by three Privy Council Judgments, indirectly by *Martin v. Mackonochie* in 1868, which seemed to make it legally binding; by *Hebbert v. Purchas* in 1871, which forbade it; and by *Risdale v. Clifton* in 1877, which decides it ambiguously, so as just to grant a dubious and revocable toleration to it. It has not really been legalized, so far as the Privy Council is concerned. But that it is the plain law of the Church of England no sane human being doubts.

—The stained window which has been placed in the morning chapel in St. Paul's Cathedral, in memory of Dean Mansel, contains the following inscription from the pen of Archdeacon Hessey:

IN . D . O . M . GLORIAM . ET . RECORDATIONEM . HENRICI .
LONGEVILLE . MANSEL . S . T . P .
DECANI . HVIVS . ECCLESIAE . MDCCLXXIII
—LXXI.
VIRI . ORNATI
PIETATE . ERGA . DEVM . INTEGRITATE .
MORVM . HILARITATE .
INDOLIS
ERVDITIONE . PROPEMODVM . VNIVERSA .
MEMORIA .
TENACISSIMA
DIALECTICI . HISTORICI . THEOLOGI
SCRIPTORIS . OPTVME . MERITI . DE . IN-
DAGANTIBVS . QVI . SINT .
IN REBVS . DIVINIS
FIDEI . LIMITES . QVI . RATIONI . HVMANAE .
ADSIGNANDI .
—
NATVS . MDCCLXX . DECESSIT . MDCCLXXI .

—Cardinal Manning in his Lent Pastoral says with reference to the great business depression so general at this time :

At such a time Lent comes seasonably. It says : "You have sown much and brought in little"—that is, "you have spent your labour in vain." Why? Because public contentions and private animosities, secret ambitions and selfish ends, have weakened authority and endangered the commonweal. Luxury and hard-hearted refinement, softness and squandering, licentious amusements and immoral spectacles, religious indifference and religious controversies, the apathy of parents and the disobedience of children, the lawless separation of those whom God has joined together, the desecration of homes and the unchastened indulgence of self-will—these things, like the leprosy in the wall, are eating away the domestic life of the people and bringing down society in ruin. But domestic life is the foundation of States. If it gives way, how shall they stand?

Summaries.

FOREIGN.

We are glad to see that Canon Farrar repudiates all complicity with the Mr. Colley who has gone out as "archdeacon" to the notorious Colenso of Natal. It appears too that the Archbishop is in no way responsible for him. The position of the Bishops of Exeter and Worcester is hardly as yet explained. Archdeacon Denison's motion of censure at the meeting of the S.P.G. seems to have had at least this much effect, that it has led many suspects to clear their skirts. The Bishop of London told the S. Albans people that he must proceed against Mr. Mackonochie, because otherwise there would be no chance to punish a Unitarian. It was a tremendous hit when they replied that he had not appeared anxious for conviction in the case of Dr. Colenso who was acquitted by the Privy Council of which he was a member.

—The *Standard* says of Lord Penzance allowing the new suit against Mr. Mackonochie:

He does not say to the prosecutor, as he might properly have said—first ex-

haust all the remedies provided for you in the first suit, and then, when they have been proved ineffectual, come and ask leave to begin a second suit. He allows him to push the first suit just so far as he feels inclined, and then to begin another, because the remedy he hopes to obtain by it happens to please his fancy better. This is not a procedure that would be permitted in any civil court, and when we remember the days when Dr. Lushington and Sir Robert Phillimore were Deans of Arches, it is humiliating to find that it is now permitted in an ecclesiastical court.

—Dean Stanley's article in the *Nineteenth Century* on "Baptism" is reprinted entire in the *Examiner* as "good Baptist reading." His speech in the S.P.G. meeting in defence of the deposed Colenso, will do to go with it. The same paper mentions a Congregational Society in Massachusetts, in which there has not been an infant baptised in twenty years, and a Presbyterian one in New York in which there were only three in a year.

—The *Church Times* says of the great number of sectarian ministers seeking orders in the Church in this country:

The palmiest days of Anglo-Roman 'vert-catching could show nothing like the list of ministers who have been attracted from the American sects; and it is to be noted that this success has followed the secession of the ultra-Protestant clique, who were led by Dr. Cummins.

The same paper gives the following sad information:

Our readers will learn with great regret that a serious blow has fallen upon Dr. Pusey, the sudden death of his only son. Mr. Philip Pusey had for many years suffered from ill-health, but he was an enthusiastic sharer in the patristic studies of his father, and he edited an important work of St. Cyril of Alexandria for the *Library of the Fathers*. We feel certain that the venerable professor, who is now eighty years of age, and has himself been very seriously ill, will be strengthened by the sympathy and prayers of innumerable members of the great Anglican Communion throughout the world.—We regret to add that Canon Rawlinson has also lost a son, Mr. Edward Rawlinson, an undergraduate of Keble College, who was drowned while skating on the Cherwell.

—The resolution passed by the S.P.G. in the case of Mr. Colley, was drawn by

the Standing Committee, and is as follows:

Whereas it has been alleged that a person in holy orders has recently gone out from England with the intention of acting ministerially under the authority of Dr. Colenso as Bishop within the colony of Natal, and has publicly made a statement as to the sanction given to such intention:

The society hereby solemnly reaffirms the several resolutions by which it ceased to recognise the Episcopal authority of Dr. J. W. Colenso, and records its firm determination to uphold and maintain, so far as lies in its power, the sole Episcopal authority of Bishop Macrorie, within the colony of Natal, as committed to him by the Church in South Africa.

Mr. Berdmore Compton's addition reciting the excommunication of Dr. Colenso at length as it was pronounced by Bp. Gray, was lost by one vote, but the above resolution passed by a large majority. The debate gave Dean Stanley a chance to ventilate his sympathy with heresy, telling the meeting that Colenso "would be remembered long after they were all dead and buried," and the "roars of laughter" with which this sally was greeted, only seemed to make him excessively angry. Canon Gregory read a letter from a Bishop of the United States (name not given) urging them to vindicate the Church in South Africa. On the whole, the above resolution is very satisfactory.

—There were 236 priests and 255 deacons lately ordained, making a total of 491, of which number 290, or upwards of 59 per cent. of the candidates, came from Oxford or Cambridge, which is rather more than at the corresponding period of the previous year, when Oxford and Cambridge supplied about 57 per cent. During the whole year 1879, 1,359 candidates were ordained, 782 of whom were Oxford or Cambridge men, as against 769 in 1878.

—The Jesuits have got hold of the paper, the *Aurora*, which the Pope supposed was to be his "own" organ, till he has been obliged publicly to repudiate some of its utterances, especially on the German question.

—The Pope has recently purchased a series of important documents for the Vatican library. These include auto

graph and unedited letters of Cardinals Farnese, Spondrati, and Polo, and of several of the Tridentine Fathers, as well as letters of Pius V., Cardinal Borromeo. The Church history of the sixteenth, seventeenth and eighteenth centuries is illustrated by the series.

—The clerical journals have published, *a motu proprio*, Leo XIII.'s Latin text regarding the new editions of all the works of St. Thomas Aquinas to be published by the printing office of the Propaganda according to his Holiness's order and authority, and under the joint direction and surveillance of Cardinals DeLuca, Simeoni, and Zigliara. St. Thomas Aquinas, it will be remembered, was a stout opponent of the dogma of the Immaculate Conception B. V. M.

—The *Spectator* of Jan. 24, has an article entitled "Lord Penzance's Last Judgment," and says of his lordship's late proceedings about Mr. Mackonochie that "from first to last they are penetrated by a vein of genuine farce."

—From the *Standard* we learn that the parishioners of St. Alban's have replied to the Bishop of London's late letter to them. The substance of their rejoinder is briefly this: A Socinian has a right to as fair a trial as any other man. Your lordship has the very case you suppose in Dr. Colenso, against whose acquittal by the Privy Council you never uttered one word of protest. If our Church work could have been as well done with Privy Council services as with such as your lordship condemns, how is it that the churches around St. Alban's, which have your approval in that very point, are yet half-empty? In fine, we are determined to maintain our rights as English citizens and Churchmen against unconstitutional tyranny and gross misconstruction of law by a sham judge, who advises the Church Association at his "private residence."

—At Birmingham, Cardinal Newman has delivered a remarkable address, which appeared in the *Times*. In it the Cardinal, after reviewing the changes of public opinion in England towards Roman Catholics during the last thirty years, affirms that while Englishmen are now more friendly to Roman Catholics themselves than they used to be, they are not one whit more friendly to their religion than of yore. The Cardinal eulogized Leo XIII. in glowing language.

—Irish Romanists claim there has been a manifestation of the Virgin Mary, with S. Joseph and S. John, in the parish of Knock.

—M. Loyson is trying to get the use of the Assumption Church, Rue St. Honoré, now occupied by a Polish order. His present accommodations are too small, and rent too high. It is doubtful if the Government will comply.

—The Pope's health is said to be bad.

—Dr. Littledale is preparing a new edition of his *Plain Reasons*, with corrections of some oversights, misprints, &c., making it still better for controversial purposes.

—The consecration of the Hook Memorial Church at Leeds, Jan. 29, was a grand affair. Abp. Tait preached. At the dinner the Bishop of Ely toasted the Scotch Church and the Bishop of Brechin, who was present and responded.

—A meeting at S. James was to be held Feb. 26th to protest against the Bill before Parliament to allow marriage with a wife's sister.

—Bp. Riley of Mexico was present at the recent Evangelical Conference at Islington. A conciliatory speech was made by Mr. Bickersteth.

—The Hon. C. L. Wood has applied to the Government to take some notice of the private conferences of Lord Penzance with the prosecution in the case of Mr. Green of Miles Platting, without notice to the defendant, and charging them also in the bill of costs.

—Bp. Lightfoot in 1879 confirmed 8271 persons in the diocese of Durham. The highest number reached by his Evangelical predecessor, Bp. Baring, in any year, was 574.

—Dr. A. J. Stephens, Chancellor of Bangor and S. Asaph, and counsel for the Church Association in the Clewer case, died suddenly Jan. 30. The appeal to the House of Lords in the case of the Bishop of Oxford was to be adjourned in consequence. Dr. Stephens was the last of the learned ecclesiastical lawyers of Doctor's commons. His age was 69. Mr. Jeune, the Church Association counsel in the Bordesley case, is appointed his successor.

—Archdeacon Denison has written to the Bishop of Exeter asking him to re-

pudiate his alleged countenance of Mr. Colley and Dr. Colenso, but Bp. Temple simply acknowledged receipt of the letter.

—The Bishop of Chichester has held a *Mission* in some twenty of the Brighton churches, preaching powerfully against the worldliness and immorality of the day.

—The *London Times* remarks upon the new suit commenced against Mr. Mackonochie for his deprivation:

"The citation has gone forth, insuring, as Lord Penzance remarked, further expense, and perhaps another year or two of litigation, but not insuring success, or in other words, not insuring the repression of Mr. Mackonochie. We can hardly wonder at the desponding mood into which Lord Penzance has fallen. It is only too fully justified by his past experience of Mr. Mackonochie and his doings.

"But to be admonished or unadmonished, to be suspended or unsuspended, is just the same thing to Mr. Mackonochie. He has gone on as the charge is now made, in precisely the same manner as before.

"He has now obtained a fresh term of immunity, though he can hardly be tho't to have been in any real need of it. The new suit must run its course of a year, or of two years, or whatever it may prove to be, and Mr. Mackonochie meanwhile will be undisturbed in his proceedings. Then may come a decree, not of suspension, but of downright deprivation. Lord Penzance, however, is not quite sure whether he will have power to pronounce this, and we may assume, therefore, with some certainty, that if he does pronounce it, it will not pass unchallenged and unfought. But even if we suppose that all goes as Mr. Martin would wish, and that the decree of deprivation is pronounced and finally confirmed, it will still remain to be seen whether Mr. Mackonochie will submit to it, Lord Penzance will try the experiment, but, on his own showing, he is by no means confident that it will succeed."

—There is no large town in England where religion and morals are so weak and crime so flourishing, as in Birmingham. Dr. Wilkinson, rector of the mother Church, has just put his Schools of S. Martin's into the hands of the School Board, which has a by-law that none of its teachers shall give religious instruction, even out of school hours.

And yet Birmingham is the special monopoly of the Evangelicals and Dissenters. The *Guardian* says of it:

Of the four rectories of Birmingham, three are in the hands of Trustees pledged to appoint only men of party views, and the daughter and district churches are most of them similarly situated. Edgbaston, in the hands of Lord Calthorpe, has hitherto followed suit; and the Simeon Trustees not many years ago were credited with having cleverly bought up the large rectory of Aston, just outside the town, which carries with it sundry vicarages carved out of its ample territory, and now rapidly being engulfed in the town itself. In a word, there is no town in which Evangelical ascendancy is so absolute and secured as in Birmingham; and the consequences to religion and the Church are what we see. We do not in the least mean to say that the godlessness, secularism, and degradation of the Church in Birmingham are the proper fruits of Evangelical principles in themselves. We think it possible that, if there were no help for it but that the whole town and suburbs must needs be handed over to any one party at all, it is better that should be the Evangelical party than any other. Perhaps, in a population like that of Birmingham, there are more to whom the views of that school are congenial than are any other party views. The mischief lies in the attempt to make 300,000 people Churchmen of one type; in telling them, what is practically the fact in Birmingham, that if they have no relish for Low Church doctrines, usages, and services, they may stay away from church altogether. In such a neighbourhood the Church ought to be exhibited in her national character in all lawful breadth and variety. And then many who are now disgusted with her, or are at best lukewarm—many who despise her and disown her religion altogether—many, perhaps, who now attach themselves to the thriving sects, would be found in the churches, and the Church altogether would show life and vigour. At present Birmingham presents on a large scale just the same spectacle which may be found in miniature here and there in a parish, when there are intelligent parishioners of very varying tastes and notions, and a bigoted incumbent who insists on everything being cut after his own pattern.

—Speaking of the Ornaments Rubric and the zealous care of the Bishops to have the hood joined with every other vestment in divine service, the *Church Review* says:

What in the name of Christianity or ecclesiasticism is the meaning of the passionate admiration of that almost universally misworn badge called the hood, that it is to be flaunted on every conceivable occasion? As the badge of "a learned clergy" the hood is worthy of preservation, but preservation is no honour unless it be discriminate. Dean Stanley is very great on the point that the chasuble is nothing but the common shape of garment preserved by ecclesiastics when the rest of the world had abandoned it. It has contracted by exclusive appropriation a signification that did not originally belong to it. A similar objection, if it be an objection, lies against the hood, which was originally used as a monk's covering for the head. Perhaps the secret of the Episcopal attachment to it is in its reflective adaptation when on the back of ecclesiastics most of whom are married, to eternally illustrate the maxim *Cucullus non facit monachum*. Again, doctors' hoods are always pretty, and we can understand the bishops' anxiety to relieve the atrocity of the magpie. Nevertheless, the hood, if it has an ecclesiastical meaning at all, has no meaning except monkery. As for its modern and present use, it is simply amazing that the bishops have not humour enough to see its ludicrous unfitness as a vestment for the Altar. Symbolically the hood positively destroys the sacramental meaning of the priest's functions. In the pulpit it is appropriate, but if anything wrong at the Altar may be called ludicrous, the hood worn at the Altar is a ludicrous horror. We trust that the recent proceedings in Convocation will at once induce every priest who has been in the habit of taking his hood from the stall to the sanctuary to divest himself of it after Matins that all men may note the distinction. To our minds this change is some compensation for not being able to wear the proper Altar vestment. To make a rubric—not merely even to permit, but to enjoin, the hood at the Altar—is about as sensible as it would be to pass an Act of Parliament making it compulsory upon barristers to wear in court the insignia of the Freemasons or Odd Fellows. Nothing is more comical than this continual cropping up of the hood in all the successive Ornaments Rubrics of the bishops, like the eternal appearance of King Charles's head in Mr. Dick's memorial. The desperate adherence to the hood at the very time that the ancient vestment of Christianity with its sacred associations is disparaged, and even condemned, has a graver look. It is nothing short of an outrage both on symbolism and common sense. We object to the Church of England being made a

laughing-stock because those who ought to do her service are too stupid to profit by the teaching of the last forty or fifty years. Those who know nothing of the science of ceremonialism had better leave it alone and not muddle it with crude attempts that only expose them to ridicule.

—Here is a most pregnant suggestion from the *Nation*:

To encourage the poor to save and deny themselves in seasons of prosperity, is to promote the national welfare in the highest and best sense, as it is to raise the character of the people. The result, therefore, of the panic which is most to be regretted is . . . the diffusion among the frugal and industrious working men and women, through the breaking down of savings banks and insurance companies, of the feeling that there is no use in saving, inasmuch as there is no one to whom they can safely entrust money after they have saved it.

—Dr. McNeile had, indeed, a stormy career. Forty five years ago he went to Liverpool—Canon Bardsley says because he was wanted—and in that town the best and most belligerent years of his life were passed. The tall spare figure, crowned with white hair, falling over a face of choleric hue, was twenty years one of the most familiar features of Liverpool life. Dr. McNeile brought from his native county of Antrim an Orangeman's brotherly care for the welfare of the Roman Catholics. But his chief solicitude was for the Jews. For their conversion he laboured again and again, never daunted by the inadequacy of numerical results, nor by the occasional dubiety which surrounded the character of the rare convert. It was in one of the numerous controversies in which he himself stood head and shoulders high that Dr. McNeile, anonymously joining, referred to himself as that "great and good man." This indiscretion, of which his numerous opponents were ever ready to remind him, was one of many reasons which made him glad to leave the turmoil of Liverpool for the quietness of a canonry at Chester, whence eight years later he was promoted to the deanery of Ripon. His popularity, as one remarks, was unbounded, and his influence was soon everywhere felt, and especially on the subject of education. About that time the education in the corporation schools of Liverpool was being secularized, and Dr. McNeile headed the movement which changed the whole tide of feeling in favour of religious education. At a great public gathering at Liverpool, when Lord Stanley, afterwards the late Lord Derby, and the Bishop of Chester (John Bird Sumner), were present, Dr.

McNeile addressed the meeting, and, looking towards Lord Stanley and the Bishop, quoting from "Marmion," he said, "On, Stanley, on! Charge, Chester, charge!" On this occasion indeed his speech was less effective than usual, but he sat down amid a tumult of applause.

—The *Church Review* says: Much of the conduct of the leading bishops, including the Primate, during the last few years bears this plain meaning: "Let the observance of the Ornaments Rubric assume as settled a shape as an incident of the Catholic movement, just as choral Services have done, and we shall not trouble any more about it. As long as we believed 'Ritualism' to be the fancy of a few fiery-headed zealots we expected soon to drive it out. If we cannot drive it out without causing something like a revolution we give it up. You must settle it with your natural enemies."

Thousands of the clergy regard the Ornaments Rubric as a most important item of our Catholic inheritance, just as the late John Keble did, though possibly he himself would not have worn vestments if he had lived to the end of the century. The few who observe it are pioneers, and the Church at large watches whether it will ever become as ordinary a part of our system as choral Service and other things, which were just as violently resisted twenty-five years ago. A surpliced choir in the chancel was at that time the prelude to Popery. Wooden shoes and every surpliced preacher out of a cathedral was believed to carry a Papal dispensation in his pocket. Suspicion has now exhausted itself, both on surplices and chasubles. There is nothing foreign in either, and everyone knows that the wearers of chasubles may be as loyal to the Church of England as the wearers of surplices. There is only one thing required to bring the bishops entirely round, just as it did before, namely, that the opposition and strife kindled in the lower places of the Church should burn itself out.

HOME.

The contents of this number are rather miscellaneous. In making a change of printers, we are obliged to work in a slight accumulation of matter left over. We propose to put our next volume in new type, a little larger than that now used for the general articles.

The original review promised of Dr. Littledale on Romanism, we are obliged to defer to the April number. Dr. Richey's series on the Parables of S. Matthew

closes with the volume. We hope he will continue his valuable papers on the Reformation. As to the movement for the revision of the Nicene Creed, we had supposed it about abandoned. We must refer "E. H." to the papers of Dr. Richey on this subject in our Vol. IV. which we thought gave it the *coup de grace*.

We are indebted for the Index to this volume to the generous industry of the Rev. J. H. H. DeMille, who kindly volunteered the task.

Correspondents and contributors must be patient. Most theological articles are good at any time; and we must not forget our original and chief design, which was to give a resumé of the best English Church literature. We can scarcely expect to print over two or three original contributions at a time, except such as properly come under *Correspondence* or *Church Work*. Either *Advertising* or an accession of new subscribers is necessary to our enlarging enough to meet the demands upon us. But we are thankful that our growth, though slow, is a sure and substantial one.

—The *Western Church* prints a translation of the Communion Service now in use in the Protestant Church of Mexico, made by the Rev. Nelson Ayres of Texas. It looks like the very lees of Cumminsism. Our Bishops have a very serious task to bring this movement, which had made much headway before the attention of our Church was called to it, at all within Catholic lines, and to make those people understand that the very reason we ought to hold fast to Catholic doctrine and worship, is that in so many things Rome is so *uncatholic* and *anti-catholic*. In Romish countries people who recoil from Romish imposture are apt to suppose that the only alternative is the baldest Protestantism and lawlessness; and it is a hard lesson to discern the golden mean.

—At the risk of Festus's rebuke, and in behalf of a cause which Festus did not appreciate, we give the *whole* of what Mr. Witte has sent us in reply to Prof. Hart, at his earnest request; but the discussion must close here. It was the whole of

the first section of his treatise, and not "an extract" from it that we printed in December, leaving out only a portion of the numerous examples, all containing the same thing. A teacher ought to know that whether in grammar or arithmetic, to prove a proposition or rule, one example is as good as five hundred, and we do not care to see our pages interlarded with Greek and Latin, any further than is actually necessary for the purpose in hand. Besides as to the integrity of the first composition, the grammatical question is certainly a subject by itself.

We hope our correspondents will have a little consideration for the proof-reader, especially when it happens to be the editor himself. It is sometimes a fearful weariness to the flesh.

—A *Practical Guide to Modulation*, by the Rev. Edwin Coan, A.M., Mus. Bac. (Pond & Co., N. Y.) will be received by Church organists with much interest as a new and somewhat original help in one very important feature of their specialty. The plan is wonderfully simple, and yet resolves some most intricate problems in the transposition of keys without violence or harshness. The accomplished author first aims to give the principles of modulation and the mental process, so that one can think it out before playing. Next he gives specific *rules* for all supposable cases, so that those who fail to apply or comprehend general principles may yet reach the end by these rules; and last, if one can get hold of neither principles nor rules, the various modulations themselves are actually exemplified in full. The little book should be studied by every young organist.

—*Trinity Church Record* is a monthly quarto paper issued in Trinity Parish, New York, with all parochial appointments, and information of the various branches of church work carried on by the numerous organizations of this grand old parish. We observe that the Rector, Rev. Dr. Dix, is giving a course of Lectures at Trinity Chapel, on the Fridays in Lent on the general subject of the 'Proposed Readjustment of Christianity

to the Social and Moral Conditions of our Time."

The following is the list of heads under which it is treated.

Friday, Feb. 13—What and Whose is the religion which men propose to read-just?

Feb. 20.—What was the state of the world which Jesus came to save? How did He save it?

Feb. 27.—Christianity a dogmatic, sacerdotal and sacramental system.

March 5.—The demand comes from those who are in revolt against this system.

March 12.—We need a readjustment of the times to Christ's Religion, not of Religion to the time.

March 19.—The mission and perils of our own branch of the Church:

The paper also gives a favorable notice of the CHURCH ECLECTIC, for which we are specially grateful.

The "Service Lists"—or schemes of music with the anthems at each service, issued monthly in Trinity parish, ought to be generally circulated, for their *educating* effect.

PAMPHLETS RECEIVED.

Bishop Doane's *Convention Address* for 1880. We may select from this a few strong passages on dogmatic teaching.

Some Aspects and Possibilities of *Mission Work* in New Hampshire: a Sermon by Rev. A. R. Graves, All Saints, Littleton.

Lenten Directory for the Church of The Epiphany, Trumansburgh, N. Y. This has one of the best pastoral addresses we have seen, by Rev. Mr. Cathell.

Lenten Guide, Trinity Church, Pottsville. Dr. Gilliat, rector: This shows a large missionary work at some six different points.

The Cathedral System: A Sermon by Rt. Rev. Dr. Spaulding, Missionary Bishop of Colorado. The Bishop has bravely laid before his own people a picture of what a Bishop's See should be in such a city as Denver; and all the ramifications of its work. No missionary bishop has such a tide of immigration pouring in upon him, calling for all we can do to assist him in his missionary work.

—Bp. Huntington's Lent Pastoral this year is peculiarly suggestive and search-

ing. The Lent arrangements at the Cathedral in Milwaukee are very full and thorough, and the pastorals by the Bishop and Dean excellent. There is large provision for services at outlying stations.

—The trans-Mississippi Bishops are quite awake to the demands of the time arising from the enormous immigration to their jurisdictions. It seems likely that Seabury Hall and Griswold College will be put in shape to meet the call for local clergy. What better could our wealthy churchmen at the East do than help endow those Church Schools, and especially, add to the Building Fund which those Bishops have started for erecting moderate sized churches in all the new towns and villages springing up like magic in that vast country of the Missouri River and its branches. Our weekly Church newspapers should keep the facts before the people. Here is the chief opportunity of the Church now-a-days.

The Retreats at Milwaukee and Chicago before Lent made a deep impression upon the clergy, some forty of whom attended. We certainly *need* these opportunities, and our Bishops will certainly wish to repeat them as often as they may, when they begin to see the fruits of *unity*, zeal and spirituality produced by them.

—The speech on the "Authority of Dogma" which we print under the head of *Miscellany*, contains what was in our mind at the conclusion of the debate that occasioned it, and as such was written out shortly after. Of course, we have fallen upon several other points and illustrations since it was written, but we have not felt at liberty to include anything except what it was our purpose to say at the time. We did not discover till it was in type that there was going to be so little room for *Miscellany* in this number.

—The *Churchman* publishes the following list of sectarian ministers who have been admitted to Holy Orders in the Church.

Henry B. Jefferson, Connecticut Presbyterian; Johannes Rockstroh, Connecticut, Evangelical-Lutheran; Edward

Abbott, Massachusetts, Congregationalist; J. G. Haigh, Wisconsin, Methodist; J. L. Boxer, Maryland, Baptist; W. L. Whitmarsh, Ohio, Baptist; Edward H. Leavitt, Pennsylvania, Presbyterian; Thomas McClintock, New Jersey, Methodist; Frederick B. Allen, Massachusetts, Congregationalist; H. J. Broadwell, Connecticut, Congregationalist; R. R. McNulty, Connecticut, Presbyterian; Bishop Falkner, Long Island, Congregationalist; A. P. Chapman, Connecticut, Methodist; E. M. W. Hills, Ohio, Roman Catholic; Edward A. Rand, Massachusetts, Congregationalist; J. C. Meredith, Texas, Methodist; C. H. Malcom, Rhode Island, Baptist; Jesse Brush, Connecticut, Congregationalist; J. B. Morse, New York, Baptist; G. H. Anperson, New York, Methodist; Robert Kirk, Niobrara, Congregationalist; Joshua V. Himes, Iowa, Second Advent; Isaac M. Frey, Kansas, Congregationalist

Dr. Malcolm was for 20 years a Baptist minister in Newport and secretary of the American Peace Society. Besides the above, one F. Palmer, a Congregationalist, was ordained at Lonsdale, R. I.: three more in Missouri, and one in Ohio, whose names we have not ascertained. The *Living Church* says: When Mr. E. A. Rand, a Congregational Minister, was confirmed in Boston a week or two since, he was said to be the fifth transfer from that ministry in that locality within two years.

—S. T. Street, late Presbyterian minister at Niles, Ohio, has applied for Orders in the Church from Bishop Bedell.

—The Rev. W. T. Whitmarsh, ordained Priest in Cleveland Feb. 22d, with a sermon preached by Bishop Harris, was until the beginning of last year, Baptist minister at Warren, O.

—T. Whittaker, New York, sends us his *fourth* edition of Dr. Stearns's *Faith of our Forefathers*, a review of the Roman Archbishop Gibbons' work under the name "Faith of our Fathers," which we see has reached its 13th edition, or 65th thousand. Dr. Stearns has proved a complete *Malleus* to Abp. Gibbons' book. Probably no controversial production was ever so thoroughly demolished. Its sheer audacity of false assumption, its unscrupulousness in garbling quotations, and its Jesuitical tricks of *suppressio veri* as well as *suggestio falsi* are here

thoroughly exposed. As *ad populum* its caustic style, with its indisputable facts to warrant it, may make it more effective with the masses, it will do to supplement the more scientific and quiet argument of Dr. Littledale in his *Plain Reasons*. We conceive it is of great importance now in this country that the real character and position of the Roman Church should be clearly understood, that the way may be paved for a true Catholic Church.

—We have received from the author, a layman, a copy of the remarkable book, *Words for Peace*, several chapters of which we have reprinted in our pages from the *Church Times*. So considerable are the additions and alterations made by the writer in the issue of this volume, with the result to greatly improve the work, that our readers would make a great mistake in omitting any portion of it on the strength of having read the former papers. We hope to have a review that will do justice to it. Some points indeed have been drawn into dispute: but we must say we have never seen a book written precisely on the lines of this, or one which puts old Catholic truth in so original and novel a way, and one which always appeals so forcibly to common sense. The writer believes that it may be useful in this country, "where," he says, "so much interest is evidently felt in religious questions, and where there seems a disposition to appreciate the historical argument." We hope that his good opinion of us may be justified by the wide circulation of this excellent manual of Church principles and ritual. The second, third, and fourth chapters on the "Pentecostal Church," "the First Liturgy not derived from Scripture," but "Older than the New Testament," are of themselves a mine of facts new and suggestive, constituting a most powerful argument for the Catholic faith as that "once delivered to the Saints;" while that "On Freethinkers" shows how a layman can deal practically with the prevalent worldly unbelief. The chapters on "Ritual and its Philosophy," "Good and Bad Ritual," on the "Eucharist," and the

Daily Services, on Prayers for the Dead, on the Papacy, and the Christian Ministry, on Final Retribution, Confession and Absolution, and the English Reformation, are full of rare information on subjects that both clergy and laity need and desire, most of them, to be enlightened upon.

We must not anticipate a fuller review, but we hasten to bring this book to the notice of our readers, as a most valuable addition to their stock of churchly and Catholic reading. [G. J. Palmer, London]

It may be ordered through Pott, Young & Co., New York.

—A Baltimore Correspondent writes us :

A propos to a communication from the Rev. J. Milton Peck, in the February number, I would like to call your attention to a passage which I have never yet seen quoted on the subject of "Eucharistical Adoration." It seems to me more satisfactory than the extracts from our late Bishop's letters which Mr. Peck has sent to you ; and certainly not open to the objection of being obscure and self-contradictory. And it has the quasi imprimatur of the Bishop, in that it is found in a book edited by himself in 1841. It is found on pp. 293 and 294 of *Psalmer on the Church*, vol. 1.

"The western Churches, before the Reformation, cannot be accused of such idolatry in the Mass as would have amounted to apostacy, for they did not enjoin or require any one to worship the host at the elevation. I say this, even on the supposition that there is nothing in the Eucharist but mere bread and wine. The argument is entirely independent of the question of the Real Presence. But if Christ be in a special and mysterious manner present in the "Holy Mysteries" as the infinite majority of Christians have at all times firmly and fervently believed, according to the more simple and unrestrained interpretation of Holy Scripture ; the truly religious man cannot but be profoundly impressed with sentiments of awe and veneration in the more immediate presence of the Divine Saviour of the world. He will feel with the Patriarch : 'How dreadful is this place ! this is none other but the House of God, and this is the gate of Heaven.' Nor will he need the

Voice of God to say, "Put off thy shoes from thy feet; for the place whereon thou standest is holy ground." Now there is every reason to believe, that of those who intended their worship at the elevation to be directed to Christ, as more immediately present in the Holy Eucharist; many directed it simply to *Christ Himself*, and not to the external part of the Sacrament, whether substance or species. And such men could not be properly charged with idolatry, because their worship was not directed to an idol, nor to a false god, nor to a creature. It is clear however that others have worshipped the very elements with divine honour, as our writers have shown, and those who did so cannot be excused from the guilt of idolatry. But this imputation cannot justly rest on the whole western Church before the Reformation, nor on the Roman Churches in general since, as Bishops Bramhall, Jeremy Taylor, and so forth have taught."

—A Connecticut correspondent writes:

I venture to speak of a somewhat grave error made by your review of our College Catalogue. "Senatus Academicus" is, to begin with, a general head, including (1) the Visitors, (2) the Corporation, (3) the Faculty, and (4) the the House of Convocation, which includes all who have received degrees from the College. I never heard of a college Senate made up of its visitors. Then, the existence of the Board of Visitors, is not "a newly-added feature of the institution," by any means. The Bishops of Connecticut have been Visitors since 1845; and since 1859, the Bishops of the New England Dioceses and of New York—or, at least, of those who were willing to accept the position—have been visitors also. It is therefore 21 years since Bishop Potter became a visitor here. (He was our first Professor of Mathematics and Natural Philosophy). Bishop Kerfoot was added to the Board on account of his former position as President of the College; and, as to our numbers, they have only twice exceeded the number on our roll this year.

—In Dr. Harris's sermon on the occasion of setting up the Memorial Altar at S. Mary's Memphis, there is a strong passage for reservation of the Sacrament for the sick, and its absolute necessity in time of pestilence. Dr. Harris tells the following facts:

Dr. Steele, of Key West, was communicated in his last hour by the Sacrament brought to him by a deacon from the Altar where he had consecrated it a week before. I remember that one morning

after dear Parsons' death, and before either Mr. Dalzell or Mr. Schuyler had arrived, a person not in holy orders being in my room, mentioned the illness of several others who were thought to be very near their end, and who were anxious to make a communion, and I said: Go, take it reverently from the Altar and communicate them. In this view of it even the now empty tabernacle is a memorial of the epidemic.

—A writer in the Baltimore *American* puts the matter of the inhibition of Rev. Mr. Mortimer and the questions arising out of it in a nutshell:

The question is, what latitude of belief and practice does the Church allow? And surely this is not so very simple a question that no two honest men can take different sides in discussing it. It has been argued in England for years, by the most consummate lawyers the world possesses, at a cost of millions of dollars, and it is unsettled still. Is it really desirable that the Church in the United States shall be purged of all but the Low Church party? Must a Jeremy Taylor, if only we could get one, be *inhibited* because his views on the Eucharist and the Confession are in agreement with Dr. Rankin's? Is our standing committee an œcumenical council or our Bishop a Vatican Pope? Who wants to shut out the "Evangelical Succession?" Are we, on the other hand, to disinherit ourselves of the accumulated treasures of wisdom and learning of the Anglo Catholic divines? A bishop—and I venture to add, in spite of the jubilant tone of Dr. Randolph's concluding paragraph, our Bishop—is not the tool of a party nor of an individual, but the guardian of the Church's liberties—*liberties* which, in their place, are as valuable as creeds, and without which the clergy soon cease to have any hold on the confidence of intellectual laymen.

It is amazing that Dr. Randolph should be able to rejoice in the prospect of endless litigation, knowing, as he does, what our Church courts are. He *knows* that they *cannot* secure substantial justice. The accused clergyman can only have one counsel—he cannot compel the appearance of witnesses—he may be condemned even to suspension (a capital offence) by a majority out of a quorum of five presbyters—and he has *no appeal* either on matters of law or fact. A court of this kind, for trying without appeal questions such as have occupied the Arches Court of Canterbury and every ecclesiastical court of appeal in England for years, aided by the best counsel that enthusiasm and money could obtain—is a mere farce.

The John Bull says : Till the spiritual jurisdiction is restored to the Church, it is less injurious to leave all Ritual excesses alone than to allow one faction to prosecute another to the destruction (as we verily believe) of the Establishment itself. We cannot forget that the new Courts are the principal cause of the existing disorder. The Judicial Committee was the first authority that ever judicially pronounced in favour of the Eucharistic Vestments. Their ruling on the Ornaments Rubric in 1857, covering almost all that the Ritualists contend for, was against the settled practice and the general stream of authority among the most judicious commentators. Instead of acknowledging their error they have repeated it in two judgments since, endeavouring to escape the logical conclusion by disingenuous qualifications contradictory to the Rubric and to each other. The *Purchas* Judgment destroyed the *Knightsbridge Churches* Judgment. The *Ridsdale* destroyed the *Purchas*, and has in turn been slain by Mr. James Parker. To crown all, the doctrine, for which alone litigation is justifiable, was conceded to the Ritualists in its most advanced expression by the *Bennett* Judgment. Surely it is high time for Christian Bishops to have done with the lawyers. *Inter arma silent leges.* Faith and unity are of more value than forms of worship. We would rather bear the ills we have than rush on others of which we see all too plainly the shadow on the wall.

CHRIST'S LEGACY.

Who deems that Holy Church has lost
The priceless gift the Saviour gave?
Or, as an idle bauble, tost
Beneath the curst world's hungry wave,
Her keys that, all this wide world o'er,
Oped to man's want God's spirit-store?
That now the Kingdom is but earth alone
Where man's poor sight and wisdom seek
their own?

Who deems that hidden Paradise,—
Its sweet cool shades, its living streams,
Its lustrous air, from seraph's eyes
Radiant with interwoven beams,
And the eternal Light divine
Filling up all with changeless shine,—
That these and converse with the dwell-
ers there,
To men in spirit are not free as air?
That His blest Kingdom—which, Christ
said,
Should ever stand while earth doth
stand,

And, when the last flames, fierce and red,
Should meet and burn up sea and land,
Transfigured thro' these fires should glow
Thenceforth no earthiness to know,—
That this hath not one, only, changeless
frame.

One as the Lord: on earth, in heaven,
the same?

Or that the Body of the Lord,
The Godhead dwelling in the flesh,—
Is not, to us, as when that Word
In human nature dwelt afresh?
Or that God's fulness, now, as then,
Doth not inhabit in us men,
A fulness that in each of us hath place
Of grace according to our growth in grace?

Oh! is not God the selfsame now
As when he put on human frame?
His Body is the Church: and how
Is this, His Body, not the same?
It is the same where'er Faith is;
Christ manifests himself in His:
Where Faith is not, to them is Christ no
more

Indwelling, in the Spirit, as of yore.

This glorious Kingdom—rich within,
And glowing with all spirit-powers—
There is no cause, but each man's sin,
If all its treasures be not ours:
Our priests are gifted with the Word.
And every member of the Lord
Hath his own measure of the Holy Ghost:
In the most humble and obedient, most.

And in the Spirit, oh, what height
The feet of faithful men do mount!
There glossy slopes flow all with light,
And vales are rich with stream and
fount.

The pure see God on every side;
Them spirits gently serve and guide;
While earth, to them, is sorrow, shame,
and ill.
The Church is heaven on earth, about
them still.

Sweet mysteries to them that love,
Doth lead to that eye hath not seen;
An open sky is spread above
Wherein no cloud hath ever been.
The Word wells full in every heart;
Deep calleth unto deep, apart;
And Love, God's being, maketh them all
one
In Him, the Father, who are in the Son.
ROBERT LOWELL.

ERRATA.

- In Feb. No. page 805, last line, for "antiquity,"
read *ambiguity*.
" " 806, line 16, after "coincident"
for "on" read *or*.
" " 806, line 23, for "matter" read
nature.

Ad Majorem DEI Gloriam.

SUPPLEMENT
TO
THE CHURCH ECLECTIC.

DECEMBER, 1879.

No. I.

Apostolical Succession in its Practical View.

BY THE REV. H. W. SPALDING, D. D.,

RECTOR OF S. JOHN'S CHURCH, YORK, PA.

A PAPER READ BEFORE THE CONVOCATION OF HARRISBURGH,
HELD IN S. JOHN'S CHURCH, YORK, PA., OCT. 21, 22 & 23.

PUBLISHED BY THE CONVOCATION.

The Practical Bearing of the Doctrine of the Apostolic Succession upon Pastoral Work and the Christian Life.

THE Prayer Book of this Church, as well as that of the great Church of England introduces the "form and manner of making, ordaining and consecrating Bishops, Priests, and Deacons," with this Preface and Statement: "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that, from the Apostles' time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons. Which offices were evermore held in such reverend estimation that no man might presume to execute any of them except he were first called, tried, examined and known to have such qualities as are requisite for the same, and, also by public prayer with imposition of hands were approved and admitted thereto by lawful authority. And, therefore, to the intent that these orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had Episcopal consecration or ordination."

Besides indicating the sense of the Church that whosoever opposes or disbelieves the doctrine of the Apostolic Succession *hath not* "diligently read Holy Scriptures and ancient Authors;" and her sense that no orders are lawful *but those conferred in this Succession*; she plainly declares that it is her intention that these Orders, as they were "evermore held in reverend estimation," shall be *continued and "reverently used and esteemed in this Church."*

In this way she expresses her sense of their practical bearing upon the Church as a whole, and as individuals:—upon the Church in her organic

relations as the General, or Universal Church, the Provincial Church, the Diocese, the Parish;—upon the Church regarded as individuals, as pastors and people.

In other words the constitution of the ministry of the Church in *three orders* is not in *any* sense a thing of *human* expediency or policy. If it were it might be dispensed with, or modified by circumstances or events. But it comes “from the Apostles’ time,” to whom, for forty days the Saviour spake of “the Kingdom,” or *rule*, of God, and directed them to teach the world what He had commanded them. So it is not an arbitrary, human thing.

If it be of Divine constitution, then its practical bearings upon the whole system of the Church and the Gospel can not be overestimated. Without argument, then, as to the historic truth of the Apostolical Succession, and, in no spirit of controversy, it is our purpose in this paper to consider the practical bearing of this truth upon pastoral work.

Ist. *It has an important bearing in the matter of authority.* All stable, powerful, and effective organization is built up upon *recognized authority*, conferred and submitted to. Now there are but two kinds of authority, *human*, and *Divine*, that which is of man, and that which is of God. The Scriptures clearly exclude the first in the matter of Divine things. From Cain and Korah, all the way down, the prominent lesson is that Divine things are not to be handled or dealt in but by *Divine authorization*. Just as this fact was recognized by the people, God’s blessing was upon them. As human inventions were introduced, and the divinely prescribed order was departed from they became the objects of Divine indignation. It is not recognized as a true principle or proverb any where on the pages of Scripture, “*Vox populi, vox Dei.*”

And so Apostolic teaching and illustration enforce this idea. “What, came the Word of God out from you, or came it unto you only?” (1 Cor. xiv. 36), was St. Paul’s surprised exclamation when Apostolic Authority in doctrinal matters was brought into question by some that thought themselves to be “prophets,” or “spiritual.” “Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ’s stead, be ye reconciled to God.” (2 Cor. v. 20.) The ambassador is sent from one king *to* another, or one people *to* another. No king, no nation appointed its own ambassadors *to* itself. Be it borne in mind that the Holy Ghost uses the word translated “Ambassador,” and when *He* uses any word it is not weakened in its use. It loses none of its significance. And the Gospel is summed up by the inspired Apostle in the preceding text in these two things :

(a.) “*God was in Christ reconciling the world unto Himself not imputing their trespasses unto them,*” and (b) “*Hath committed unto us the word of reconciliation.*” That is, we, the Apostles, the ministry, have that word committed into *us* (not to the people), to teach, to defend, to enforce, to proclaim *authoritatively, as of God.* So, on one occasion “*I have received*

of the Lord that which I have commanded you." And it was enough to settle a mooted question, "*We* have no such custom, neither the Churches of God." The Apostles, *persons sent by God*, had not the custom: the Churches "set in order" by them had it not. That was enough to settle the question. It was pure matter of authority, and authority *conferred by God*, authority which the people must recognize or endanger their souls.

As there are two sources of Authority, human and Divine, so again there are two sorts of credentials to Authority, human and Divine. The right of men to demand the one is admitted in all legislation, and, in all business relations. And these credentials must be, 1st. External to the offices: 2nd, from sources apart from Himself, and, in the business or office, *higher*. 3rd. His own character, fitness, feelings, views, form no part of the credentials. They may *influence* the issuing of the credentials. But they *form no part of them*. The officer or agent is appointed, his credentials are demanded, and, if in due form, are satisfactory for all the purposes for which they were issued.

It is manifestly absurd to claim that, in the serious matter of Divine and eternal things, *less care and exact regard for authority* should be required. If "God's ways are *not* as our ways" it can not be. If His thoughts are *not* as our thoughts it cannot be. For His ways are *higher* than our ways, and His thoughts than our thoughts. His foolishness is *wiser* than man, and His weakness is *stronger* than man. Therefore there must be credentials issued in the case of His ambassadors that may be "known and read of all men."

We know that in all His recorded personal communications with men, He always manifested Himself in such a way, and under such circumstances, and with such remarkable phenomena as only "the finger of God" could produce, that the person addressed by Him should know for a certainty that he was in converse with the GREAT I AM. In the burning Bush, in the terrors of Sinai were such manifestations. To His prophets He gave such external signs as should satisfy the people. To His own Son, likewise. So also to the Apostles. But to the priest of the Old Dispensation the sign was *that he should be of the seed and line of Aaron*.

Inasmuch, then, as recognized authority lies at the foundation of all stable, strong, and effective organization, it must be found in the Church of God to the end that it may be stable, strong, and effective to meet its purposes in the world. And if it do not meet those purposes, the explanation, we think, will be largely found in the absence of a *sense of obligation to authority*, or, a *refusal to recognize it*. And this, where it exists, may be explained in two ways:

1st. Either the authority is regarded as *human* Authority, so that it may be changed or modified at the will of those subject to it:—regarded or disregarded as they choose, as being the source whence the authority is derived, or: 2nd. The Authority is regarded as so *uncertain* in its derivation

owing to the confused and divided state of our Christianity that men regard it as too great a task to settle it, and so move on, each one a law or a Gospel for himself, being in the exact condition of Israel of old when it was written, "In those days there was no king (or recognized authority) in Israel. Every man did that which was right in his own eyes."

And this last explanation is probably the true one with regard to the masses of the people to-day. The average mind will recognize the fact that there ought to be some binding authority in matters of religion, and most minds will see the consistency of the position that authority ought to be, to greater or less extent, *Divine Authority*. By Christians outside the Church the Bible is declared to be that authority. But their divisions and contradictions have nullified even that authority upon the public mind, so that now the question of Authority is an absolutely *uncertain* one, and men are at sea with regard to it.

President Eliot, of Harvard College, in an address before the South College at Northampton, among other things, remarked that it "is a common opinion that interest in the great themes of God and immortality and life and death has died out." A writer in the *Nation* takes exception to this dictum of Dr. Eliot's and says:

"As far as our observation goes—and each person can only base an assertion of this kind on his own observation—the "common opinion" is not that interest in these great themes has died out, but *that the belief that any body can speak about them with special authority has greatly declined*. The interest in the themes is as deep as ever no doubt. There is hardly any man who can ever cease to regard them as tremendous. But there is a wide-spread, and growing opinion that no man can throw much light upon them, and that no secrets about them are communicated in Divinity Schools which are not within the reach of every one who walks the highway. It is this belief which is weakening the hold of the Churches on the educated class of which so much complaint is made, and which is diminishing the influence of the clergy, and which is doing so much to make a minister's success depend on his personal qualities rather than on his professional degree."

The writer then passes under the fog himself, and proceeds to hunt for the credentials in the form of human authority in the way of great, and wide, intellectual and scientific attainment. But "this witness is true" in the statement that "the belief that anybody can speak about Divine things with *special* authority has greatly declined." That is undoubtedly so. Christians outside the Church have given up the idea and doctrine of an Apostolic Ministry; many within her pale have joined them in scouting it as a "mere figment," a superstition; others have apologetically maintained it, or hold it "necessary to the well-being though not to the *being* of a church:" all these have joined with all the ardour of a misguided faith in the great hue and cry, "the Bible, the Bible alone the religion of Protestants," but at last have waked up to find that true, which St. Peter long ago told them, *that the Scriptures may be wrested*; that they may be made to

contradict themselves on every page, and turn out as many doctrines as there are readers and manipulators of them. And so, down goes, in the popular mind, the one Authority that had its external credentials in its venerableness, and the common consent of men that it is the Word of God.

Now the doctrine of the Apostolic Succession has a most important bearing on this matter of Authority. For, *in no other way is it possible for men to show that they are authorized to speak for God, or to act for Him in things spiritual.* The credentials that men may demand clearly do not lie in intellectual or personal, or even spiritual attainments, though these may, and, as far as can be, *must* set off, adorn and enforce the credentials. And this, though often disputed by word of mouth is yet practically recognized by every orthodox religious body in the land, which has its *form* of ordination without which it considers no man a minister of the Gospel, be his attainments what they may, and will receive none from other bodies unless they have gone through some such form.

And that which must mark the credentials must be that they are clearly, plainly, and openly *of God*. St. Paul says, "No man taketh this office unto himself, but he that is called of God *as was Aaron.*" Now Aaron was called by *Moses*, whom God called *in person*. And this becomes the canon, then, of authority in the Church. "No man taketh this office unto himself but he that is called by some one whom God has called *in person*," or who has his authority from some line in which the open and personal call of God is a factor, to call others, "to the same office and ministry appointed for the salvation of the world." And this, says St. Paul, was the call and credentials, to the world, of Christ. "For even Christ glorified not Himself to be called an High Priest, but He that said unto Him, Thou art My Son, this day have I begotten Thee." "*Said* unto Him;" said it *loudly* and *openly*, and *in the presence of witnesses*, as says St. Peter (2 Peter 1-18). "This voice, *which came from Heaven*, we heard when we were with Him in the Holy Mount." And again "Thou art a Priest forever, *after the order of Melchisedeck.*"

The doctrine of the Apostolic Succession has a practical bearing then, as being *the only way* by which, now, a man can show that God has sent him; authorizes, as His own work, his ordinations, confirmations, baptisms, celebrations of the Lord's Supper. There are many ways by which he might prove that *men* have sent him. But the Authority, as saith Art. xxiii., must be "given *in* (not *by*) the congregation." "Look *you* out, whom *we* may appoint." (Acts vi. 3.)

It will be recognized that that congregation which believes most truly that it has a man over it *sent of God*, will be the most faithful congregation, the most ready to hear, the most ready to do, the most ready to give; and that that minister who believes most earnestly that he is called of God "as was Aaron," and as much or truly called as he, will be a most careful and earnest pastor.

No doctrine, therefore, can have more practical bearings upon the pastoral relation than this. And not only is it unsafe not to urge it upon the

people, as leaving them imperfectly taught, and depriving them of a part of "the whole counsel of God," but it takes away the strongest motive to obedience, to an orderly reverence and regard for Divine things and authority, to unity and harmony in action. "Wherefore, *then*, were ye not afraid to speak against *my servant* Moses?" was the indignant interrogatory of the Great God to Aaron and Miriam, who, let it be noticed, had spoken against him merely with respect to his *private relations*,—"to speak against him since he was *my servant*; sent *by me*; speaking with *my* authority; acting under *my* direction; and, for ought you know, doing it in this very case?" "Even to-morrow the Lord will show who *are His* and who *is holy*, and will cause him to come near unto Him," said Moses to the rebellious Levites and laymen, who had revolted on the very ground, so popular with the dissenting mind of every age, "seeing *all* the people are holy, *every one* of them, and the Lord is among them," that is, on the ground that there is *no sense* in which one good man might be holier than another good man, in respect of Divine Authority conferred upon him to speak and minister in God's name. "Wherefore, then lift *ye* up *yourselves* above the congregation of the Lord?" said Korah and his company, as though the whole question of Authority in Orders could not rise above a human level. But the ground taken in these, and every similar case, was that the man or minister was "called of God," therefore men must be reverent, obedient, and submit: teaching that was clearly endorsed by the Saviour Himself: "The Scribes and Pharisees *sit in Moses* seat, all therefore that they bid you observe *that* observe and do."

And this must be preached to the Church and the world now, of course in "the proportion of faith," not "as preaching ourselves," but ourselves the people's servants for Jesus sake, as says St. Paul, but it can not be left untaught, or be argued against without creating a tendency to disintegration or spiritual death.

Vestrymen will not quarrel with, and starve out faithful pastors and Rectors when they are taught, and believe that their pastors are not hirelings, and mere lecturers to amuse and entertain, but are men "duly called," invested with high powers and prerogatives, and *sent to them, of God*. Communicants and parishioners will not slander, backbite, ridicule, and treat with contempt or indignity, or indifference, their Rectors, if, from childhood, they are taught to recognize them as men of God, drawing their powers, prerogatives and grace in one unbroken line from the moment when the Saviour gave His final benediction and promise, "Lo I am with you alway even unto the end of the world." And the world will not condemn and despise those whom a united Christianity regards as holding credentials in the sign manual of the Great Jehovah Himself.

Now, we reiterate our proposition that, *In no other way, than by the Apostolic Succession, is it possible for men, to-day, to show that they are authorized to speak for God, or to act for Him in things spiritual*. This proposition we are prepared to defend before any jury, composed of intellectual, logical, candid men, with no fears as to the verdict. For *human cre-*

dentials may be given in a thousand forms. But the day of miracles and wonder-working is past in support of the claims of the Gospel. And when men ask the question, "Whereby shall I know this?" "By what authority doest thou these things and who is He that gave thee this authority?" that question must be answered if the Church proposes to exert any abiding and powerful influence upon the masses of men. These are questions that, in things spiritual, men have a right to ask. By what *Authority* we baptize their babes, lave their own brows with the healing waters, anoint them with the "unction from on High" in Confirmation, and break to them the bread of life.

And the Church Catholic can answer that question, and answer it as no other religious system to-day *can answer* it. Every deacon and priest of the Church, can point to his Bishop, and he back to the unbroken line behind him clear to the Mount where the Saviour said, "As My Father hath sent Me, even so send I you"—to continue the line of Melchisedek who "brought forth bread and wine," as "priest of the Most High God" in the morning of days, on down to the end of time. Now, without any argument in the ordinary way upon the subject, it is a patent fact that no other religious system can do this. Whether the succession be of synods, or congregations, they go back one, two, or three centuries, and there is a stopping place. And they began with men, who, however good, or learned, or holy, were without Divine authority to confer Divine authority. Suppose it be alleged by their adherents that they have it. How can it be proved to the world? Not by the "*inward call*" for this is known only by the individual, not by the world. Not by the fact of ordination, unless it be to a degree *empowered to call others*. Not by the fact of personal qualities or fitness, for these, we have seen, are not credentials, though they may be the ground of conferring them. There can be but *two* kinds of Authority that men are bound to regard, an authority conferred openly by God Himself, and an authority conferred openly by men. They will recognize the last in human things. They will not recognize it in Divine things.

And, therefore, if the Church is to be "governed and sanctified," it is not to be done by intellectual power or force, however great; not by eloquence however fervent and overmastering; not by the fiat of king or Kaiser; not by the dictum of Popes or vicar-generals; far less by priest-craft and secret orders within her pale; but *by the sincere conviction of all her members that she is governed by Christ her living Head, through ministers and instrumentalities of His own appointing*; a conviction fostered by careful, honest, and humble pastoral teaching, and sustained by the holy, unselfish, and devout lives of those who profess to be "called of God, as was Aaron."

2nd. Briefly, *The doctrine of the Apostolic Succession has an important bearing upon the zeal of the Church, and upon her success in the world.* And this in *two* ways, First, in its effect upon the members of the Church. Secondly, upon the world. The word to Barak was, "Hath not the Lord

said &c.?" "Is not the Lord gone out before thee?" This, of course encouraged Barak and his host to deeds of valour, and was intended to do it. On the other hand, when the Israelites brought the Ark of God into the camp, the symbol of the Divine Presence, and of the relation of Israel to God Himself, the Philistines exclaimed, "Woe unto us, for God is come into the camp." The triumphs of Israel were owing to these two things, their own sense of being in direct communication with Heaven; and the fear engendered among their foes in consequence of a knowledge of this fact. And that which carried the early Church on to her triumphs was *this sense of direct relation with Heaven*. It explains their self-denial, and the heroism even unto death, that characterized those ages. And Christ certainly intended that this sense should be preserved and continued through His ministry. "As my Father hath sent me even so send I you." "He that heareth you heareth me." "He that receiveth you receiveth me." "He that despiseth you despiseth me." When Christ addressed His Apostles on the Mount they alone were there. He addressed none other. And when He said He would be *with them* to the end of the world, as He knew they would not live till the end of the world, He was to be with them and their successors. They were a close corporation, and alone could admit men to their office and rank. The Apostolic Succession is the band that binds the present to that point of time. By its authority and power the Church exists from age to age, as men and women and little children are baptised into it, missions are prosecuted and dioceses formed.

No other religious system is, or can be, thus bound to Heaven itself through the Great Head of the Church. It is a *question of fact*. No other dates back within fifteen hundred years of the "Great Commission." No one will claim for a moment that, if eleven other just as good and suitable men, believing in Christ, and His work, had gathered on another mountain at the precise time that the Risen Lord was addressing His Apostles, His benediction and words would have applied to them. So it is not mere matter of personal character or fitness, or even of a *common faith* that unites with the past, but an *organic unity*, of which the Apostolic Succession is the representation and guarantee. And this principle is recognized thoroughly by many human societies, especially the Masons.

The members of the Church of God have, then, in this doctrine a practical assurance of being in direct relation with the great Head of the Church, which others can not have. And its faithful preaching and consistent maintenance will work out zeal and devotion as nothing else will. What are our strongest dioceses to-day but those in which this doctrine has been most faithfully maintained and brought forward? Men may call the doctrine "Sacerdotalism" if they will, but growth and success and zeal are the outcomings of its teaching. Like every other doctrine it may be carried to an extreme, and pushed out of proportion and place in the fair structure of the Faith, but this only proves that, like all other good things of God, men may abuse it. But this is a "comfortable doctrine," that we have men authorized now, as Moses, Aaron, the Prophets, and the Apostles, and *as much authorized* as ever they were, to speak to us in God's name, to administer His Sacraments, and to lead His people in all good works.

BISHOP WHITTINGHAM

A Discourse in Commemoration of WILLIAM ROLLINSON WHITTINGHAM, Bishop of Maryland. By W. F. BRAND. Delivered in St. Paul's Church, Baltimore, on the Feast of SS. Simon and Jude, being the Octave of the Bishop's burial, Etc. Baltimore: Geo. Lysett. New York: T. Whittaker.

WE are awaiting in common with Churchmen throughout the country, the promised Commemorative Sermon to be preached on the 2d of December in St. Paul's Church, Baltimore, by the Bishop of North Carolina, but of all memorials that up to this time have appeared of him who has been designated, by secular and religious journals alike, as "the great Bishop of Maryland," this Discourse by the Rev. W. F. Brand is, to our mind, the most valuable and the most worthy of its subject. The preacher was well furnished for his task by his long acquaintance and affectionate reverence for his Bishop. His sound judgment, withal, even under the spell of so mighty a mind, enabled him to maintain his own convictions, while he, of course, must have derived no little benefit from the brilliant wealth of learning which those who have heard Bishop Whittingham converse, know that he literally poured forth on almost every subject. This same judgment and good taste has preserved him from anything bordering on adulation—a thing, which, we are convinced, would almost have made the saintly Bishop turn in his grave.

An appreciative reverence is far from being a bar to the delineation of true greatness and goodness. On the contrary, it is even necessary to any adequate treatment of the theme. As Wordsworth says (of himself?) in *The Poet's Epitaph*:—

And you must love him, ere to you
He will seem worthy of your love.

But Americans, it must be confessed, are accused with too much reason by their English cousins, of being prone to indulge in a sensational style. Their pens, no less than their tongues, run away with them on all sorts of occasions, but especially in obituary notices of men who have been at all eminent in the Church or in politics. All of us, and especially the younger generation of writers, would do well to take to heart the kindly protest of Dean Stanley, who in one of his addresses held up as a model to the students of Union Theological Seminary, the singularly simple, severe style of the scholarly Dr. Edward Robinson. Our English friends, however, are probably not aware that it has got to be a common thing with sensible people among us, to disbelieve about half of what we read in our newspapers and magazines.

It is not too much to say, however, that the readers of the discourse now under review, will see that they need not apply this rule to its author. If in his plain, unvarnished tale, the Bishop still stands out no common man, and very like some of the old hero-bishops of ecclesiastical history, that is not the author's fault. He speaks simply "that which he knows, and testifies that which he has seen." The truth is, as an able and most

judicious writer in the N.Y. *Herald* of Oct. 18th¹ remarked. It is difficult to write adequately of Bp. Whittingham's episcopate without seeming to exaggerate. We are, however, able to lay before our readers a very convincing proof that the reverence which all men feel to be due to the Bishop is, at least, no sudden discovery since his death has touched men's hearts. The same singularly exalted estimate of his gifts was made during his lifetime by those most competent to judge of his endowments.

Fifteen years ago, in 1864, when Bp. Whittingham was disabled from travelling by the effects of a severe fall, an effort was made to induce him to return to his old Chair in the General Theological Seminary.² To persuade the Trustees to elect him (as they finally did), Dr. S. R. Johnson, so well known for his learning, his saintly character, and his calm judgment, addressed a letter (printed but not published) to the Board. In this document he speaks of Bp. Whittingham in the following remarkable language which, however, none thought overstrained:

GENTLEMEN:—Amongst those nominated for the Professorship of Church History, to fill the vacant chair in the General Theological Seminary, is the august name of Bp. Whittingham. No better name could have been suggested. He looms up above all common scholars in the superiority of his intellectual ability and in the accumulated wealth of his stores of learning. His power of research is wonderful in rapidity, in fulness, and in accuracy. His memory is extraordinary, even to minutest details. His religious, unselfish, unworldly character, and his spiritual force, are correspondent to his great faculties. It is hoped that no superficial, plausible objections will prevent the Trustees from securing him. It is a chance such as can hardly come again. . . . Let me trace out a few of the strong reasons, in some order, which may persuade you:

1. First thoughts are generally true, guided by an almost instinctive judgment. His nomination was received with acclamation.

2. His commanding intellect and his vast learning qualify him remarkably.

3. Having held the chair for five years, and his labours having since been considerable in the direction of Church History, he is well prepared at once: while others will, of necessity, need years of strong and special study even to approach his degree of preparation.

4. His capacity of communicating instruction is unsurpassed; his administrative skill is natural to him, and perfected by long training; his influence over students has ever been great and happily exercised. *He has the gift of influence, and of transfusing his own earnestness, self-denial, and seriousness.* Spiritual in reality, and in tone, he sways men spiritually. Ask of his old admiring pupils. . . .

¹ It is only fair to say that of all the accounts of Bishop Whittingham published, whether in the secular or religious press, that of the New York *Herald*, published on the very day following his death, is so full, so accurate, so able and discriminating, that one cannot read it without desiring to know where, on such short notice, they could have found so ready and appreciative a writer.

² The Bishop, it is well known, was elected but declined to accept the invitation. Many who would have rejoiced for the sake of the Seminary and the benefits to the Church at large through the education of her clergy, were yet afraid of the precedent of inviting a Bishop to leave his diocese, even for such a work. Of course Bishop Whittingham would not for a moment have entertained the proposition, had not the state of his health already made him consider the question of his resignation as, at least, a possibility. On mature reflection, he thought it best to continue at the post to which God had called him, for which decision his Diocese cannot be sufficiently thankful.

His very house he lived in, now vacant, seems to invite him back. The iron door which he had made of old, from his study into the great Library, stands patient for his fond and magnetizing touch. He, this very day, knows more what books are in that library (I speak without the shadow of uncertainty or of disrespect), than all the professors put together. *Such a man as Bishop Whittingham comes but once in a century.* Restore him, brethren, to his old home; to the chair he adorned; to the sphere which was made for him. . . .

These words are indeed a striking illustration of Bp. Whittingham's influence upon those who knew him. We can testify that they truly express the powerful impression he made upon the lethargic diocese of Maryland when he came there in 1840 to be its Bishop.

Our chief purpose in the short space which remains at our disposal is to cull a few extracts from Mr. Brand's interesting discourse, and this not only to place permanently on our pages so excellent and judicious an account of Bp. Whittingham, but also with the view of inducing our readers to acquaint themselves with the whole sermon, which is by no means a pamphlet to be laid aside and forgotten.

The story of the Bishop's life and labours, if it could be adequately told, and an accurate account of his theological opinions and teaching, with frequent quotations from his Convention Addresses, Charges, and Sermons, his voluminous commonplace books and remarkable correspondence, would indeed be a precious contribution to the history of the Church in the United States. We earnestly hope that some competent hand and sympathizing spirit may yet give to the Christian world this great boon. About four years ago we had occasion to suggest to him that he would confer no little favour upon us by writing a sketch of what had occurred in the American Church during his own episcopate, by way of opening the eyes of those restless spirits who seemed to imagine that no real church work had been done prior to the so-called Tractarian movement. In his letter replying to this suggestion, the venerable man wrote as follows:

I have before now thought of doing something like what you propose. . . . But should I ever take to the work of retrospective reviewing, I think it would have to go back to the whole half century of my connection with the public service of the Church, which began in 1825. Something of a contrast between the state of things and the out look and on look, then, and that to which we have been brought now!

If any work answering this description exists among the mass of MSS. which he has left, surely the Church would most eagerly welcome and highly prize the publication of such a treasure.

The principal dates in the life of the Bishop having been given in the Postscript to our November number, we now proceed with some quotations from Mr. Brand's *Discourse*. A beautiful motto is prefixed from St. Jerome's Epitaph of Paula (Epist. cviii.):

"Non moeremus quod talem amisimus; sed gratias agimus, quod habuimus imo habeamus. Deo enim vivunt omnia; ET QUID-QUID revertitur ad Dominum, in familie numero computatur."

We do not mourn because we have lost one who was so much to us; we thank God for what was ours, nay! *is* ours; for all live unto God; and the spirit that re-

turns to be with the Lord is yet counted as belonging to the family of those who love them.

"Great men and judges and potentates shall be honoured yet is there none of them greater than he that feareth the Lord."—*Ecclesiasticus* x. 24.

In the diary of Archbishop Laud for the year 1626, we find this entry: "Sept. 25th, Monday, about four o'clock in the morning died Launcelot Andrewes, the most worthy Bishop of Winchester: the great light of the Christian world." The regrets of fondest admiration would be received as no excuse for my folly did I apply this term, "the great light of the Christian world," to him whose loss we together mourn, whom secular papers have of late designated as "Maryland's great bishop." But I can say with the sober conviction of truth, that when William Rollinson Whittingham died, there was taken from us one of a spirit kindred to that of Launcelot Andrewes, and, if I may not say of equal, yet, of like extensive learning, zeal for primitive truth and ability to maintain it, of like simple faith and fervent piety and humble self-abasement. Our whole Church, our fathers the Bishops, our Diocese—whatever may have been thought and said in times past—now know that a great light has gone out. How many of us feel that a lamp which has often saved our feet from erring in uncertainty, a fire that has kindled zeal in our hearts, a glow of sympathizing love that never failed to cheer, has gone, and left us to meet doubts and endure languor and despondency as best we may!

After speaking at some length of the Holy Communion, celebrated on the morning of St. Simon and St. Jude's Day, in St. Paul's Church, when the hearts of those assembled there had specially thought of their departed father in God, while the Priest blessed God's holy name "for all his servants departed this life in His faith and fear," the preacher explained and abundantly justified his appearing before his hearers in the pulpit of St. Paul's, by stating the facts that he had been his pupil in the Seminary, was brought to the Diocese of Maryland by him, and for forty years had stood in the relation of an intimate friend.

Our Bishop was born in New York City, on the 2d of December, 1805, and had given him in baptism the name of his mother's father, William Rollinson. A few years ago the Bishop was highly amused to hear a report that he had not been baptized in infancy! Among the "arguments" employed by a Roman Catholic clergyman in one of the English provinces to induce some weak-minded person to abandon the Church of England, was the assertion of the utter looseness of the Anglican and American Churches about the Sacraments. "There was the Bishop of Maryland, who had never been baptised until after his consecration to the Episcopate!" How heartily the Bishop laughed when he was told of this. The idea of his mother allowing her infant to grow up unbaptized! Many a falsehood had been circulated of him in his long career, but this was an invention quite unheard of. He wished that every Roman lie could be nailed to the wall as easily as this could be! The truth is that he was baptized in Trinity Church, New York, by Bishop Moore, before he was six weeks old, and his baptism should be found recorded in the Register of that parish for the years 1805-6 or 1806-7.

His parentage on both sides was English, and such was his love for the home of his fathers that he almost counted it a wrong done to him that he himself had not been born in England. He could trace back his family a goodly number of generations. Without much of self-gratulation he counted in his line the Puritan Whittingham, who, having fled to Geneva in the times of the Marian persecution, there married a sister of Calvin and returned as a minister of the Gospel. He was made Dean of Durham, a fact which has its bearing on the question of English ordinations. It is denied that the Dean had received episcopal ordination, and it is therefore claimed that at that day presbyterian ordination was recognized in the

English Church. The fact is, that because of a doubt as to his orders the question as to his right to the deanship was raised, and that he died before there had been time for its settlement. There is also in his line some one who bore a title; but the only expressions of filial pride I have ever heard from him were in reference to his father and grandfather, who were brass and copper founders.

From his earliest days young Whittingham showed that devotion to study which has made him remarkable. The story is often told how, when eighteen years old, he presented himself at the Seminary for examination previous to being entered as a student, on being asked who had given him so good a preparation, he drew up in pride and answered, "My mother." From the time of his birth, this honored mother, under the teaching of her husband, who was a learned man, began to prepare herself for the education of her son. This home training was due solely to the desire to keep their charge from possible school contamination; a mistake, which probably was followed by results to be regretted.

In the Seminary the youthful student of divinity gave himself to his work with all the ardor of his burning nature. He studied all the day and the greater part of the night, and robbed himself of sleep till sleep became almost an impossibility. Thus he brought on himself the beginning of a long series of sufferings.

Having entered the Seminary earlier than usual, his course there was ended before the canonical age for ordination. The intervening time was spent in further study and in literary labor. When made deacon by Bishop Hobart, he was sent as missionary to Orange, New Jersey, where he afterwards became rector of St. Mark's from which church he was buried. His field included other villages. Here his diligence and zeal in all parochial work was as intense as had been his habits of study. Not that study was intermitted. Three and four services would be held in a day, preaching at each, and walking miles from place to place. I do not recall how long he remained at Orange, nor do I pretend to give a list of his occupations. He was at one time Master of Trinity School. He officiated during a length of time at Trinity Church. During several years he was Rector of St. Luke's Church, New York, and all this while he was acting as editor of various publications, as member of various religious and charitable committees, in labors abundant, always called on whenever a burning appeal was felt to be needed. One evening he learned unexpectedly that he would be required to preach twice on the following day; that night he wrote two sermons, and sat up all the night to do it. It is not surprising that such intemperance broke down his health. He was obliged to abandon all work. He went to Europe, and among other journeys, made an extended tour in the south of France on foot.

During this visit, occurred one of those remarkable incidents, of which there are several in his life, which, notwithstanding his excessive modesty, brought his minute learning into unexpected notice. He was dining in Oxford with the celebrated Dr. Routh, of Magdalen College. At the table an animated discussion arose involving a knowledge of ecclesiastical history. Dr. Routh said nothing, but different gentlemen gave their opinions, and at last it became natural and proper that the young stranger should also express his sentiments on the question. This he did with modesty, but so learnedly and clearly, discovering such a surprising acquaintance with the subject under discussion and the authorities which had been quoted, that those sitting near Dr. Routh could not help asking, "Who is that gentleman?" Dr. Routh replied: "I don't know much of him; he is a young American clergyman who came to me with letters of introduction, but he evidently knows more of ecclesiastical history than any of you at the table."

We are obliged to omit an interesting passage about the powerful influence which Professor Whittingham exercised at the Seminary, and pass on to the next and most important part of his life, his election after a bitter contest to the Episcopate of Maryland.

A diocese which had been so long divided against itself was no easy field to tend; but the young bishop entered on it nothing doubting, because he trusted not in himself; he felt then, as all his life through, that he was but an instrument in God's

hand. His first episcopal act was to write a letter to Dr. Robertson, of his diocese, then a missionary in the East: a token of how far-reaching was his ken, how little confined to what pressed upon him close at hand. His first disappointment was the sale by the sheriff of a church in this city which he thought he had saved. When he afterwards learned that this house dedicated to Almighty God as an offering from His people, had been built with the proceeds of a lottery, he was satisfied with the explanation of his failure; he was glad that he had not succeeded in his expectations, for never was there a man more thoroughly persuaded than he that we rest upon God's favor, and that His blessing can be found only when sought in the ways of His appointing. He had not been bishop very long when he made a visitation on the Eastern Shore, accompanied by a clergyman still among us, and by two laymen who have become eminent in the Church. I have heard these laymen say how they prized the recollections of this tour. The visitation was ended. In order to return to Baltimore, it was necessary that they should meet a steamboat at a certain landing early in the morning; to do so, they had to leave their resting place before day. The way led them near an abandoned Church. The Bishop said he could not pass without visiting it. Going to it, they found that in the "desolate house" stray cattle dwelt, that the church had become a stable. The dumb creatures were driven out; and after a brief examination of the state of the building, standing in the desecrated chancel, the grey light of the dawn adding impressiveness to the scene, the Bishop said, "Let us pray," and the four brethren knelt together. My informant has told me that never was he more touched than by the humble attitude of the lowly servant of God as he poured out his soul in supplication, and entreated the Lord that He would revive His work, that He would build the old waste places, and make the sound of praise to be again heard in this house called by His name. The service ended, they barred the entrance as they could with fence-rails, and went their way. But before they left the building, they contributed what was the foundation of a fund for the restoration of the church; their prayers and their *alms* went up for a memorial before God, and God's blessing came down upon them; and before long the house was meetly repaired, and its walls resounded to the reëstablished worship of God. I do not wish this picture of an abandoned church to be received as a representation of what was common in our country districts forty years ago; although I have been told of two other buildings, which through want of stated services, and through neglect, had become the shelter of stray cattle; nor do I wish to imply that in all cases the prayer of the Bishop for his scattered flock were as speedily answered; although, since our loss, I have heard a clergyman say, that "many years ago he had gone over a good deal of Maryland, and that Bishop Whittingham could then be tracked by revived parishes." But without fear of a suspicion of exaggeration, I do say, that the first year of Bishop Whittingham's episcopate saw the infusion of new life into the diocese; and for a series of years his activity was blessed by improvement in all that marks advance in the Church. Very little it seemed to him, because he saw so clearly what ought to be, and might be done. But we know that it was yet much. Time would fail me to speak of particulars, yet I cannot but refer to the College of St. James, which he founded, which he so cherished, for which he so labored, and on which, at one time, were fixed the hopes of us all.

On this matter—the College of St. James—our readers will not be sorry to see the touching words of Bp. Whittingham himself:

"Three of our Presbyters," he says in his Address to his Convention in 1865, "have gone from us, because in the good Providence of God, the work of our Diocesan College has been stopped by the evils of the times, and other fields of labour demanded the exercise of those gifts which had been so laboriously and usefully employed in the hard, unthankful, yet eminently successful work by which the College of St. James had established a name and influence far beyond those usually attained by an institution of so few years's growth. I have no words adequate to express my sense of the indebtedness under which the Diocese lies to the Rev. Dr. Kerfoot, for the twenty-two years of prayer and labour which he has devoted to the establishment and support of the College and its work. . . . Nothing but the extraordinary degree of confidence which the Rector and Faculty of the College of St. James had succeeded in securing, could have enabled them to carry on its operations in the midst of the concentrated horrors of border war, during successive years of protracted hope that peace might still enable the Institution to resume its operations in their full extent and increased efficiency. At last *that* hope gave way, and in the dark lowering summer of 1864, the present and future seemed alike unfavorable for a continuance of work for which there was no longer any reasonable prospect of support. . . .

"What your Bishop lost, brethren, in all this process, I shall not attempt to tell. *For him, it makes a large part of the work of a quarter of a century, a blank.* No future on earth holds out promise of any compensation. There can be no replacement, for him, of bonds of almost life-long growth that have been broken."

Mr. Brand discourses in the following judicious and temperate strain on the faults or foibles which some found in the uncompromising character of the departed Bishop. The motto on his seal was "*Pro Ecclesia*," and some thought him too vehement in maintaining his principles.

Speaking of his success as a diocesan, does not imply a forgetting of the contests which he has been obliged to engage in. A greater bishop than he has written, "A great door and effectual is opened unto me, and there are many adversaries." When was there ever a man of positive virtues who did not excite opposition? But I may be permitted to say in this connection: they but little know the truth who suppose that Bishop Whittingham ever strove for personal advancement, or for his own rights as William Whittingham. What touched him personally was "but as the idle wind." What touched him as the representative of his Master, moved him wholly. For his Master's cause he strove not only manfully, but vehemently. For this he suffered much; for this he would have been content at any time to die. Often I have heard the accusation that he was "severe, hard, autocratic;" while I knew that the charge was wholly untrue, and also knew what gave the semblance of truth to what was so false. He was always so thoroughly persuaded in his own mind. His convictions, once formed deliberately, were unwavering. He was incapable of compromise in anything that concerned the honor of his Lord, and in the defense of what was, in his judgment, right or true, he was impetuous. One may say, "he might have been equally firm, equally bold, equally forgetful of self in the maintenance of truth, and yet have been more gentle, more dispassionate." We do know that there has been one Man who never, in deed or word, swerved from what was right and true, who honored God in all things, who was bold in the rebuke of error, and therefore died the bitter death of a malefactor; and who yet was gentle, and meek, and lowly. To be like this perfect Man should be our constant aim; and we cannot give fullest praise to anything that is counter to His example. But yet, brethren, in a day when there is such an easy abandonment of the right, *if the upholding of it do but threaten one's comfort*, can we complain that one whom we look up to was too ready to sacrifice his peace at what he deemed the call of duty? *Our dead Bishop was chivalric.* A pleasure-loving age calls his spirit of self-devotion quixotic,—a term which has done a deal of harm to noble sentiment.

Then follows a remarkable incident :

BISHOP WHITTINGHAM AT CHESTER.

Let me instance one occasion when the spirit of the knight-errant of old, which dwelt in the bosom of William Whittingham, showed itself.

Some years before the late civil war, his health had failed, and his voice had wholly left him. At the instance of friends in this city he went abroad, accompanied by his eldest son, as his physician. He avoided all scenes of excitement; did not make himself known anywhere, did not seek the acquaintance of any of the many persons in England who would have been glad to receive him, and to know whom could not but have given him great pleasure. His object was entire rest. So travelling he came to Chester. Here, in the commercial room at a hotel, his table happened to be near that of three gentlemen dining together. One of these was an English clergyman, one was a German, the other a Frenchman; the language spoken by them was French. While still at their table these gentlemen discussed the evidences of a revealed religion—of the existence of a personal God. One of the foreigners was a deist, the other an utter sceptic. In answering their objections to his faith, the clergyman became embarrassed; his French began to fail him in his excitement, and he was about to be silenced. Our Bishop had heard all that had been said. To suffer the triumph of the unbeliever, without an effort on his part to, was to him an impossibility. He rose from his seat, and, overlooking the restraints of society, he stood before the strangers. After a brief apology for his intrusion and apparent rudeness, he began in French a discourse on the matter they had treated; went over the whole ground of the dispute; took up point after point of the arguments; strengthened what his brother had offered, and answered more fully what had been urged against the truth. Not a word was said to interrupt him, until his son exclaimed, "Indeed, father, I cannot allow you to speak any longer," and led him away by the arm. The clergyman immediately sent his card, begging to know to whom he owed such obligations; and early the

next moring he called accompanied by all the clergy whom he could collect, to pay respect and honor to the Bishop of Maryland.

If as bold, and possessing the knowledge which would have justified the venturing on such an intrusion, it is not every one whose speech would have been sufficiently fluent to make the effort a success.

This story, which we had not heard before, reminds us of another similar scene which occurred before this visit to Europe. It was in the days when travel between Philadelphia and Baltimore was partly by railway and partly in a little steamboat which sailed from Baltimore to the head of the Chesapeake bay, whence the passengers took the cars for Philadelphia. The Bishop was not known to many of the passengers on this occasion, and was hardly perceived, by any, for, as his wont was, he was engrossed with a book in a remote corner of the cabin. One of the company, a gentleman of considerable parts, entered into a discussion with a Methodist minister on the comparative merits of Shakespeare and the Bible. He tried to show that in poetry and depth of thought Shakespeare was far superior to anything in the Scripture, and he bore down upon his humble antagonist who, perhaps, was not very well versed in the writings of the dramatist, by the fluency of his speech, if not by the soundness of his arguments. The Methodist minister began to display some confusion, and seemed to be getting worsted in the contest, though he tried manfully to maintain his cause. Suddenly, the company which had gathered round to listen were startled by the appearance of a new combatant in the arena. Bishop Whittingham's attention had been aroused; he saw the turn things were taking, and he could no longer contain himself. He literally bounded, like a veritable lion, from his corner, his eyes sparkling with excitement and indignation. He came to the rescue of his Methodist brother, and soon turned the tables in his favour. In the first place he poured forth such an eloquent encomium on Shakespeare, and quoted so many other and finer passages from his works that he entirely cast into the shade his would-be admirer, by showing that this new participant in the discussion whoever he was, was at any rate not misled by any veneration for the Bible to disparage the great poet, and that he knew his Shakespeare thoroughly. The Bishop then took up the discussion where his Methodist brother had broken off, strengthened his arguments, added to them, quoted passage after passage of the sublime poetry of the Bible, pointed out Shakespeare's own reverence for Holy Scripture, and utterly put to silence his adversary, to the amazement and delight of the whole company. The Methodist minister presented his heartfelt thanks; his antagonist too was, we believe, convinced, and expressed his astonishment to the Bishop, remarking that he had learned from him almost as much about Shakespeare, whom he thought he knew, as he had about the Bible, which he admitted he did not know.

Here we must pause for the present. We hope, however, that we have at least kindled a desire in our readers to acquaint themselves with this Sermon, and to know more of this Nestor of the House of Bishops, as his brothers affectionately called him in allusion to

The smooth-tongued chief, from whose persuasive lips
Sweeter than honey flowed the stream of speech.

The most valuable portion of the Discourse still remains, which treats of Bishop Whittingham's *position as regards doctrine and Ritual*, with Mr. Brand's summing up of the most noteworthy traits in his character. These important themes must be reserved for our next number, by which time we shall have enjoyed the benefit of reading Bishop Atkinson's Sermon.

[To be Continued.]

SUPPLEMENT
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No. 2.

The Eucharistic Teaching of S. Augustine.

BY THE REV. N. HOPPIN, D. D.

[Materials for the following essay were collected by the author at the request of one of his friends, a Mission Priest with a laborious charge. The essay, in its present form, was read, by appointment, at a late meeting of the Eastern Convocation of Massachusetts, as an exegetical exercise on the text assigned.]

"He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him."
—*S. John vi: 56.*

The Greek, ἐν ἐμοὶ μένει, here rendered "dwelleth in me," includes not only the idea of inhabitation, but of persistent indwelling, continuous inhabitation; and therefore "abideth in me" perhaps better expresses the meaning of it.

Though our abiding in Christ and His abiding in us are correlative to each other and imply a certain similarity of action or being, yet not necessarily an identity. The distance between the finite and the Infinite generally makes that in which we correspond to Him, or the return from us to Him, in some respects an antithesis to that which we receive from Him; and in all such cases the difference between the subject and object must be taken into account.

This text is the more worthy of special notice, as being the one on which S. Augustine was commenting in the passage quoted in the 29th Article of Religion:

The wicked and such as be void of lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather, to their condemnation do eat and drink the sign or sacrament of so great a thing.

The compilers of the Articles apparently supposed that they were giving the exact language of S. Augustine. But it has been pointed out, by the Benedictine editors of his works and their successors, that the words "although they do carnally and visibly press with their teeth the sacrament of the body and blood of Christ," in all probability are not his, being wanting in all the manuscripts collated by them. They occur by way of paraphrase in the expository writings of Bede and Alcuin, which are largely

made up in the same manner out of S. Augustine. The clause indeed is not altogether foreign to his meaning, and "to press with the tooth" is a phrase which he uses when speaking of the Holy Sacrament in a previous section of the same tractate or commentary. "This is the bread that cometh down from heaven, that a man may eat thereof and not die;" which declaration, he says "relates to the virtue or efficacy of the sacrament, not to the visible sacrament only; to him who feeds inwardly, not outwardly; who feeds in heart, not who presses with tooth."¹ The remainder of the 29th Article, though not all of it couched in the exact words of S. Augustine, sufficiently expresses his meaning, with the exception of one or two particulars of some importance, which we shall notice, besides the verbal variations. As we are thus referred to the authority of this great Doctor of the Church, it may be well to examine more closely the teaching of S. Augustine upon the interesting and important subject presented by the text in question. It may be a help and a guide in the exegesis of it.

We notice then, that, instead of "the wicked and such as be void of lively faith," his description of the unworthy participant is taken from the language of this very text. He is one who does not "abide in Christ." The great Doctor in fact draws his argument from the logical converse of the Saviour's words. "He that does not abide in Christ," he says, "and in whom Christ does not abide, neither eats his flesh nor drinks his blood; but rather eats and drinks to his condemnation the sacrament of so great a thing;" not "the sign or sacrament," but simply "the sacrament," *i. e.* the mystery of so great a thing. For such is Augustine's constant use of the word *sacramentum*.² And here it is to be observed that though he all along presupposes and includes in the idea of abiding in Christ, the inward exercises of repentance, faith, love, and an external purity and blamelessness of life, and insists upon it with all the power of his genius and fervor of his nature, yet he also distinctly includes an abiding in the communion of the Catholic Church. In fact, it will be found that this last idea tinctures and determines his practical explanations of the Holy Sacrament in a manner somewhat unexpected. The key note from which he starts, and on which he perpetually harps, is that saying of S. Paul, "For we, being many, are one bread and one body."

Thus, a little before the passage quoted in the 29th Article, on citing these words of the Apostle, he exclaims, "O sacrament of piety, O sign of of unity, O bond of charity! He who would fain live, has where he may live, has whence he may live. Let him draw near, believe, be incorporated, and made to live."³ Again, going on, he says, "Christ would therefore have us understand this food and drink to be the society of his body and members, which is the Holy Church in the predestinated, and called, and justified and glorified saints (in heaven and in his faithful ones (on earth))."⁴

So again, in the paragraph immediately before the passage given in the Article, he says, "For that cause indeed, as holy men before us have un-

¹ Sed quod pertinet ad virtutem sacramenti; non quod pertinet ad visibile sacramentum; qui manducat intus, non foris, qui manducat corde, non qui premit dente (Tractatus xxvi: 12, in Ev. Joannis).

² Ac per hoc qui non manet in Christo, et in quo non manet Christus, procul dubio nec manducat carnem ejus, nec bibit ejus sanguinem; sed magis tantae rei sacramentum ad judicium sibi manducat et bibit (Tract. xxvi: 18).

³ O sacramentum pietatis, O signum unitatis, O vinculum caritatis! Qui vult vivere, habet ubi vivat. habet unde vivat; accedat, credat, incorporetur et vivificetur (Tract. xxvi: 13).

⁴ Hunc itaque cibum et potum societatem vult intelligi corporis et membrorum suorum, quod est sancta Ecclesia in praedestinatis, et vocatis, et justificatis et glorificatis sanctis, et fidelibus ejus (Id. 15).

derstood this thing, our Lord Jesus Christ instituted his body and blood in those substances, which out of many particles are compounded into one. For one of them out of many separate grains composes one loaf; the other out of many grapes flows together into one cup.”⁵ Such a reference of the composition of the holy sacrament to the communion of the Church Catholic is elsewhere still more fully drawn out by him, and we shall see, as we go on, how large a place this practical view had in S. Augustine’s official instructions and explanations touching that sacred mystery.

The great trial of the African Church in his time, far exceeding in its persistent disastrous consequences the outbreak even of the Pelagian heresy, was the schism of the Donatists, the chief practical evil of that age and section, a source of perpetual annoyances and disturbances to the Church; a senseless and unmitigated schism of the body, begun in personal and sectional jealousies and rivalries, and kept up by a party of violent and impracticable men, claiming to be themselves the only true Church of Christ, renouncing the communion of the Catholics and re-baptizing converts from their number, trampling upon their most sacred things, assaulting their processions in the streets, and sometimes even desecrating and burning their churches.

In such a state of things going on under his own eyes, it is not strange that the teaching of the great African Doctor should be shaped accordingly, and aimed at a correction of evils and abuses, under which they had suffered so deeply, so long. Such a purpose is apparent throughout this extended commentary on the Gospel of S. John; which, though divided into a hundred and twenty four separate parts, called tractates or treatises in the Benedictine edition of his works, consists in reality of that number of popular discourses delivered in a regular course of instructions to his spiritual charge, and therefore with great propriety called sermons or homilies in some of the manuscripts. When the Easter-tide came round, (it is thought to have been in the year A. D. 416,) he interrupted the delivery of them, to take up in the same way a running practical commentary on the Epistle of the same Evangelist, in a series of homilies, which are almost one continued argument and exhortation to unity, with a view to composing the differences and distractions occasioned by the Donatists. “If we are in unity,” he asks with bitter irony, “what have two altars to do in this city?”⁶ Indeed, Augustine himself, in the forty-seventh tractate of the Gospel series gives this account of the purpose which he had constantly in view. “Of the one fold and one Shepherd,” he says, “you are wont to hear from us continually; for we have greatly commended that one fold, preaching unity, that all the sheep should enter in by Christ, and not one should follow Donatus.”⁷

It is not strange, therefore we say, to find the wise Bishop and eminently practical preacher putting forward repeatedly a statement of the doctrine of the Holy Eucharist adapted to the pressing exigency of the times. In other words, he found a particular view of that sacrament, a right and a true one, though by no means a complete view; namely, that it was de-

⁵ Propterea quippe, sicut etiam ante nos hoc intellexerunt homines Dei, Dominus noster Jesus Christus corpus et sanguinem suum in eis rebus commendavit, quae ad unum aliquid rediguntur ex multis. Namque aliud in unum ex multis granis confit, aliud in unum ex multis acinis confluit (Id. 17).

⁶ Si in unitate sumus quid faciunt in hac civitate duo altaria (Tract. III. in Ep. S. Joannis).

⁷ De uno autem ovili et uno Pastore jam quidem assidue soletis audire; multum enim commendavimus unum ovile, praedicantes unitatem, ut per Christum omnes oves ingrederentur et Donatum nulla sequeretur (Tract. xlvii: 4).

signed as a bond of unity in the one body of Christ, and therefore presses its much needed lessons again and again, intermingled indeed with a great variety and richness of practical instruction upon other topics of the spiritual life. That such was S. Augustine's object in this course of sermons is further confirmed by his making use of the same view of the Blessed Eucharist and urging the same conclusions from it in other parts of his works, especially in discussions and exhortations of the same practical character. It is alluded to in near a dozen places in his writings, sometimes briefly touched, and then again more fully drawn out and dwelt upon. To give one or two instances of the latter way; "Because Christ suffered for us, he commended to us in that sacrament his body and blood; which also he made us to be. For even we are made his body, and through his goodness are what we receive. Remember, ye once were not, and were created. Ye were brought as wheat into the floor of the Lord. By the labor of oxen, that is, of preachers of the gospel, ye were trodden out from the chaff. Whilst ye were kept waiting as catechumens ye were stored in the garner. Ye gave in your names, and begun to be ground, in the mill of discipline, with fastings and exorcismal prayers. Then ye came to the water of baptism, and were wet together and made into one mass; then, with the added heat of the Holy Spirit, ye were baked, and became the Lord's bread. Behold what ye lately received in the Holy Eucharist. As therefore ye see that to be one which was made or consecrated, so be ye one by mutual love, by holding the one faith, one hope, one undivided charity. Heretics, when they receive this sacrament, receive a witness against themselves; for they seek division, while that bread points to unity. So the wine also was at first in many clusters, but now is one substance. There is but one juice in the sweetness of the cup after the squeezing of the wine-press. And ye after fastings and penitential exercises, after humility and contrition, now in the name of Christ have come, as it were, into the chalice of the Lord, and ye are there upon the table and ye are there in the cup."⁸

Again, in a sermon *ad infantes*, that is, the newly baptized adults, considered as babes in Christ, or those baptized in infancy, now come to adult age, S. Augustine even more emphatically presses the same Eucharistic doctrine. "If you wish to understand what the body of Christ is, hear the Apostle, when he says to the faithful, 'ye are the body of Christ and members in particular.' If, therefore, ye are the body of Christ and his members, your mystery is placed on the Lord's table, ye receive your own mystery. To that which ye are, ye respond 'Amen,' and in responding subscribe to it. Ye hear the priest saying, 'the body of Christ,' and ye answer 'Amen.' Be the body of Christ, that it may be a true Amen. But wherefore in bread? We say nothing here out of our own mind; let us

⁸ Quia passus est pro nobis, commendavit nobis in isto Sacramento corpus et sanguinem suum, quod etiam fecit et nos ipsos. Nam et nos corpus ipsius facti sumus, et per misericordiam ipsius quod accipimus nos sumus. Recordamini, ut vos non fuistis, et creati estis. Ad aream Dominicam comportati estis; laboribus boum, id est annuntiantium Evangelium, triturati estis. Quando catechumeni differerebamini, in horreo servabamini; nomina vestra dedistis, coepistis moli jejuniis et exorcismis. Postea ad aquam venistis, et conspersi estis, et unum facti estis; accedente fervore Spiritus Sancti cocti estis, et panis dominicus facti estis. Ecce quod accepistis. Quomodo ergo unum videtis esse quod factum est, sic unum estote vos diligendo vos, tenendo unam fidem, unam spem, individuum charitatem. Haeretici quando hoc accipiunt, testimonium contra se accipiunt, quia illi quacrunt divisionem, cum panis iste indicet unitatem. Sic et vinum in multis racemis fuit, et modo in unum est. Unum est in suavitate calicis post pressuram torcularis. Et vos post illa jejunia, post humilitatem et contritionem, jam in nomine Christi tanquam ad calicem Domini venistis; et ibi vos estis in mensa, et ibi vos estis in calice (Ser. ccxxix. Fragmentum).

hear the same Apostle, when speaking of that mystery, he says, 'We, being many are one bread.' Understand and rejoice; unity, truth, piety, charity. One bread; what is that one bread? Many are one body. Remember, that bread is not made from one grain, but many. When ye went through the process of being exorcised, ye were ground in the mill; when ye were baptized, ye were wet together into one mass; when ye received the fire of the spirit, ye were, as it were, baked. Be what ye behold, and receive what ye are." And so he goes on of the wine, concocted out of many grapes as before; and then concludes, "Thus also the Lord Christ signified ourselves; he would have us to pertain to him, and has consecrated the mystery of our peace and unity upon his table"⁹ One cannot but be struck with the symbolical character here so elaborately given to the composition of the sacred elements, at the same time that there is an entire omission of the still more sacred symbolism of their fraction and division.

In a sermon on the Lord's Prayer, addressed to the competentes or postulants for Holy Baptism, he says, "the Eucharist is our daily bread, not for bodily nourishment, but the refecation of the mind. For the true virtue, which is there understood, is unity, that we, being compacted into his body, and made his members, may be that which we receive;" meaning that which we receive in the Holy Eucharist.¹⁰ To the same effect is a passage in the City of God: "he who is in the unity of the body, that is, in the aggregation of Christian members, the sacrament of which body the faithful are wont to receive when they communicate at the altar, is truly said to eat the body of Christ and to drink the blood of Christ."¹¹ And yet he was in the whole passage directly opposing the error of those, who vainly imagined that an external union with the Church would of itself necessarily ensure salvation. But in fact, while combatting this dangerous mistake, Augustine as distinctly maintains, in all his writings, the necessity of a union with the Catholic body, in addition to the other qualifications. "He who abandons the Church," he asks, "how is he in Christ, who is not with the members of Christ, who is not in the body of Christ?"¹²

But it is needless to multiply citations further. The amount of it is that S. Augustine, in his familiar homiletic instructions and general explanations, affirms and defines the body of Christ imparted in the Blessed Sacrament to be his mystical body, having its many members united into one holy fellowship. A true view, as has been said, a scriptural view, one that has always been taught in the schools of Catholic Theology; and well adapted to the particular purpose which he had in mind; but certainly not the whole truth. No one could imagine that S. Augustine meant it as a complete or exhaustive view. And yet it might easily have, to a superficial observer, the appearance of being a deliberate dogmatic statement of the Holy Eucharist; especially as it is presented again and again in his official capacity as teacher and guide, and even at times when, according to modern ideas, he might be expected to exhibit the whole doctrine of the Sacra-

⁹ Ita et Dominus Christus nos significavit; nos ad se pertinere voluit, mysterium pacis et unitatis nostrae in sua mensa consecravimus (Aug. Ser. cclxxi: i).

¹⁰ Virtus enim ipsa quae ibi intelligitur unitas est, ut redacti in corpus ejus, effecti membra ejus, simus quod accipimus (Ser. lvii).

¹¹ Qui ergo est in corporis unitate, in Christianorum compage membrorum, cujus corporis sacramentum fideles communicantes de altari sumere consueverunt, ipse vere dicendus est manducare corpus Christi, et bibere sanguinem Christi (Civ. Dei. xxv: 2).

¹² Qui enim Ecclesiam relinquit, quomodo est in Christo, qui in membris Christi non est? Quomodo est in Christo, qui in corpore Christi non est? (In Ep. S. Joannis Tract i: 12.)

ment for the instruction of the faithful. There are other dogmatic utterances on the same subject in his writings, more or less detailed, and many casual intimations and allusions to it, with subtle and necessary distinctions between the visible sacrament and its invisible substance, virtue or effect, *res sacramenti, virtus sacramenti, effectus sacramenti*, but scarcely anything so directly in the didactic form of doctrinal divinity, as the view in the citations now given. If this were all, we might find it difficult to reconcile his teaching either with the declarations of Holy Scripture or the ancient documents and liturgies of the Catholic Church. Nothing here of the commemorative sacrifice, nothing of the memorial of the Passion of our Lord, nothing of the showing forth and pleading his death as the great propitiation, nothing of the mysterious relation of the substance of bread and wine to the substance of his natural body and blood, the connecting link between his sacred nature and the humanity of the redeemed.

The explanation is, in part, but only in part, that which has been already shadowed forth; namely, that this higher view of the mystery of the Holy Eucharist was assumed as fully realized by all, and, not being questioned or contravened by any, scarcely needed to be insisted on; whereas, considered as the sacrament of unity, it was sadly ignored and nullified by the dissensions of the times; and therefore required to be vindicated and urged and re-urged anew.

But there is a further and still more cogent reason for this imperfect explanation of sacred mysteries, which must not be overlooked in the estimate of S. Augustine's teaching upon this subject, and which removes the whole difficulty of the case. There are abundant indications in his works, that the rule of the Primitive Church, which prohibited the public discussion of those mysteries, and which restricted their full communication to the initiated faithful only in private, was still, in his time, as could be shown from other sources if we had leisure, religiously adhered to in the African Church. It will be easily conceived how much more thoroughly such a rule could be carried out in an age when there was but little writing and no printing, and when instruction was almost entirely by word of mouth, and the more sacred liturgic formulas had been previously transmitted only in that way. Sometimes in his preaching, when Augustine finds that he is trenching too closely upon this subject, he suddenly checks himself with the remark, "we must not touch upon such a topic, on account of the catechumens; but the faithful understand."¹³

In one of these discourses on the Gospel of S. John he says, "If the sacraments of the faithful are not disclosed to the catechumens, it is not because they cannot bear them, but in order that² they maybe the more eagerly desired by them, the more reverently they are concealed from them."¹⁴ In another sermon he represents the catechumens as saying, "How is the body of the Lord eaten and the blood of the Lord drunk? We ponder what is meant by this. Who shuts the door against you" he answers, "that ye should not know? Veiled it is; but if you will, it shall be unveiled. Come forward to a profession of the faith and ye have solved the mystery,—that ye may know what it is, knock and it shall be opened unto you."¹⁵

¹³ Non oportet ut hoc memoremus propter catechumenos; fideles autem agnoscunt (Ser. cccvii)

¹⁴ Quia si non eis fidelium sacramenta produntur, non eo fit quod ea ferre non possunt, sed ut eis tanto ardentius concupiscantur, quanto eis honorabilius occultantur (Tract. in Ev. S. Joannis xcvi: 3).

¹⁵ Quomodo manducatur caro Domini, et bibitur sanguis Domini? Putamus, quid dicit. Quis contra te clausit ut hoc nescias? Velatum est; sed si volueris erit revelatum. Accede ad professionem, et solvisti quaestionem,—ut scias quid dictum sit, pulsa, et aperietur tibi (Ser. cxxxii: 12).

It is well known, (and a great handle is sometimes made of it in controversy,) that S. Augustine in these homilies on the sixth chapter of S. John, interprets the eating of Christ's flesh and the drinking of his blood to mean a general feeding upon him by faith, our being nourished and strengthened by his truth and promises, apart from the sacramental feeding. And what spiritual writer ever omits that conception, or does not include it in our Saviour's meaning? It is not that S. Augustine loses sight of the special Eucharistic eating and drinking. We can read it all along through the veil which he wraps about it. He could not avoid dropping expressions here and there pointing to the higher mystery, and well adapted to kindle in his hearers a desire of knowing it more perfectly. An instance has been already given—*O sacramentum pietatis etc.*; and indeed he says expressly, in this same commentary, "God's altar signifies that bread;" that is, it is the specially appointed expression of that general feeding upon Christ in every way and at any and all times. *Hunc panem significat altare Dei.* (*Tract xxvi.*: 12.) Still, it is the ordinary spiritual feeding, on which he here dwells at large; and Augustine himself, as we have seen, gives a sufficient reason why he did not and could not, before a promiscuous audience, handle more explicitly the deeper mystery. Indeed the same principle of reserve and reverential care, can be easily conceived as influencing his treatment of the subject in portions of his works, which are not sermons or parochial addresses; and it accounts for his not philosophizing upon the mysteries, as he does upon most other topics of revealed religion. It were well, perhaps,—if this primitive rule of reticence and reverence had been continued in later times. At any rate it shows how little ground there is to infer from such omissions, or from his giving only a partial view of the august sacrament for the instruction of neophytes and babes in Christ, or even for strengthening the maturer faithful against the evils of schism, how little ground to infer that he did not hold the Catholic doctrine upon this subject. There is abundant proof from his voluminous writings that he held it fully, and this we proceed to show.

S. Augustine was profoundly impressed with the inscrutable nature of the Christian mysteries. "True philosophy," he says "constrains its genuine votaries not to condemn or slight them, and yet to seek to know them, only so far as they are capable of being known."¹⁶ And he considers it an authentic mark of a supreme ordaining power, that it so greatly transcends all human faculties in the perceptible signs which it employs. *In sensibilibus signis transcendit omnem humanam facultatem*, (*Id.* 27). His condemnation of those who rest merely in the outward forms to the exclusion of their inward substance, is significant and emphatic. "To follow the letter," he says, "and to take the signs for the things signified," *i. e.* instead of the things signified by them, "is the part of servile weakness."¹⁷ A passage which has been singularly misquoted, as if it meant directly the reverse, as if he were censuring those who take the bread and wine of the Holy Eucharist to be "verily and indeed" the body and blood of Christ, whereas he was really censuring those who see in them only the material symbols, *signa pro rebus* in the true Latin sense, signs instead of things; in other words, those who hold what we call the Zwinglian theory. That this is the true construction of his language is quite evident from the context. He had been speaking of the unspiritually minded under the Law, and

¹⁶ Non modo non contemnere illa mysteria, sed sola intelligere ut intelligenda sunt cogit (De Ordine, Lib. ii : 16).

¹⁷ Literam sequi, et signa pro rebus, quae iis significantur accipere, servilis infirmitatis est (De Doct. Christ, Lib. iii : 9).

was comparing their slavish confinement to the mere outward part of its multifarious observances, with the genuine freedom, under the Gospel, of a spiritual conception of its fewer, easier, more august, and more chastened ordinances. A freedom, as he asserts, which is not incompatible with deep mysteriousness in the sacraments themselves. "One, who does not fully understand what the sign signifies, yet knows it to be a sign, is subjected to no thralldom."¹⁸

What stronger expression could be required of the supernatural character of the Holy Mysteries and of the reality of a Divine Presence in them, than is given in the following passage from his treatise "De Ordine?" He is contrasting the weak human authority of Pagan signs and vaticinations with the divine authority of the Christian sacraments. "That may be truly called a divine authority," he says, "which not only surpasses every faculty of man in the visible signs which it adopts, but acting man himself," (*i. e.* assuming the position of man,) "shows him how far it can lower itself for his sake; and bids him not to be limited to the corporeal senses, by which those marvellous signs are perceived, but to fly to the intellectual faculty; at once evincing how great things He (the Divine One,) can do, and why he does them, and how little it costs him. For it were fit that he should declare his power in deeds, his clemency in humility, and his nature in pre-reception;" (that is, in giving us an earnest or antepast of himself,) "all which are the more secretly and assuredly conveyed in those sacred rites, into which we are initiated, and by which the life of good though simple and unlettered men, not with subtleties of argumentation, but with the authority of mysteries, is most easily purified."¹⁹

This book *De Ordine* is one of Augustine's earlier productions after admission to the Priesthood; but as the passage now cited is not included among his retractions, when calmly reviewing the book in his old age, and as it is rather strengthened than otherwise by what he there says of his use of the word "senses," and his independence of the philosophy of Plato, it must be regarded as having the full sanction of his matured judgment. The remarkable expression that the Divine Author of the sacraments teaches us his own nature by giving us a pre-reception of it, and that this is imparted and ensured in those sacred mysteries, can only be consistently interpreted of that participation of the Divine Nature, by which the believer is regenerated in Holy Baptism and becomes a child of God, and of that further participation of the double nature of the Incarnate One, which is the sovereign gift of grace in the Holy Eucharist. And such "a pre-reception of the Divine Nature" beautifully harmonizes and explains all that Augustine had said, in a higher mystical significance, of the faithful as receiving at the Lord's Table that which they already are themselves by virtue of their baptism and spiritual incorporation with Christ, partaking, as he says, "their own mystery" in that one bread and chalice of salvation.

In his directions for instructing and catechising the ignorant (*De Catechizandis Rudibus, cap xxvi*), Augustine enjoins that when any such is to

¹⁸ Qui autem non intelligit quid significat signum, et tamen signum esse intelligit, nec ipse premitur servitute (Id).

¹⁹ Illa ergo auctoritas divina dicenda est, quae non solum in sensibilibus signis transcendit omnem humanam facultatem, sed et ipsum hominem agens, ostendit ei quousque se propter ipsum depresserit; et non teneri sensibus, quibus videntur illa miranda, sed ad intellectum jubet evolare; simul demonstrans et quanta hic possit, et cur haec faciat, et quam parvi pendat. Doceat enim oportet et factis potestatem suam, et humilitate clementiam, et praeceptione naturam; quae omnia, sacris quibus initiatur secretius firmiusque traduntur, in quibus bonorum vita facillime non disputationum ambagibus, sed mysteriorum auctoritate purgatur (De Ordine, Lib. ii: 27).

be admitted to the communion, he is to be taught that the consecrated elements are "visible signs of divine things, but that the very things themselves, invisible as they are, must be honoured and revered in them."²⁰ "Neither is that outward species," he continues, "which is sanctified by benediction, to be regarded in the same light with any ordinary signs or symbols whatsoever."²¹

S. Augustine's works abound in the strongest language to express the truth of Christ's presence in the Holy Sacrament, and the reality of his Body and Blood under its outward forms; a spiritual presence, an invisible reality of course, but still explicitly revealed. He not unfrequently takes pains to explain his meaning, in order to obviate any materialistic conception, but full as often leaves the qualification to be supplied. A few examples out of a great number of instances may suffice. "That bread which you see upon the altar, sanctified by the word of God is Christ's body. That cup, yea rather what that cup contains, sanctified by the word of God, is Christ's blood."²² Again, "the multitude of the Gentiles filled the Church, and received from the Lord's table no vile banquets," (alluding to the feasts and sacrifices of the heathen worship,) "but a praelibation of the flesh and blood of the slain lamb, the very Shepherd himself, that is, Christ."²³ His ordinary name for the Holy Sacrament is "the sacrifice of the body and blood of Christ;" *Sacrificium corporis et sanguinis Christi*, "the sacrifice of our ransom," *sacrificium pretii nostri*; "the sacrament or mystery of Christ's offering, which he willed should be the daily sacrifice of his Church;" *cujus rei sacramentum quotidianum esse voluit ecclesiae sacrificium* (*Civ. Dei Lib x: 20*). Speaking of the sacrifice of the altar, celebrated in memory of the martyrs and at their tombs, he says: "The body of Christ is that very sacrifice, which is not offered to the martyrs, but to God, since they are themselves this body;" alluding again indirectly to the idea of Christ's mystical body before mentioned, on which he loved so much to dwell. *Ipsum vero sacrificium corpus est Christi, quod non offertur ipsis, quia hoc sunt et ipsi* (*De Civ. Dei Lib. xxii: 10*). In the beautiful and affecting tribute to Monnica, his saintly mother, after mentioning her aversion to anything like pomp or display in the performance of her obsequies, he says, in his closing prayer for the beloved departed one, "she only wished to be remembered at thy altar, upon which she waited without the omission of a single day, and from which she knew that Sacred Victim to be dispensed, whereby the hand-writing that was against us was blotted out."²⁴

We must not omit an allusion to the often quoted passage in his exposition of the 5th verse of the 98th Psalm, the 99th according to our Bibles. He is expounding the Vulgate translation of that verse, "exalt the Lord our God, and worship his footstool, for he is holy." The earth, he says, is God's footstool; but how can the earth, or anything that is of the earth,

²⁰ Signacula quidem rerum divinarum esse visibilia, sed res ipsas invisibiles in eis honorari.

²¹ Nec sic habendum esse illam speciem benedictione sanctificatam, quemadmodum habetur in usu quolibet (Id.).

²² Panis ille quam videtis in altari, sanctificatus per verbum Dei, corpus est Christi. Calix ille, immo quod habet calix, sanctificatum per verbum Dei, sanguis est Christi (Ser. ccxxvii).

²³ Acceptit de mensa Dominica non viles epulas, sed ipsius Pastoris, ipsius occisi Christi carnem praelibavit et sanguinem (Ser. ccclxxii).

²⁴ Sed tantummodo memoriam sui ad altare tuum fieri desideravit, cui nullius diei praetermissione servierat; unde sciret dispensari victimam sanctam, qua delictum est chirographum, quod erat contrarium nobis (Con, Lib. ix: 13).

be worshipped? His solution of the difficulty is, that "the flesh, which Christ took of the Blessed Virgin, is of the earth; and that very flesh he gave us to eat for our salvation. But no one eats that flesh unless he have first worshipped it;—and not only do we not sin in worshipping it, but we sin in not worshipping it."²⁵ He takes special care indeed, in this connection, to prevent the misconception of a material presence in the Eucharist, and, in the conclusion of the whole passage, too long to be quoted now, represents the Saviour as saying, "I have committed to you something which is a mystery: spiritually understood, it will give you life. Although needful that it should be visibly celebrated, it is yet necessary to be invisibly understood," *i. e.* as effected invisibly.²⁶

This passage is the more marked, as Augustine himself, in one of his epistles, has defined the meaning of the word "adoration" with critical exactness; distinguishing it, as a special religious action, from ordinary prayers, the Greek *εὐχαὶ* and *προσευχὰι*, as well as from the Latin *precatōnes*, which he applies to prayers before the act of consecration, and *orationes*, those offered at the time of blessing, hallowing and distributing the sacred elements; and making it identical with the Greek *προσκύνησις*; inward worship in the highest sense, expressed by the accompanying bodily act (*Ep.* cxlix).

With such citations from the writings of S. Augustine; and a multitude of passages of like import from other of the early Fathers, indicative, not only of the reality of Christ's presence in the Holy Sacrament, but of the fitting Eucharistic reverence and adoration to be paid thereto, we might well be surprised at the assertion, that the worship of our Lord as present in the Eucharist is "emphatically a novelty in theology;" and may at least be spared for the future a re-production and re-assertion of it, after a public acknowledgement in print, or what is equivalent to it, that the language in question was not weighed with theological accuracy. It was certainly not weighed with historical accuracy. Whatever else may be said of the doctrine and practice of Eucharistic worship, it is at least no novelty of this age, but pervades all the older liturgies of the Church, as it does the writings of the Fathers.

In a late controversy in another Diocese, the authority of Augustine has been appealed to by those opposed to the doctrine of the Real Presence and Eucharistic sacrifice, by citing certain passages, in which he calls the Holy Supper a sign, a figure, a similitude, a memorial of the one sacrifice upon the cross. All which expressions are true, and just as often employed by those who think most highly of the sacred mystery. Who doubts that it is an outward and visible sign, as the catechism declares; that the breaking of the bread was expressly adopted as a figure or similitude of the breaking of Christ's body, and the pouring of the wine a resemblance of the shedding of his blood, or that the whole was meant as a memorial of the august sacrifice? The most perfect memorial of a sacrifice must surely be the flesh and blood of the victim sacrificed. Besides, it will be found that in many of the places quoted from Augustine in that controversy, he was speaking of the Mosaic sacrifices, which he also calls *Sacramenta* or mysteries, and says, as S. Paul does, that they were figures of the true. In another place, which was much insisted on in that controversy, he was not

²⁵ Nemo autem illam carnem manducat nisi prius adoraverit;—et non solum non peccemus adorando sed peccemus non adorando (Enarratio Psalm. xcvi. 9).

²⁶ Sacramentum aliquod vobis commendavi; spiritualiter intellectum, vivificabit vos. Etsi necesse est illud visibiliter celebrari, oportet tamen invisibiliter intelligi (Id.).

referring to the Eucharist at all, but to "the Spirit, the water, and the blood." "These too," he says, "are sacraments or mysteries, in which, not what they are in themselves, but what they shadow forth, is always to be considered; for they are signs of things, being actually one thing, and signifying another."²⁷ And so of what he says of the possibility of spiritual communion, of feeding upon the Living Bread, which came down from heaven, in the exercise of faith, without the Eucharist, and to a certain extent independently of that means of grace; which no Catholic theologian ever denied, and which the church solemnly affirms for our comfort in a particular exigency at the hour of death. Surely, if the one side or aspect of the truth is to be defended from his writings, the other should be held up as well. Those who entertain the higher views of the sacramental mystery, most willingly accept the one set of citations from this great Doctor of Theology, which are commonly urged against them, whereas those who hold the lower views, and virtually evacuate the whole mystery of the sacrament, are obliged to repudiate the other altogether.

To draw this discussion towards a close, as it is time we should, it will be noticed that what may be called S. Augustine's introductory and practical theory of the body of Christ in the Holy Sacrament as being His mystical body and as furnishing a powerful argument for Christian unity, gives special force and meaning to the words of our Lord, which he was commenting on in the passage cited in the 29th Article, and which were taken as the text for this present exercise. If the eating of Christ's flesh and the drinking of his blood implies and requires, in addition to the other needed qualifications, a union with His members and an adherence to the communion of His Church, then is it indeed to abide in Him in the fullest sense. For He expressly identifies Himself with the whole body of His people, and often speaks as if He and they compose one undivided personality. To persecute them is to persecute Him, to succour them is to succour Him, to abide in that one body is to abide in Him. There is but a single personality in the head and members; a mystical conception which S. Augustine explicitly enunciates in this very commentary, (*Tract. xxvi.*) as it also underlies the whole body of his practical divinity upon this subject.

And yet it is but just to the great African Doctor to remark that he does not deny certain benefits from the sacraments even to heretics and schismatics, who are out of the Catholic communion. When he affirms that they do not partake the body and blood of Christ, he means in that special sense, which he so much insists upon, and in so far as their lack of love and sympathy for his true body and its members, is a want of real cleaving to the Head. Far from saying that "they are in no wise partakers of Christ," he repeatedly asserts the contrary. He does not even deny to unworthy members within the pale of the Catholic Church a participation of Christ in the Blessed Sacrament. "He who receives unworthily the Sacrament of the Lord," he says, "does not make that to be evil, because he is himself evil, neither, because he does not receive it to salvation, does he therefore receive nothing. For it was none the less the body and blood of the Lord to those, to whom the Apostle said, 'he that eateth unworthily, eateth and drinketh condemnation to himself.'²⁸ "Because they eat un-

²⁷ Haec sacramenta sunt, in quibus non quid sint, sed quid ostendant semper attenditur; quoniam signa sunt, verum, aliud existentia, aliud significantia (Contra Maximin. Lib. ii: 22).

²⁸ Sic indigne quisque sumens dominicum sacramentum, non efficit ut, quia ipse malus est, malum sit, aut quia non ad salutem accipit, nihil acceperit. Corpus enim Domini et sanguis Domini nihilominus erat etiam illis, quibus dicebat Apostolus, Qui manducat indigne, judicium sibi manducat et bibit (De Baptismo Cont. Donatistas, Lib. v: 9).

worthily," he asks, "do they not therefore eat of it?"—"When it is well received it is good, and although it may be ill received, it is good still. Woe to men ill receiving that good thing."²⁹

On the low sacramentarian construction of the 29th Article, which affirms that there is no inward part in connection with the consecrated elements, no sacred thing hidden under those outward veils, no special presence of the Lord except in the mind of the recipient, the language of the Article would be in direct conflict with the real teaching of S. Augustine. On the higher construction, which is that required by the catechism and the Liturgy itself, the conflict may be apparent only and could possibly be explained. The way of harmonizing the two would be thus: "The wicked and such as be void of lively faith, and who therefore do not abide in Christ, and in whom Christ does not abide, are in no wise partakers of Christ to their salvation, but rather to their condemnation do eat and drink the sacramental mystery of so great a thing." We would not like to give a forced interpretation to the Article, but as little would we wish to have it in suicidal conflict with itself. The construction now suggested seems really the only one consistent with the teaching of S. Augustine, whose authority it quotes. And it is just what he always says of those who wilfully renounce the Christian fellowship, and therefore do not abide in Christ. "Separated from the unity of this body," he affirms, "they can receive the same sacrament or mystery, but not usefully to themselves, yea rather to their hurt, whereby they may be the more severely judged, instead of being merely delayed in their release to a later date."³⁰ For he was combating the error of the restorationists of his day, the advocates of "eternal hope" for the condemned.

It will be seen that S. Augustine's exegesis the more fully carries out the idea of a correlative and mutual inhabitation, expressed by our Lord in the text in question; with a due regard also to the essential distinction between him and our lowliness referred to in the beginning of this essay; at once preserving the resemblance and the antithesis; Christ literally entering into and abiding in us by a communication of Himself in the sacred mysteries, and ourselves as literally entering into and abiding in Him by full communion with that mystical fraternity of which He is the head.

²⁹ Quia manducant indigne, non manducant?—Bene accipiatur, et bonum est; etsi male accipiatur, bonum est. Vae hominibus bonum male accipientibus (Ser. cclxvi: 7).

³⁰ Ab hujus unitate corporis separati, possunt idem percipere sacramentum, sed non sibi utile, imo vero noxium, quo judicentur gravius, quam vel tardius liberentur (De Civ. Dei. xxi: 25).

BISHOP WHITTINGHAM.

A Discourse in Commemoration of WILLIAM ROLLINSON WHITTINGHAM, Bishop of Maryland. By W. F. BRAND. Delivered in St. Paul's Church, Baltimore, on the Feast of SS. Simon and Jude, being the Octave of the Bishop's burial, Etc. Baltimore: Geo. Lycett. New York: T. Whittaker.

[Continued from the Supplement in the December Number.]

WHEN we wrote the last words of the preceding article, we expected before taking pen in hand to have read the commemorative sermon of the Bishop of North Carolina, which was delivered, as promised, on the second of December in St. Paul's Church, Baltimore. Four bishops in their robes, and at least 120 clergy, in surplices, together with a large congregation of the laity, were gathered in that beautiful building to listen to the distinguished preacher. No copy of the sermon has yet reached us, but we have heard much of it from those who had the privilege of being present on the interesting occasion. Everything from a man like Bishop Atkinson is of importance, and will receive serious consideration, but we think we may safely say that our readers will not find Mr. Brand's discourse displaced from the position we have ventured to assign it as a noble memorial of the departed Prelate. There is in it a gratifying warmth of affectionate veneration, a discriminating appreciation of what is great, and, without being long-drawn out, there is also a certain pleasing fulness of detail in which the characteristic traits of the Bishop are brought prominently to view. This is not surprising when we consider the author's many years of intimate communication with Bishop Whittingham on all important Church questions. (*See p. 7 of the Discourse.*)

We must now pass on to a part of Mr. Brand's discourse which will, perhaps, be turned to with more eagerness than any other. The question has been repeatedly asked of late, What was the Bishop's position as regards doctrine and ritual? Again we remind our readers of the author's peculiar qualifications for answering this question (so far as any answer is needed beyond the Bishop's published writings). Here, as elsewhere, he 'speaks that which he knows.'

THE BISHOP'S POSITION AS REGARDS DOCTRINE.

In his theological position he was a thorough Anglican of the type of Andrewes, to whom I have ventured to compare him. Coming down a little later in the history of the English Church, he may be classed with the early Nonjurors, with whom he sympathized. When nearly half a century ago the Tractarian movement began, he was gladdened; not that it in any way touched him individually. The chief matters

insisted on by the Tractarians were, the divine origin of the Church; apostolic succession; baptismal regeneration, and the presence of the Lord *in*, not simply *at*, the Eucharistic sacrifice. But the then young theologian had not to learn these teachings; nor indeed had many another of our divines. Circumstances had already constrained churchmen in America to ask the questions which the Tracts propounded to a forgetful generation in England. The Tractarian movement has widened its circle; I cannot say that in its expansion it bore on our Bishop. When Newman left the English Church, Whittingham grieved greatly; not that he was wholly surprised, for, with all his loving admiration, he had before seen cause to doubt the critical judgment of the great preacher. At this time he wrote to Pusey, whose name had been given to the followers of Newman, "to act as the head of the Anglo Catholics: to speak clearly touching the distinction between the English and the Roman Churches, and to stay what might be an exodus from the English Church in consequence of the defection of a trusted leader." I saw this letter, to which, if I am not mistaken, no answer was ever received. Some may say that Whittingham did not have the broad charity of Pusey and of Forbes of Brechin. Certainly he had no confidence in their hopes of bringing about a reunion of Western Churches; the destruction of which hopes by the Vatican decrees so grieved the loving and great doctor of Oxford. Our Bishop thought he too well understood the domineering spirit of Rome, who can accept nothing less than utter submission. On the contrary, he believed in the need of combatting her errors within her own boundaries, under the walls of the Vatican. Therefore he watched with great interest each step taken by the Old Catholics; he furthered their aim to the utmost of his power; and it is the testimony of his chaplain, who accompanied him when he went to the Bonn Conference as the representative of the American bishops, and also that of the presbyter who was sent by our Church to watch the movement and to make known our position—it is their testimony that the interest of the English bishops in the modern Continental reformation is due to the efforts of the Bishop of Maryland. If he had a prejudice it was against everything which looks like affiliation with Rome. He had no patience with the aping of Papists. He disliked Mediævalism, because he knew the old to be far better. He attributed the strengthening of Papal claims to the existence of mediæval orders independent of the Episcopate; and he looked with suspicion on the establishment among us of like orders not under episcopal oversight.

What was primitive he did maintain as our rightful inheritance; and so he maintained things feared by Protestants, which prevailed in ages stamped as primitive by the English and American bishops in conference. Therefore, when some of our clergy brought trouble on themselves by acting on their judgment touching our liberties in the Church, he prevented, at his own cost, their prosecution, by securing, through their filial obedience, an abandonment of public practices not appointed in our American Church, and therefore to be checked by those in authority when causing scandal. But he did not ask them to abandon what they held as Catholic truth; he could not have done so and been true to his own convictions. He was a thorough abider by law, and if this restrained liberty in matters not plainly ordained by God as duties, he believed that the good sought in contravention of law was evil. A thorough believer in the primitive powers of diocesan episcopacy, he knew that the bishops had placed restraints on their original independence; and he saw advantages in these restraints. In answer to some opposition of mine to his views, he laughingly said, "There is no class of men that need watching more than do the bishops."

RITUAL.

As to questions of Ritual. He taught the meetness of the outward expression of reverence in the house of God, and in all that pertains to the worship of God; and no man did ever by his outward bearing in all ministrations before God, in the church, or in his family, more clearly show that he felt that he was in God's presence. His humility, his reverence, his dignity, were ever a lesson to all who looked upon him at such times. I remember how, thirty years ago, a friend of mine, a layman, was impressed with awe by the outward manner expressing the inward sense of the Bishop, as he laid the alms of the people upon the Holy Table; my friend, for the first time, perceived that the act is indeed an offering to present God of His own. But as to special matters, which go under the name of Ritual, they were to him as the dust of the balance. While he did hate a purposed, or even seeming, approach to Popery as distinct from what is Catholic, he thought our disputations about outward observances to be, on the one side and the other, the merest trifling. He did not see why they should be contended for, nor why they should be bitterly resisted. Often his own taste, perhaps judgment, did not approve what yet he would not as bishop condemn. He hated especially all sham and all that looks like frippery. "Make your altar," he said to me, "were it possible, of one solid diamond: it would not be worthy of the object for which it is purposed; *but do not bedizen it.*" * * *

I may venture to state what his teaching on a matter of less importance than that of priestly absolution was, long years before a Ritualist was anything but a book-worm. He was once beset by three religious teachers of three differing religious bodies, who could agree only in their attack on him. One objection they in common had to the Church was, "the hard restrictions placed on liberty." "In what respect?" he asked. "Why, for instance, you cannot preach save in a black gown, nor pray without a white one." "Where did you find this law?" he again asked: "I have never seen it. So far as law is concerned, I could pray in a red coat and preach in my shirt sleeves. We have no law on such matters but regard for decency and order." But yet he insisted that while liberty should not be denied where there is no law, on the other hand there should be concession to others, and a kind regard for prejudice, even when thought to be unreasonable. The Prayer Book being his standard, as it is of us all, of course no addition to, or omission from, its provisions, met his approval. But, as I have shown, this with him did not mean that the Prayer Book has indicated all the accessories of worship. He saw, too, that its plainest letter must be interpreted by a canon of common sense: *e. g.* as he said to me, "The norme of the Church requires daily prayer and weekly communion, and for this our Church has provided;" yet he did not seek to enforce this standard, he thought it not always expedient to observe it.

Nothing can well be clearer than the preceding statement of the Bishop's position. In the compass of a single discourse, the preacher could not do justice to the results of Bishop Whittingham's labours and influence long before the exciting discussions of the past ten or fifteen years. Nor could anything less than a volume fully recount them. He came to preside over a Diocese long divided against itself. He found in many places bitter prejudices not only against any high doctrine of either sacrament or of the Apostolic Succession, but a too general neglect of even decency in the performance of Divine Service, and a dislike of many usages which in the present revival of Church life, here and in England, are accepted as commonplace and unworthy of remark, much less of opposition. It is diffi-

cult for those who have grown up under the influence of the present state of things to realize the "out-look and on-look" of the Church throughout the country when Bishop Whittingham came to Maryland. The edifices of all denominations now-a-days are constructed in a style of architecture more or less churchly, and even the cross is no longer dreaded. But it was not so in 1840, nor for many years after. There still lives in Maryland, a presbyter of advanced age, who tells with glee the story of his being taken by an enthusiastic young layman, to see the new St. Stephen's Church in Baltimore, which was creating a small excitement, with its ornamentation and "Gothic" architecture. Will it be credited that the *Gothic* part of this remarkable structure consisted in *curtains* in the square windows, upon each of which was painted the form of an arch in imitation of the pointed windows now so common in our churches! Yet even these attempts at improvement and adornment were regarded as among "the novelties which disturb our peace," and they had to be explained and defended. The same may be said of the wearing of the surplice by clergymen present at a service in which they were not actually officiating, and of preaching in that garment. In his convention address in 1844, the Bishop thus referred to St. Stephen's Church. We quote the passage because it takes us back to old times. It shows how each step towards anything better and higher had to be recommended to those who would have kept things ever as they were:

On Wednesday, July 26th, [1844,] I had the great pleasure to officiate in laying the corner-stone of St. Stephen's Church. . . . It was pleasing to observe how decidedly favourable an impression was produced by these services, and in particular by the attendance of several of the clergy in the proper ecclesiastical garment, the surplice. The edifice commenced on that occasion, has since been completed. . . . For less than \$2,500 (!) an edifice has been provided, furnishing every desirable accommodation for all the rites and ordinances of the Church. If any think its style of arrangement and decoration faulty, it is for them to consider the tendency of a gradual relinquishment of all old practices, usages and ornaments to an usurping body that stands ready to claim them, and with them the style and title of 'the Catholic Church;' of which in our creeds we profess to assert our right of membership. None of the reformed communions, except the English Puritans and Scotch Presbyterians, have ever shrunk from emblazoning the cross, as distinguished from the crucifix, on buildings and furniture used for sacred purposes. It is, to say the least, an unwise policy in us, placed as we are between the Scylla of Popery and Charybdis of Dissent, to be more squeamish than Martin Luther and John Calvin. *The question is one of taste and expediency. Narrow-mindedness and bigotry, alone, would seek to impose upon all alike unvarying laws on such a point.* . . .

Change of garment, too, is an objection often made against our services when the surplice is laid aside for the purpose of preaching in the gown. It may be obviated by doing as the reformers did, performing all sacred duties in the one sacred garment. . . . Uniformity in this respect is desirable, but not at the expense of peace. I lay no censure on those who prefer the gown for preaching; for they have long usage on their side; but I agree with those whose taste and judgment prefer the surplice and claim for them the liberty which they deny to none.

In the onward movement of the present time there is a tendency to lose sight of the invaluable labours of such a man as Bishop Whittingham in educating his Diocese to a higher standard, in transfusing something of his own earnestness into others, in bringing about the mighty change not only in reality of religious life, but also in attention to the externals of religious worship, at a period "when a ritualist was nothing but a book-worm." Besides his constant journeyings and earnest sermons all over his Diocese, he founded, early in his Episcopate, that once well known, but now almost forgotten periodical, "*The True Catholic*," by means of which, aided by his sympathizing friend, Hugh Davey Evans, Church principles made their way into the hearts and homes of his people. Many important contributions from Bishop Whittingham's own pen, in this monthly Magazine, were extensively read and did their work, though the reader did not know for certain whose words they were perusing. The quiet and yet telling influence of a really able periodical, like *The True Catholic*, especially in days when books were scarcer, and the clergy were unable to buy such as there were, can hardly be overestimated.

But "the Tractarian movement widened its circle." Did it entirely carry Bishop Whittingham along with it? Mr. Brand tells us that he can not say that it did. We are of opinion (and we have independent reasons for so thinking) that in this he speaks correctly. Through his whole long administration, the Bishop limited himself even over much (as some thought) by the law of our branch of the Church, as he understood it. It was also a known tendency of his mind and temper, when he perceived what he deemed excess in any direction—whether it concerned statement of doctrine or ritual usage—to restrict himself, and those who sought his advice, more than ever, even in what he might otherwise have approved and practised. Though he dearly loved flowers, and gathered with his own hands wild flowers for the coffin of his infant daughter, who died early in his ministry, he would have none whatever at his own funeral, so disgusted was he at the excesses of the day in that direction. A calm, judicious survey of his numerous writings extending over a period of more than fifty years, of his long Episcopal administration, during which many serious questions were adjudicated, and of his vast correspondence (for his counsel was sought by Bishops, clergy and laity all over the land) might possibly disclose some development and progress in his views of the questions of the day. But it may safely be said that few men needed such development and growth less than he did. Few, if any in this country, had so thoroughly traversed the ground of the ancient fathers, and of English and Roman controversial theology. Not many had such a noble library and still fewer were familiar, as he was, with the volumes on their shelves. He had worked out, *proprio Marte*, many of the doctrines of the Tracts before they were published, and, like Hugh Davey Evans, he might justly have objected to the nickname of Puseyite, on the

unassailable ground that he held many of the doctrines complained of, long before Dr. Pusey taught them.

An interesting catena of statements by Bishop Whittingham on doctrine and points of ritual might be made from his published writings, and the numerous commonplace books which he has bequeathed to the Diocese of Maryland, but for all this we must wait for his Life and Correspondence, the publication of which we surely have a right to expect. What American Churchman can more justly be entitled to such a record, and whose life would be more useful, more interesting, more instructive?

There is fortunately, however, one easily accessible, and exceptionally valuable evidence of the Bishop's belief on the great subject of the doctrine of the Holy Eucharist, and other important matters. It was published by him at a memorable crisis in his Diocese in 1875—four years before his departure. We refer to the beautiful volume, not sufficiently known, which he entitled "*ANGLICAN CATHOLICITY vindicated against Roman Innovations, in the Answer of ISAAC CASAUBON to Cardinal Perron. Reprinted from the translation published by authority in 1612, with an introduction, table of contents and full index.*" (Baltimore: Turnbull Brothers, 1875.)

This treatise Bishop Whittingham specially prized. He regarded it as peculiarly valuable, because Casaubon during its composition was in daily communication with Andrewes, who was Bishop Whittingham's chosen type of a High Anglican Churchman.

The present writer happened to visit the Bishop in Baltimore, during that exciting period, when, in Mr. Brand's carefully guarded language "he prevented at his own cost the prosecution of certain clergymen who had brought trouble on themselves by acting on their judgment touching our liberties in the Church." The practice thus obscurely alluded to, and which the Bishop required them to abandon as not appointed by the American Church, was the use at a funeral of the commendatory prayer provided "for a sick person at the point of departure." The Bishop's firm stand, not so much for his own Episcopal rights, as for the liberties of his clergy, offended a certain minority in the Diocese who were, it would seem, disposed to be what St. Peter calls *allotrioeπισκοποι*, and, contrary to the expressed wish of the Convention, they made a very annoying but thoroughly unsuccessful attempt to bring the venerable defender of their own liberties to trial.¹

¹ The "misconceptions" and "fallacies" of the opponents of the Bishop were ably exposed in two pamphlets by the Rev. J. S. B. Hodges, D.D., and the Rev. E. J. Stearns, D.D. The Bishop maintained (and certainly all his clergy ought to be grateful to him) that when a clergyman, obeying his fatherly admonition, had ceased to do the act complained of (which involved no moral delinquency) he—the Bishop—could not be forced by the Standing Committee, or by any others, to put that clergyman on his trial.

Well do we remember our interesting interview with the Bishop in his library at this time. He took down from his shelves this precious volume of Casaubon—the only English copy he had ever seen or heard of—and after describing its peculiar value, he proceeded to read with emphasis the passage on p. 27, concerning “prayer for the dead.” He then stated his desire and intention, if possible to reprint the little book, *verbatim et literatim*, as containing in the choicest and most scholarly language, his fatherly counsel and advice on the topics therein treated. He preferred this course (he said) to writing something new himself, or to adopting the words of any living author, because of Casaubon’s known theological learning, and also because his work had been revised by the great Andrewes Bishop of Ely.²

For this volume, then, we claim special attention at the hands of all who wish to know Bishop Whittingham’s opinions and the limits which he deliberately set for himself in treating some of the vexed questions of the day, and we will now quote, the golden passage about the *Real Presence*:

To returne to the purpose, the *Instances* which you bring against the Liturgie of the English Church, they be these:

1. *They beleeeve not the real presence of Christ in the sacred Eucharist.*
2. *They reject the doctrine of the Sacrifice of the Christian Church.*
3. *They pray not for the dead.*
4. *They condemne the Inuocation of Saints which are in heauen.*

Vnto these foure his Maiestie answereth in few words

TO THE FIRST INSTANCE CONCERNING REAL PRESENCE.

If in the sacred mysteries of the Christian religion, the faithful should be thought to beleeeue nothing but that which they perfectly understand according to the manner, then surely they would be found to be vnbeleeeuing in many things, which now they doubt not but that they do most firmly beleeeue. That Christ our Lord is the Sonne of God the Father, begotten of the Father before all worlds: that the same Christ being very God, did assume humane flesh in the wombe of the blessed Virgin: that hee was borne of her without any violation of the virginity of this mother: that the diuine nature is vnited in the same person with the humane: these things, I say, and the like, all Christians doe make profession to beleeeue: of whom notwithstanding if you demaund the manner how they are done, they will answer that faith in matters of Theologie is one thing, and humane science is another: and

² It is worth mentioning that at the very time when discussions in his diocese caused the Bishop of Maryland to reprint the old English version of Casaubon’s Letter to Perron as the best vindication of Anglican Catholicity, the learned Bp. Wordsworth of Lincoln and the Rev. F. Meyrick were editing the Letter in the original Latin for circulation in Europe, under the auspices of the Anglo-Continental Society—an additional testimony to the peculiar value of the treatise. The Bishop of Lincoln, in his Latin preface, says that the work, written originally “*nomine et auspiciis doctissimi Regis, Jacobi Primi, et sanctissimi præsulis Lance-lotti Andrewes, Episcopi tum Eliensis adjumento*,” is now republished that all may have good grounds for knowing “*quid de quaestionibus hodie vulgo disceptatis majores nostri senserint, summo loco positi et auctoritate spectatissimi; et quam viam ineundam censuerint ad pacem inter Christianos conciliandam et stabiliendam*.”

they will religiouslie alleage *Galen*, who otherwise is no good Master of religion, whose excellent words in his 15 booke *De usu partium* are these: *How this was done, if you enquire, you will be taken for one that hath no understanding neither of your owne infirmitie, nor of the power of the Creator.* And as for the Fathers, how often they dehorte vs from this question of the *manner*, and from curiositie of explaining the manner in diuine mysteries, I should be too long if I should goe about to rehearse. You know the words of *Gregory Nazianzene* in his first oration, *De Theologia*: "You heare the generation of the Sonne, be not curious to know the manner. You heare that the holy Ghost proceedeth from the Father, be not busie to enquire how:" and the same author in another place: "Let the generation of God be honored with silence: it is much for thee to haue learned that hee was begotten, as for the manner how, wee grant it not to bee vnderstood by the Angels, much less by thee." *Gregorie* had to deale with the Arrians, those peruerse heretikes, whose impious curiositie he goeth not about to satisfie with subtilty of disputation, but forbiddeth them to search into the manner of so great a mysterie, and enjoyneth them silence. Now if his Maiestie, and the Church of England doe vse this godly moderation about the mysterie of the sacred Eucharist, I pray you who ought to enuie it? We reade in the Gospels that our Lord instituting this Sacrament, tooke the bread, and said, *This is my body*: but that our Lord did by so much as one word explaine how it was his bodie, wee do not reade. The Church of England doth religiously beleuee that which she reades, and with the same religion she is not inquisitiue into that which she reades not. They acknowledge, and teach that this is a great mysterie which cannot be comprehended, much lesse declared by the facultie of mans wit: but concerning the power and efficacie of it, their opinion is with all sacred reuerence. They command those which come vnto this holie table diligently to search all the secret corners of their consciences: to make confession of their sinnes vnto God, and if need be to the Priest also. They carefully warne the commers that they compose their minds vnto all humilitie, and deuotion: they receiue the Communion of the bodie of Christ vpon their knees: and they do not onely diuide the mysticall bread amongst the faithfull in their publike assemblies, but they giue it also to those which be towards death, *pro viatico*; that is, for victuals in their journey, as the Fathers of the Nicene Councell, and all antiquitie doe call it. Lastly, his Maiestie, although he would haue his to abstaine from all manner of curiositie, yet alloweth also of whatsoeuer the holie Fathers of the first ages haue spoken in the honour of that vnspeakable mysterie. Neither doth he reiect the words of the Fathers, as *transmutation, alteration, transelementation* and such like, if they be vnderstood and expounded agreeably to their intention. If this doctrine of his Maiestie, and the Church of England doe not give you satisfaction, then what remains but that hee yeeld vnto the opinion of Transubstantiation, if he will be friends with you? But that is not piously to beleuee the veritie of the thing, but with importunate curiositie to decree the manner thereof: which the King and his Church will neuer doe, will neuer allow. But his excellent Maiestie wondreth, that whereas your Honour granteth that you require not *primarily* the beleueing of Transubstantiation, but that there be no doubt of the truth of the presence, yet the Church of England hath not satisfied you in this point, which in publike writings hath so often auouched her beleefe hereof. Wherefore that you may certainly know what is beleueed, and what is taught in this Church concerning that matter, I haue heere set down a whole place out of the right reuerend the Lord Bishop of Ely his booke against Cardinall *Bellarmino*, which some few moneths agoe he published. Thus he saith in the first chapter:

"Our Saviour Christ said, this is my bodie, not, after this manner is my bodie: whereof the Cardinall is not ignorant vnless willingly and wittingly. We agree

with you concerning the object, all the strife is about the manner. Concerning this is, wee belieue firmly that it is: concerning after this manner it is, to wit, that the bread is transubstantiate into his bodie, after what manner it is done, whether by, or in, or vnder, or beyond, there is not a word in the Gospell: and because there is no word; therefore we haue reason to banish it from beleefe. We number it peradventure amongst the decrees of the schoole, but not amongst the articles of faith. That which *Durandus* is reported to haue said, doth not dislike vs; we heare the word, we perceiue the sound, we know not the manner: we beleue the presence, we beleue, I say, the true presence as well as you: concerning the manner of the presence, we doe not vnadvisedly define. Nay more, we doe not scrupulously enquire, No more than we doe in Baptisme how the blood of Christ clenseth vs: no more than we doe in the incarnation of Christ how the diuine nature is vnited in one person with the humane. We reckon it amongst the mysteries (and indeed the Eucharist is a mysterie) the remainders whereof should be consumed with fire³: That is (as the fathers doe elegantly understand it), which should be adored by faith, not debated by reason."

This is the faith of the King, this is the faith of the Church of England. Who (that I may summarily comprise the whole matter) doe beleue that in the Supper of the Lord they are made really partakers of the bodie and blood of Christ (as the Greeke Fathers speake, and as *Bellarmino* himselfe confesseth), spiritually. For by faith they apprehend, and eate Christ: and they beleue that there is no other kind of eating profitable to salvation, which all your men also haue confessed.

The above quotation indicates very clearly the limits which Bishop Whittingham observed in his teaching, and even in his meditations upon the profound and mysterious subject of the Holy Eucharist. The *tone* of his mind is exactly described by the sentence: The Church of England doth religiously believe that which she reads, and with the same religion she is not inquisitive into that which she reads not. But the passage leaves untouched (whatever it may be thought to imply) a number of matters which are considered important enough to be made very prominent in the teaching of several great writers of our day. Many will feel like putting such questions as these: Did Bishop Whittingham sympathize entirely with the later writings of Dr. Pusey? Did he shrink, with Bishop Patteson, from accepting Keble's views of Eucharistical Adoration? Did he approve the celebrated change in Keble's Poem, of the words, "*not in the hand,*" to "*as in the hand?*"

In Ritual, did he approve or only suffer, altar lights, the mixed chalice, the eucharistic vestments, and other matters? His opinions on all these points would be interesting, and, we venture to add, of no little importance to the Church at large. On several of them we hold ourselves able, even now, from his published writings, from conversations, from correspondence, to give satisfactory answers. But we are decidedly of opinion that those who are not content with the reply which his last work, *The Answers of Master Isaac Casaubon*, supplies (on *doctrine*, for it touches not points of Ritual) will do well to wait for the full and authoritative exposition of the Bishop's mind which his Life and Correspondence will disclose. Until that much-needed work is published, any unauthorized

³ Exod. xii. 13.

statement is sure to be questioned and controverted by one side or the other. We must hasten to bring this long article to a conclusion. Mr. Brand shall tell us, in his own excellent language, what he considered "the chief characteristics of this learned, and able, and zealous servant of God."

They were tenderness of heart and utter humility; qualities hidden from many an observer, best known to those who were nearest him. That he knew that he was raised above most men in some respects, may be very true. Truth, the whole truth, does not mar the grace of humility. "Knowledge puffeth up." Doubtless such is its tendency. He knew much, and could not hide the fact from himself. Yet he was not thereby "puffed up," but was simple as a child in imparting at all times of his vast stores of knowledge. He knew the full truth, that for all God gives—and He is the giver of all—we must render an account as stewards. Doubtless this truth dwelt in his mind, and he could not forget the warning of the Lord, "Let not the wise man glory in his wisdom . . . but let him that glorieth glory in this, that he understandeth and knoweth Me," which insures humility.

I have said that he was no self-seeker. He did his near friends the honor to act as though they shared his temper. By so much as one was near to him through the ties of blood or friendship, by so much did he lose the favor of a helping hand which friendship in the world counts on. And yet he was to a friend all that tender sympathy could prompt.

Before his God he was nothing. A phrase frequently used by him was, "I desire to be but as dust beneath my Saviour's feet." Even when contemplating what we delight to dwell on as the glories of heaven, his desire was to be there only "as the dust beneath his Saviour's feet." His humility helped one to understand the self-abasement of St. Paul, who was in his own eyes "the chief of sinners." For hope of acceptance, of deliverance from the power of Satan, he knew nothing save the merits of Jesus Christ, his crucified Lord. To a very near friend he said, "Yesterday was my birthday. I lay in bed and thought upon the seventy-three years of my life. I searched and proved them all singly. As a long scroll they were unrolled before me. One after another, since my dawn of reason, I looked upon. Sin, sin, sin! was written upon them all. But after a while Jesus my Saviour came. He rolled it all up and nailed it to His cross."

The Lord, on whom he thus rested, did not desert him when death came at last, thank God! in peace. When he went down into the chill waters, underneath were the everlasting arms. He passed away peacefully; and his last words were characteristic, expressing thoughtful care for the comfort of another.

He died in Orange, New Jersey, early in the morning of the seventeenth of October. Beside the nurse, no one was present but Mrs. Whittingham and their daughter Margaret, who had been so long his faithful attendant and efficient secretary. When it was evident that the end was near, there was no time for the coming of other members of the family and of the clergyman who were sent for. Although he had suffered so long, his death was thus unlooked for. The evening before, his elder son, Dr. Edward Whittingham, said to him: "Father, you are better; and I do not see why you should not expect to live. I have had patients with all your symptoms live a long while." The father raised his joined hands devoutly, and said: "May God, of His great mercy, save me from such a life!" Within twelve hours he was at rest. When the doctor was afterwards asked of what his father had died at last, he answered, "He died in answer to his prayer."

Accompanied by a long train of bishops, and of clergy, from Maryland and from other dioceses, and by many other sorrowing friends, his body was carried to the

Orange Cemetery, and laid close by the graves of his father and mother, to await, we trust, the blessed first resurrection of the dead.

It is easy to criticise men of strong characters who have filled difficult positions, and in the course of duty have been compelled to displease as well as to please. Such criticism Bishop Whittingham cannot escape, nor need any one wish him not to be subjected to it. The more fiercely the light beats upon his public and private career the more will his inflexible integrity, and earnest effort to deal justly be made evident. In the memorable Diocesan Convention of 1875, he said he had used his utmost endeavour to know no man in his peculiar school of Churchmanship, but only by his gifts, character and fitness for the duties of the Church. What strong bishop has ever succeeded better in this endeavour, and who, in administering the law, has more consistently remembered that he was the bishop of his whole diocese and not the bishop of a party? His deep interest and influence in the Old Catholic movement and in Italian reform, has been forcibly described by Dr. W. C. Langdon, who knew better than others the value of his intelligent labours in that direction; and in these matters which pertain to the Church at large we know not who can take his place. But of course it is in his own beloved Diocese of Maryland that his loss will be most acutely felt. His position in our American Church somewhat resembled that filled by the late gifted Bishop Wilberforce of England. In statesmanship, in tact, in command of temper, in management of men, one could not compare Bishop Whittingham, or, perhaps, any other of our bishops, with that very remarkable Prelate. But in sound learning, in burning eloquence, in versatility, in industry, in quick dispatch of business, in personal influence, in self-denial, humility, holiness of character and tenderness of heart, even Bishop Wilberforce was not superior. When that famous Prelate left his first Episcopate, Oxford, one who loved him dearly exclaimed, "The *romance* of the Diocese is gone!" Had the Bishop of Maryland been taken away in the noonday of his active life, these words would have been deemed no unnatural or overstrained expression of the peculiar feeling of attachment and admiration with which he was regarded in his Diocese. Few, very few alas! remain who knew him in those days, who remember the stir of ecclesiastical life, the electric influence of his presence and speech, the onward and upward movement of the Church, which made Maryland from 1840 to 1860, a Diocese to which Churchmen in all parts of the land looked with eager interest. To those who know nothing of all this, any attempt to describe it, must of course savour of exaggeration, even though it might in reality fall short of the truth.

One hope, however, we shall venture to express, which is, that in the discussions and contentions which seem destined to arise, all of us, and especially the clergy and laity of his Diocese, may imitate the example of the late Bishop—a man of such large mind and wide learning that he

could exercise moderation without compromising truth. We trust there will be no ill-judged attempt to narrow the limits of the Church as he comprehended it, but rather that the Diocese of Maryland will show that it has learned not a little from the lessons of the past, and that it is not for nothing that it has enjoyed for forty years the wise and just, and loving administration of a chief pastor like BISHOP WHITTINGHAM.

SUPPLEMENT

TO

THE CHURCH ECLECTIC.

FEBRUARY, 1880.

No 3.

NEW MEXICO.

BY THE REV. H. FORRESTER.

TO THE EDITOR OF THE CHURCH ECLECTIC:—You ask me for a letter descriptive of New Mexico, “from natural, civil, and religious points of view.” It would require a volume to do justice to the subject, but I will try to give you as much information as I can in the limited space at my disposal.

NATURAL.

The surface of New Mexico may be described under three heads: table-lands, mountains, and valleys. The table-lands rise one above the other in sharp and well defined terraces or “steppes,” each from 500 to 1,000 feet in height, and ranging from an altitude of 5,000 feet above the sea, in the south and east, to about 7,500 in the north and north-west. Out of these table-lands rise bold and lofty mountains, reaching as high as 13,000 feet. From the mountains, cañons and valleys descend to and cut their way through the table-lands towards the sea.

The table-lands.—These constitute about two-thirds of the Territory, including all the eastern and south-eastern parts, large areas in the south and the north-west, and smaller ones in the other parts of the Territory. Portions of them are barren, covered with various alkaline salts, especially gypsum; but, regarding them as a whole, they are probably the finest pasture-lands in the United States. They produce rich, nutritious grasses, of which the principal are the grama and the buffalo grass. Of the former there are two kinds, one of which grows in bunches, and has always more or less green grass near the earth. These grasses do not decay here as in more humid regions, but cure on the ground, making good hay. Cattle, horses, and sheep live all the winter on this nature-cured hay, requiring no other food. The only thing needed to make these table-lands perfect, as pastures, is water. That is scarce, and consequently flocks and herds have to be kept within comparatively narrow limits. The day will come when artesian wells will produce all the water required, and then millions of acres that are now waste will be brought into use. There is little or no timber on the lower table-lands, but in some parts they produce shrubs of various kinds, and several varieties of cactus. Some of the higher table-lands are covered with a stunted growth of cedars and piñon.

The Mountains.—The Rocky Mountains extend from the north into New Mexico in two chains. The eastern chain terminates a few miles south-east of Santa Fé, while the western loses itself in the rough, broken and still comparatively unknown region between the Rio Grande and Arizona. South of the Rockies are broken ranges and detached mountains of a more recent formation extending into Texas and Mexico. The mountains of both formations are rich in the precious metals, lead, coal, mica, timber, etc. Three hundred years ago the Spaniards took out great quantities of gold, silver and copper. Their old shafts are found all over the mountains, indicating a great deal of work and rich results. About twenty miles from Santa Fé is an old turquoise mine, from which it is said the magnificent stones among the crown-jewels of Spain were taken. Americans have done little mining here as yet. Hostile Indians, distance from market, difficulties of transportation and other things have kept miners out. Some metal has been exported in the last few years, and the mining industry is now promising to assume very large proportions. Rich placer diggings are known in several localities, only waiting for enterprise and capital to come in and solve the water question. Silver seems to be scattered through all the mountain region, both in veins and pockets. Mining is now successfully carried on at several points, and our Territory bids fair to rival Nevada in the production of that metal. Copper, lead, and iron have been found in several places, but are not being worked much as yet. Coal is abundant, including anthracite of the best quality. Agates, garnets, and other stones of inferior value may be had for the picking up. Gypsum, mica, and various valuable kinds of stone are very plentiful. There are vast forests of pine of different varieties, including the piñon, which bears an edible nut very sweet and pleasant to the taste. Add to all these; magnificent scenery; pure and dry air; springs and streams of cold, sweet water; other springs of medicinal warm and hot water; good trout fishing; hunting bear, deer, and other game; cliff dwellings; ruins of Aztec villages; some of those villages yet inhabited by aborigines, and many other interesting things, and what more could one ask for? Rapid communication with the civilized world is the only thing lacking, and that will soon be provided; as the Atchison, Topeka and Santa Fé Railroad will have passed the southern point of the eastern chain of the Rocky Mountains, and will have reached the valley of the Rio Grande, and perhaps Santa Fé also, before the end of the present year 1879. The "Southern Pacific," coming eastward from California, promises to be at the Mesilla valley by the end of 1880; and there is a strong probability that the "Denver and Rio Grande" will soon push on from Alamosa, Col., at least as far as Albuquerque.

The Valleys.—The mountain region is full of cañons and little valleys through which the mountain streams discharge their waters. These, uniting, form rivers, which cut their way through the table-lands on the passage to the sea. The principal rivers thus formed are the Canadian and the Pecos (Pá'-cōs), on the eastern slope of the Rockies; the San Juan (Whān), in the north-western, and the Gila (Hee-la) in the southwestern part of the Territory. The Rio Grande (Reé-o Gran-da) rises in Colorado, runs into New Mexico between the two chains of the Rockies, and continues southward through the whole length of the Territory. Besides these there are several important tributaries to them, and one "lost river"—the Mimbres (Meem-bress)—which disappears in the earth not far from the mountains from which it issues. The valleys of these rivers are all fertile, producing good crops of wheat, corn, beans, grasses, etc.,

and some of them yielding fruits of various kinds. The only cultivated grass is the Alfalfa, a species of clover, which is cut from two to four times a year, and is an excellent food for stock of all kinds. The valley of the Rio Grande, south of Santa Fé, is especially adapted to fruit culture. Apples, peaches, pears, apricots, plums and small fruits do well and are very good. The principal fruit, however, is the grape. It was introduced here by the Spaniards, and seems to have found an eminently congenial home. The principal variety is a delicious table-fruit, and makes an excellent wine. The Mesilla (*Mā-seé yā*) valley—a part of the valley of the Rio Grande, in the southern part of the Territory, and so called from the town of Mesilla,—produces also quinces, figs, and pomegranates. It is said that the lower Pecos valley is equally well adapted to fruit culture. The greatest apparent difficulty in the way of agriculture and horticulture is the small rain-fall, and the consequent necessity for irrigation. Heretofore this has been done by ditches, bringing water from the streams; but this plan will not answer for the future. There is not enough water in the streams to irrigate all the land that can be cultivated. It will be necessary, therefore, to supplement this with some other method. The valley of the Rio Grande is a vast bed of sandy loam, saturated with water to the level of the surface of the river. It will be an easy matter to bring this water to the surface by means of wind-pumps. The wind is never wanting, and the supply of water is inexhaustible. In the valleys of the mountain streams probably the easiest way to get water will be to store it up in reservoirs in the deep and narrow gorges whence the waters issue. This can easily be done by building dams at suitable places. The principal timber in the larger valleys is the cotton-wood. The mountain streams are fringed with walnut, maple, etc. In the southern part of the Territory there is a shrubby mesquite, which, while making little show above ground, grows tremendous roots below it. These are dug out with pickaxe, spade and axe, and sometimes a single bush will yield half a cord of wood. It burns with an aromatic odor, and is an excellent firewood.

The Climate.—It is doubtful if the climate of New Mexico is excelled by that of any other part of the world. It varies of course, according to locality and altitude; but the atmosphere is everywhere dry. This moderates the effect of the heat in the southern valleys, and that of the cold at the higher altitudes and latitudes. When the thermometer is at 110° at Mesilla, there is no such unpleasantness as there is in New York with the thermometer at 90°. At Santa Fé, which is about 7,000 feet above the level of the sea, the summers are very pleasant, though the thermometer sometimes registers as high as 95°. In the winter it seldom gets to zero, and when it does get 4° or 5° below that, the cold is not felt unpleasantly unless one happens to be travelling, or is exposed to the wind. There are generally three or four deep snows—from six to twelve inches—during the winter, and many lighter ones. There is a regular rainy season, but it is not what is generally understood by that term. There is no continuous rain. Indeed, it is very seldom there is a day without sunshine. The rain comes generally in showers; occasionally in storms; but seldom lasts more than a few hours at the longest. The season begins about the first of July and lasts two months. There are occasional rains and many light showers at other times; and when there are snows in and near the mountains, the southern valleys and the lower table-lands get rains. Snow seldom falls in the Mesilla valley. When it does, it melts at once. The winters there are very mild. It is hot in the summer, but one can always keep reasonably comfortable in the house, and the nights are scarcely ever unpleasantly

warm. Then, as the mountains are only about twenty miles distant, it does not take long to get to a cool atmosphere even when the temperature in the valley is at its highest. One can find almost any temperature desired, by changing altitude. North of Santa Fé, where the elevation is greater, the winters are colder in proportion. In the summer, the dwellers in the larger valleys are troubled with mosquitoes, gnats, and other like pests, but in the mountains there are none of these things. A peculiarity of this climate is its electric condition. The atmosphere seems to be highly charged with electricity. Sometimes there are electric disturbances that prevent for hours the working of the telegraph. At such times the instruments are tipped with flames, and the points of the keys have been known to melt with the intense heat. The air is beautifully clear, and the sky can scarcely be excelled by that of Italy. It is almost impossible for one to correctly estimate distances, everything appears so much nearer than it really is. The disagreeable feature of this climate is the wind, with its accompanying dust or sand. In the valley of the Rio Grande there is a great deal of the latter, and in some places it is piled up by the wind in large mounds containing hundreds, if not thousands of wagon loads. As the wind blows in the spring for weeks together from one direction, these mounds are formed with an inclined plane on one side, and an almost perpendicular face on the other. The sand is being continually carried up the plane surface, and when it reaches the top it falls down the other side, and so the mounds are kept moving on in the direction of the wind. Houses are sometimes invaded in this way, and the occupants have no alternative but to seek a habitation elsewhere, and let the sand have quiet possession of their old quarters. The only thing that can stop these travelling sand-hills is a running stream of water. This carries the sand away as it falls in. On a windy day the sand flies with great force and in great volume, making it very unpleasant to be out. One breathes sand. It gets into one's eyes, mouth, nostrils, ears, and down one's neck. Clothing, no matter what its original color, becomes gray. Everything in the houses is covered with a coat of fine sand, for no windows or doors in this country fit tightly enough to keep it out. This is bad, unquestionably; but it is more endurable than the finely powdered clay that makes "dust-storms" in some other regions. The sand is preferable because it feels, looks, and *is* cleaner.

Health.—In may well be supposed that with such a climate as that above described, New Mexico has few diseases. In the mountains there is a tendency to catarrh, rheumatism, and neuralgia. The first is very prevalent. The others are less so. Some persons who come here with these diseases are relieved. Some get them here for the first time. Most persons, exercising ordinary care, would not contract them. In some of the southern valleys ague prevails at times. The people of the lower Rio Grande valley have been troubled with that disease for the last three summers. It had not existed before for some twenty years, when it had prevailed for two summers. There are now no visible causes that have not existed all the time, so it is impossible to say what causes it now. (Is it attributable to planetary influence?) Small-pox went through the Territory from south to north in 1876 and 1877, and was very fatal among the Mexicans. It was said that several thousand persons died of it. Few Americans had it, and scarcely any of them died. That the Mexicans suffered so much may be attributed to the fact that few of them were vaccinated, and to their carelessness and want of management. Corpses were carried in open coffins, through the streets, to the churches; where the people were necessarily exposed to infection. One of the Roman Clergy

actually wrote a letter to a local newspaper, attempting to prove that the disease is not contagious. Diseases that are cured here—when curable—are malarial and bilious troubles, lung affections, asthma, and general debility. When not curable they are generally relieved. Persons with heart-disease, nervous difficulties, or too far gone with consumption, should not come to the mountain regions. The Mesilla valley is the great sanitarium for phthical patients. It combines three advantages not found together elsewhere:—moderate altitude, mild temperature, and dry air. Persons suffering with rheumatism or neuralgia are often cured by bathing in the water of some of the hot springs. There are several groups of these in the Territory. Most of them are medicinal, and those that are most accessible are visited now by many persons. The group near Las Vegas, now accessible by rail, has long been known and used. It will soon be supplied with hotels and all the modern conveniences, and will probably attract a large number of visitors. Other groups now used are the Ojo Caliente (O'-ho Cäl ee-entā), about 70 miles north of Santa Fé; and Hudson's Hot Springs, on the stage-road between Mesilla and Silver City. All these springs are said to be good for skin-diseases as well as for rheumatism and neuralgia.

CIVIL.

The population of New Mexico is composed of Mexicans, Americans, and Indians. The latter are Apaches, Navajos, (Näv'-ä-hose) and Utes—all on reservations—and the Pueblos (Pweb'-los), who live in villages. Under the name of Americans are included all persons of neither Mexican nor Indian race, except a few Chinamen and the foreign Roman ecclesiastics. The Mexicans are the old Mexican people of the country, and their descendants. All are American citizens, except the Reservation Indians and a few individuals here and there. The number of inhabitants may be estimated about as follows: Americans, 12,000; Mexicans, 100,000; Pueblo Indians, 8,400; Reservation Indians, 15,400. The Pueblo Indians, though entitled under the treaty of Guadalupe Hidalgo to the privileges of citizenship, do not perform the duties or exercise the rights of citizens. They prefer to enjoy their own peculiar customs and be free from taxation.

The government of New Mexico as a Territory is, of course, the same in its general features as that of other Territories. In many minor features, however, the old Mexican customs are still preserved. The Spanish language is yet the tongue of the people generally, and is used more than English in the Legislature, the inferior Courts, and other official places; even the U. S. and District Courts being obliged to have interpreters for the benefit of the juries. This is a great evil, and it should be remedied as soon as possible. Had the proper course been pursued at the beginning, the people would all now speak English. As it is, it would take several years to bring about the desired change, even if it were attended to at once. Until the people speak a common language, there can be no true unity of feeling. The Magistrates' Courts are unsparingly denounced by persons of all races. The Magistrates themselves are generally ignorant of law, and often grossly exceed their powers. Some of them are accused of protecting criminals and sharing with them in their gains. The unfortunate man who falls into the hands of some of these justices, especially if he does not speak Spanish, is liable to get anything but justice. There is steady improvement in all these things, however, and it will be more and more marked as citizens who understand our national principles come in from the States. Great improvements have been made in the last few years.

For instance: up to 1876 the Counties were governed by officers called "Probate Judges," who were almost absolute in their respective Counties; but the Legislature of that year passed a law vesting the government of the Counties in bodies of Commissioners.

Under the Spanish and Mexican Governments a system of peonage prevailed. It was, of course, deprived of the support of the civil law when the United States took possession of the country; but the relation between the rich and the poor was not greatly changed. Even yet a poor man will think long before he will venture upon anything that will offend the rich man or men of his town or settlement. Many of the people are very poor; living in mere hovels, unfurnished except with a few skins and blankets, and perhaps a few miserable daubs representing—or rather misrepresenting our Lord, the Virgin Mary, and some of the Saints. People of a somewhat better class, living in good adobe (ä-dö-bä) houses, have frequently little or no furniture except such as above named. These people have no trouble whatever about setting the table, and very little in washing dishes. The floor of earth is their table; a large vessel contains the food, to which each person helps himself as best he can; and one or two cups, passed from hand to hand and mouth to mouth, suffices for the distribution of any beverage the poor people may be so fortunate as to have. They live, as the saying is, "from hand to mouth," feasting when they have enough, and patiently bearing when they have not. Mother earth furnishes them with a bedstead from which they cannot fall lower, and a sheep-skin or two with a blanket supplies the rest. People of a higher class have arrived at the dignity of using tables, china, knives and forks, bedsteads and mattresses, etc. Some of the wealthy furnish their houses at great cost, but one sees on entering them that one is not in an American dwelling. One peculiarity about house furnishing here is the number of mirrors hanging on the walls. Several will be seen in one room. The people are fond of bright colors, and rejoice to make an appearance of somewhat barbaric splendour. Houses are scarcely ever more than one story high, and, as the roof is nearly always flat, they look very low. The larger ones are usually built around a central court, called the "placita" (plä seé-ta) upon which the rooms open. Frequently there is no window, and only one entrance, on the other side of the building. Modern houses are built more in the American way, as far as openings are concerned. No house can be made more comfortable than a good adobe one. The old way of roofing with several inches of earth is objectionable on account of liability to leakage; but it keeps the house cool in summer and warm in winter. The better classes of Mexicans are gradually adopting the American style of dress, but the old style is still visible everywhere. The women are seen as they are pictured to us in representations of Oriental life; their heads covered with a shawl or mantle, which is drawn over both the upper and the lower parts of the face at the will of the wearer, leaving nothing visible but the eyes. Water is carried in an earthen vessel on the head or shoulder, in true Oriental fashion. The banks of the streams are often enlivened by groups of women washing clothes on the rocks. The dress of the men is more Americanized than that of the women, though the old traditional style is often seen. Both sexes use tobacco, smoking the little paper or corn-husk (shuck) "cigarrito" (see-gär-reé-to). The men are inveterate gamblers, and all the people are very fond of certain barbarous sports. One of the favourite amusements is "correr el gallo." A cock is buried to the neck in the earth. The men run by him on their horses at full speed, and try to catch him by the head and pull him out. The one that succeeds

is then chased by the rest who try to take the bird from him ; and he who at last gets away with the unfortunate cock, keeps it as both trophy and reward. These people seem to have no idea of mercy to animals. They treat their beasts of burden with the most heartless and revolting cruelty ; never thinking, apparently, that the poor beasts are entitled to any kindness, or that there is any wrong in abusing them. Most of the people are deplorably ignorant, and very few indeed have what would be considered an education among us. A few are sent to the States to be educated ; but as they go to schools controlled by the Roman Clergy, generally Jesuits, the education they secure is very defective and one-sided. A few of them, however, manage to imbibe more of the American spirit of independence than their preceptors like. As yet there are few good schools in the Territory. The Roman Clergy strain every nerve to keep the Mexican children from attending any but Romish schools. They bitterly oppose the establishment of any efficient public school system, and clamour for a division of the school-fund. They have a number of schools in the Territory, *all of which have been established since the American occupation and most of them quite recently.* A Boston Educational Society, composed of and supported by Congregationalists, mainly, has a school at Santa Fè, that has just entered on its second year, and another has just been opened under the same auspices at Albuquerque. The Presbyterians and Methodists have Mission-schools at several points. The great need, however, is a good public school system, properly managed. This will probably be obtained within a few years. In the meantime, contact with the increased number of Americans that will be here will do much to enlighten the Mexicans on some subjects, and will set them to thinking. All peoples are slow to change time-honoured customs. The Mexicans are no exception to the rule. American implements are being gradually introduced, but the old ones are still much used. A Mexican plow is simply a branch of a tree of the requisite crookedness, which only stirs the surface of the earth. Threshing is done by herds of horses or goats, or flocks of sheep. A "threshing floor" is made by plastering a place with mud, and enclosing it with upright poles. The wheat is piled up in the centre, and the animals are turned into the enclosure and driven round and round until the grain is all trampled out. Then the trampled mass is thrown into the air and the wind carries away the broken straw, leaving the grain mixed with a goodly quantity of gravel, sand, etc. It is washed before being ground, but the flour is always more or less gritty. A good part of the local carrying is done here by donkeys. One sees them laden with wood, flour, salt, fruits, and anything else their masters want to transport from one place to another ; often staggering along groaning under their loads, and sometimes falling with them. Poor little brutes ! They are not like the traditional donkey, by any means. They are as docile and meek as can be. They have had too hard a time of it from their youth up, ever to get life enough to be stubborn and unmanageable. They are driven with a stick, often half as large as one's wrist, and it descends with brutal force on their heads or bodies, whichever happens to be most convenient, at any moment. When ridden they wear no bridle, but the same "club" serves to guide them by blows on this or that side of the neck or head as may be required. One cannot but often wish the poor brutes would display some of the traditional qualities, so that they might get even with drivers. As for food, they pick it up where they can get it. One may see them munching pieces of paper with the greatest apparent relish. A gentleman in Santa Fè one winter evening found a poor starved-looking donkey at

the yard gate, and taking compassion on it, let it in to eat from a stack of hay. The next morning the poor beast was found dead. It had made the most of an unusual opportunity, and had literally feasted itself to death.

The people of New Mexico are scattered all over it, where ever water is to be had. Agriculture, stock-raising, and mining are the principal occupations. Exports are confined to wool, hides, live-stock, some wine and brandy, and metals. Fruit, especially grapes, will soon be added, and the quantity of wine and brandy will be largely increased. The principal towns are Santa Fé, Las Vegas, Albuquerque, Mesilla, Las Cruces, and Silver City. The proportion of American residents in these places ranges from one-tenth to three-fourths; Silver City having the most. The counties having the greatest American population, are Colfax, in the north-east, Lincoln, in the south-east, and Grant, in the south-west. Santa Fe is the Capital city. It is the oldest city in the United States, having been a populous Indian town when the Spaniards first visited it, about A. D. 1542. It is built, like all Mexican towns, around a central square, called the "plaza." It contains many objects of interest. Among them are the "Palace," which has been occupied successively by Spanish, Mexican, and American Governors; some old Churches; one of the old Indian houses; and several other things. The reputation of the "Santa Fe Trail" is well known to persons acquainted with the history of the south-west. Thousands of wagons—"prairie schooners,"—have passed over it with their freights of merchandize. Its history is full of thrilling adventures and hair-breadth escapes; sad stories of suffering from cold, hunger, and thirst; tales of battle and of noble deeds of heroism done by the brave pioneers of civilization. It is dotted all along with the graves of poor fellows who fell victims to the poisoned arrows, the sharp lances, or the fatal bullets of hostile Indians. The old "trail"—the part of it east of Santa Fe, at least—will soon be nothing but a local road. The *new* "Santa Fe trail" will soon be completed to the ancient city, and the railway-car will take the place of the stage-coach and the "prairie-schooner." The old state of things is fast passing away, and a new era is dawning on the native land of Montezuma. The train will run within a mile of the ruins of the village in which it is claimed that the great Emperor was born.

It has been the fashion to represent the Mexicans as a lazy, worthless people, and utterly devoid of virtue—in the limited sense of that word. This is not just. It is true that the moral tone is fearfully low among a large part of the people, and that their habits of labour are very different from ours. When it is remembered that the masses are only just emerging from a state of slavery, and that their vices are just those that are characteristic of people in that condition of life, one is not disposed to condemn them too severely. That they can do hard work, no one who has seen them making adobes can doubt. When they are sure of a good day's wages for a good day's work, they will do it. As long as they are paid in promises, or in store-goods at exorbitant prices, one can scarcely blame them for giving work of a corresponding character in return. The release from physical bondage will do much for them, and when they are freed from mental and spiritual slavery as well, they will rise to the level of their ancestors and fill an honorable place in our great republic. Among the virtues with which they may be credited now, they are conspicuous for three—courtesy, hospitality, and faithfulness to filial obligations. It would be well for some persons who are given to despising and sneering at their fellow-citizens of Mexican race, to emulate them in the cultivation of these graces.

RELIGIOUS.

The prevailing religion in New Mexico is Roman Catholicism. The American population is divided here as it is elsewhere, except that perhaps a larger proportion here professes no religion at all. Among the Mexicans there are a few Baptists, some Presbyterians, and some Methodists. The last two have each several Mexican preachers. The number of their lay-members is not easily determined, as there is reason to believe that the Methodists report as belonging to them a number of Baptists who, having no minister of their own, avail themselves of the services of Methodist preachers for marriages and burials, and go to their meetings. Taking out these few Protestants, the Mexicans are Romanists. They are not all *devout* Romanists, by any means. Very many of the men are indifferent to the claims of religion; but they are nominally Roman Catholic Christians, and go towards making up the 200,000,000 people claimed by the Roman Church. The devout are found among the women. They are the ones who frequent the confessional, make up the bulk of the congregations, swell the processions, and attend to religious matters generally. It is through them that many of the men are kept in subjection, and made to pay tithes and other perquisites claimed by the clergy. These things are what constitute religion in the Roman sense, and they who do them are the faithful. It seems that good morals are not necessary to religion in this branch of the Church Catholic. It does not appear to be very deeply concerned as to whether its members are chaste, honest, truthful, merciful; but is content if they will only admit its claims, submit to its authority, and pay for its services according to the tariff. This is the impression one gets out here. Yet the outward appearance of things is better than it used to be. Romanism here at the time of the American occupation was a good example of what it is *naturally*. It had not been either hindered or helped by contact with any other form of Christianity. Church and State were united, and the latter was the obedient servant of the former in all that pertained to ecclesiastical matters. Tithes, first fruits, and fees were collected by process of civil law, when not paid from a sense of duty. The people generally, were very ignorant; and many of the Clergy, besides being little more learned than their parishioners, set them an example of licentiousness, profanity, and unmercifulness. Concubines were openly kept; the cock-pit and the gambling-room were the chosen places of clerical resort on Sunday afternoons; and the poor were often grievously oppressed for the payment of Church dues and fees. The Bishop of Durango held jurisdiction here, but he was too far away to *exercise* it much. A few years after the American occupation, Santa Fe was made an Episcopal see, and a French priest was consecrated to it. He had a good deal of trouble for some years. The Mexicans resented the appointment of a foreigner, and made it as unpleasant for him as they could; even charging him with robbing the Churches and appropriating their property to his own uses. Little by little, however, he got rid of the old Mexican Clergy, and filled their places with countrymen of his own, imported for the purpose. The secular clergy of to day are nearly all Frenchmen. Some of them are men of good repute among their people, but a good deal is said about the vices of others of them. Charges of rapacity and extortion are frequently heard. There are stories of bodies left unburied for days because burial fees could not be paid, and of widows and orphans being mercilessly deprived of all their living that the body of the husband and father might be put out of sight. Many such stories are rife among

the poor, who seem generally to regard their pastors as hard masters. It may be asked why the poor sufferers submit to such gross impositions. Ah, moral coercion is the most powerful of engines. As long as people can be made to believe what Rome teaches, they will submit to a good deal before they will suffer the bodies of their loved ones to be buried in unconsecrated ground, and to almost anything to save themselves from that excommunication which they are taught will forever bar against them the gates of heaven. Many of the people, however, are less credulous and less submissive than they used to be. There is a spirit of inquiry abroad. Contact with Americans is doing something towards opening the eyes of the people, and as that contact becomes more intimate it will lead to a great change in the religious status. Anything that will teach the people to use their reason and to think for themselves will help to free them from their mental and moral slavery. A good common school system is the great desideratum, however. The people need to be taught the national language, so that they may read our literature and become acquainted with the spirit of American institutions. They will then learn that there are many more things in the world than they ever dreamed of under the teachings of the Roman philosophy. This is what the clergy dread, and they do and will do all they can to prevent it. So long as they can control the Legislature, New Mexico will have no common school system worthy of the name.

A few years ago some Italian Jesuits, who had been expelled, it is said, from their native country, came to the Territory. These were followed by others at various times, and now they have charge of two or three parishes and have a school at Las Vegas. They also publish a weekly paper in Spanish at that place. They are here, as everywhere, very active in upholding the most extravagant claims of the papacy, and are very bitter in opposing the establishment of public schools. Their paper is now carrying on a war with the Territorial press, generally; mainly on the question of education and in defence of themselves. They seem to have constituted themselves the leaders of the Church here, and the exponents of its teachings. The tone of their paper is exceedingly arrogant; so much so that one cannot but be both amused and provoked at their assumption. One who did not know better, would be led to suppose from their utterances that only they and those who agree with them possess any learning or ability, any wisdom, truth, or any other virtue. No matter how completely they are beaten in an argument, they hide their defeat under a flourish of trumpets and shouts of victory, or craftily raise some new issue to take away attention from the old one. What with bold assertions, evasions, changes of base, introduction of irrelevant issues, and taking advantage of the not unfrequent and sometimes serious blunders of their adversaries, these skilful dialecticians keep up a great show of power, and give their opponents plenty to do. One cannot but admire the energy, zeal, perseverance, and pluck displayed by the Jesuits, and must lament the perversion of so much valuable power. At the last Legislature they thought they had succeeded in accomplishing one of their most cherished designs. They had introduced into the preceding Legislature a bill incorporating "the Jesuit Fathers in New Mexico," and giving them special privileges. Of these the most important was *the right to hold an unlimited quantity of property forever free from taxation*. The bill failed at that time on the distinct ground that it was in violation of the "organic act." Disregarding this, they made another effort when the next Legislature came together, and the bill was passed. The Governor—Axtell—vetoed it, and

plainly showed its unconstitutionality. They then foolishly forced the bill over the veto, and the result of such high-handed folly soon showed the Legislators that they had made a serious mistake. They found that they had been led into an ugly position, and the influence of the Fathers was lost for the time. The matter was brought before Congress and that body by a unanimous vote annulled the Act, leaving the Jesuits with nothing but a bad record and impaired influence. One thing in which the Clergy generally are at a disadvantage is their seeming inability to understand and appreciate the great principles that underlie our political and social system. Only last Spring the Vicar-General—the same person that distinguished himself by the letter on the small-pox—issued a bombastic and silly “official notice to the Press of New Mexico,” denouncing the said press as “infidel, shameless, venal, etc.,” for its advocacy of the public school system, and its treatment of the Jesuits, and making a formal protest, in the name of the Archbishop, against “this unworthy conduct.” This precious document excited the indignant contempt of the Americans and of the most enlightened of the Mexicans, and covered the Vicar with ridicule. The Press, very naturally, took it up and for some weeks there was a running fire of indignant protest, contemptuous comment, and scathing ridicule. The present controversy between the Jesuits and the secular papers would probably not have been carried on as it has been had it not been for “the Vicar’s Bull,” as the “official notice” is called. The Jesuits have had to bear the consequences, and have been the real sufferers, as it has led to a good deal of plain talk about them, and to a presentation of the dark features of their character and history. Unfortunately, the Mexicans generally see only the Jesuits’ side of the discussion, whilst the Americans see only the other side. There are a few exceptions, in persons who read both languages, and are sufficiently interested to read both sides. This requires more patience than most persons possess, as the verbose effusions coming from the Spanish side are very trying to that quality, as well as to all one’s impulses of justice and fair play. In the name of the latter it must be said that one is sometimes sorely tried by the other side, too. The controversy must go on, however, until it becomes a national one, and until some satisfactory solution of the question of the powers of the State and the province of religious bodies in matters of education, is attained.

Many of the old religious customs still prevail here. There are processions on various occasions. That of Corpus Christi is the principal one. The host is carried through the streets under a gorgeous canopy, and domestic altars are erected in front of some of the houses, that it may rest thereon and bring down a blessing on the pious builders. As many as 1,500 persons, mainly women and children, have been seen in one of these processions at Santa Fé. Images of the Blessed Virgin and of various Saints are carried in processions when rain or anything else is needed, and when dangers threaten. Each town has its patron Saint, whose day is celebrated by services in the Church, feasting, and amusements of various kinds. Bull-fighting is not entirely out of fashion on such occasions, and gambling, especially a game called “chusas,” is almost or quite universal. The “Flagellantes” survive here in the Penitentes (Pen-ee-ten-tās). In Lent, and especially in Holy Week, these poor wretches subject themselves to severe sufferings. Some of them carry immense crosses, others beat themselves or are beaten with cacti, and these and other barbarities are often kept up until exhausted nature gives way and the sufferers can bear no more. It is said that in some cases men have actually been per-

mitted to die bound to the cross. Some of the Clergy discourage these things, and few of the Churches are now open to the order; but in some country neighborhoods, where it is strong, it seems to be allowed to do as it will. In some of the Churches the crucifixion is said to be acted on Good Friday, and in many of them an image representing the Lord's body is laid out before the Altar.

The true and legitimate Catholic Church of the United States of America is the only body capable of remedying the religious evils that exist here. Rome is apparently beyond reformation. Ultra-Protestantism, having no historical character, no ritual worship, is not adapted to this race, and can never produce any deep and lasting impression upon it. It remains for Anglo-Catholicism, as the true representative, in this country, of Primitive Catholicism, to redeem this race from its present sad condition, and to save it from the depressing bondage and the puerilities of Romanism on the one hand, and from the cheerless negations of unbelief on the other. God grant that the Church may soon be aroused to a realization of her responsibility and her privilege in this matter, and be led to the performance of her duty. Hitherto she has been grievously wanting, having done absolutely nothing. There ought to be four clergymen here now to attend to the American population, and any effective beginning among the Mexicans will require at least two more.

THE INDIANS.

An account of New Mexico, even in outline only, that should leave out the aboriginal races, would be very incomplete. These may be classed as nomads and villagers. All the former are "Reservation" Indians, living in the usual way. They have, generally, been deceived, and abused, and treated with the injustice that has characterized the dealings of our Government with the Indians. When the Americans took possession of this country, they were received by the Apaches as friends. Many acts of bad faith—among them the treacherous and cold-blooded murder of a distinguished chief who was friendly to us—made these Indians our bitter enemies, and many an American has bitten the dust in consequence. One cannot but acknowledge that the Indians have had great provocation. They are scarcely to be blamed for fighting us. Yet the frontiersman is compelled to defend himself and his family, however much he may sympathize with the Indians in their wrongs. And the horrible barbarities of Indian warfare fire his heart and nerve his arm to fight with all the desperation of his nature. He may be sorry for the Indians, but when they go on "the war-path" he is compelled to treat them with as little consideration as he would accord to wild beasts—*because they are worse than wild beasts in the atrocities they commit*. Even as I write, comes a report from the South of women and children brutally murdered and fiendishly mutilated. The Apaches have once more taken the field against us. Short work will probably be made with them, though they are provided with the best of fire-arms and plenty of ammunition. These are supplied to the Indians by fiends in human form who value their own sordid gain more highly than the lives of their fellow-men, or even those of defenceless women and children. Such villains are infinitely worse than the Indians, and merit severe punishment. Society owes it to itself to declare their lives forfeit, and to exact the penalty whenever conviction can be had.

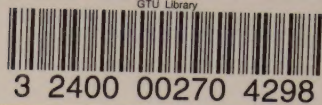
The Utes in the northern part of our Territory are reported to have joined their brethren in Colorado in the recent outbreak, in which already many valuable lives have been lost. There has long been a sore feeling among these Indians on account of encroachments upon their territory, and there would have been a war in the Spring of 1878, had it not been for the wise forethought and prompt action of Gen. Edward Hatch, our District Commander.

The Navajos seem to have been more fortunate, thus far, than the other nomads of this Territory, and have been doing very well. They have large flocks of sheep, and other property. Their women make the celebrated "Navajo" blanket, which is impervious to wind and water, and which sells at a very high price. It is not impossible that these Indians will be led into the war now going on, unless the Utes should be speedily and thoroughly subdued.

The Agencies in New Mexico are under the supervision of the Presbyterian Board of Missions. It has sent a few Missionaries to the peaceable and nominally Christian Pueblos, but seems to have made no worthy effort to christianize the poor heathen nomads.

The Pueblos are a very interesting people. They are, according to official figures, 8,400 of them in the Territory, living in nineteen villages. They belong to three or four distinct tribes, each having its own language. Many of them speak Mexican. Some of their villages are pretty much as they were when the Spaniards came here. Others of them are of more modern date, and are simply groups of ordinary adobe buildings of Mexican style. The old villages consist of one or more very large buildings, from two to seven stories high. Some of them are very peculiar, being built in the form of terraces, each story upward being narrower than the one below it. There are no entrances on the ground, but they are placed in the roof: so that one has to go up on the roof by means of a ladder, and then go down on the inside. Each village is entirely independent, having its own local government. There seems to be some difference in the methods of electing officers in the different villages. The principal officers are the Cacique (Că-seè-kă), the Governor, and the War-Captain. The latter has little honor and no work now-a-days. Minor offences are punished according to the laws and customs of the village. Offenders against Territorial or U. S. laws are turned over to the proper Courts. Each village possesses a grant of land around it, which is either cultivated in common or divided among the several families. The people are industrious, honest, kindly, and generally, of good moral character. One may see them on the streets of Santa Fè almost daily, selling wood, pottery, fruit, cactus-branches for canes, and other articles. In religion these Indians are nominally Roman Catholic Christians, but they worship Montezuma as faithfully as they ever did; the Cacique being a sort of pagan priest. After about three centuries of nominal Christianity, they know absolutely nothing of the relative positions of the three persons in the God-head; and seem to regard the second and third Persons, *together with Montezuma*, as a higher Kind of Saints, *giving Montezuma, however, a decided preference over the Holy Spirit*. At the village of Taos, the sacred fire still burns. The ancient religious dances are kept up, the only apparent difference between the ancient and modern customs being that the names of our Lord, the Blessed Virgin, and the Saints are added to that of Montezuma in the prayers. Here is an admirable illustration of the methods of the Roman Church, and of their results. The people were driven to a nominal ac-

ceptance of Christianity, as taught by Rome. They submitted to the Papacy, received baptism, performed the outward duties required of them, paid tithes and fees, and Rome was and is satisfied. Here is another sum of several thousands, going to swell the number of Roman Catholic Christians. Would to God that all the 200,000,000 were as good people, morally, as are these poor Indians. Their paganism seems to be the salt that preserves them from the loose morals so largely prevailing among the lower classes in most regions where Romanism is the religion of the people.



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